

TWVO TREATISES,

FIRST,

THE PRACTICALL CATECHISME.

WHEREIN,

THOSE PRINCIPALL
Truthes, which most directly, tend to life
and godlinesse; are handled.

SECONDLY.

A TREATISE OF THE TWO SACRAMENTS.
Of the Gospell, Baptisme and the
Lords Supper.

Divided into two parts.

The first, shewing the nature of the Sacraments
in Generall.

The second, the manner of due preparation to the
receiving of the Lords Supper, and our behaviour
in and after the same.

By D. Rogers B. in Divin. and Minister of the Gospell.

Printed at London by I.D: for John Bellanie, and Ralph Smith, at the
three golden Lyons in Cornhill, neer the Royall Exchange. 1640.

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THE PRACTICAL
CATECHISM,
FIRST
TREATISES
OF
OVERT

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OXFORD

A TREATISE OF THE TWO SACRAMENTS
OF THE GOSPEL. BAPTISM AND THE
HOLY COMMUNION.

THESE ARE THE SACRIFICES WHICH CHRIST
HAS MADE FOR US; AND SINCE HE HAS
MADE THEM ONCE FOR ALL, WE HAVE
NO NEED OF ANY OTHER SACRIFICE.



A TREATISE OF THE TWO SACRAMENTS
Of the Gospel Discipline and its
Laws & Duties

A PRACTICALL CATECHISME

O R.

A view of those principall truths of the word, which most directly tend to life and godlinesse.

Divided into three Parts.

The first, shewing the misery of all men by nature, both in respect of sinne and punishment; with the true use of the morall Law in that behalfe.

The second, manifesting the remedy ordained by God to deliver them from this misery, together with the meanes of receiving it, viz. Faith, and how it may be attained.

The third, declaring how those who are delivered, ought to order their whole Conversation; with the meanes to procure it, the lets resisting, and the priviledges encouraging to it.

Serving for the use of those who first heard them taught, as also for all others who shall carefully peruse them.

The third Edition, corrected and much enlarged.

By D. Rogers B.in Divin. and Minister of the Gospell.

Rom.7.9. For I was once alive without the Law; but when the Law came, sinne revived, and I died.

Esay 12.3. Therefore with joy draw ye waters out of the wells of salvation.

a Cor.7.1. Having therefore these promises, let us cleane our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.

Printed at London by J. D. for John Bellamie, and Ralph Smith, at the three golden Lyars in Cornhill, neare the Royall Exchange. 1640.

A PRACTICAL CATECHISM

ed: 3o editio: Hislopiaq: sicut 3o wery: A
stil os bres ylberib dom ridders brow
.Reritlog has

The following table shows the results of the experiments made by the author on the effect of different organic acids on the growth of *Candida*.

After this, the following steps were taken:
1. The new system was implemented.
2. The new system was evaluated.
3. The new system was accepted.
4. The new system was used.

Service for the use of those who first performed service as follows:

Lycodes d'Orbigny, *halibutoides*, which I breed at

87 D. Vogler, B. M. Davis, and Minister of the Goliath

order, some like it well, others not so well.



To the Right Honorable and
vertuous Lady, S V S A N N A, Countesse of
Warwick, wife to the Right Honorable
R O B E R T, Earle of *Warwick*, Baron
of *Ley*, &c. Grace and peace.

MADAM:



O od Readers love good
bookes for themselves, and
were all Readers such;
(which neither they ever
were, nor ever will be) I
meane ingenuous or judi-
cious, there would be the
lesse use of Dedications. But it is with bookes as
with Meates: not all our cooking and dressing
(doe what we can) will fasten them upon such
as have no appetites. And the most will want
them; either out of distaste of Stomacke, or
else infirmity; carping at whatsoever suites not
with their malicious fulsomnesse, curiosity, or
ignorance. Against such as these, bookes justly,
A 3

seekc

The Epistle Dedicatory.

seeke Protection from eminent personages; and so doth mine from your Honor. Both that the ill affected and prejudicate may lesse hurt us, being shrowded under such covert; and that the weake (if possible) seeing wiser and better than themselves to rely and feede upon that favorily, which they refuse, may recover appetite, and treade in their steps.

Another reason of my offer is. That this my Treatise hath heretofore come forth torne and disguised, partly by accident, partly by wilfull default; You know ragged children run into holes to hide themselves as ashamed; but having gotten apparell upon them amended; they dare present themselves to their best friends. The truth is; full loath I was to offer the former dismembered copy to the view of many such as I ought speciall service unto. But having now by providence, somewhat darned it up, and restored it to order, I am bold to offer it, (such as it is) to your Honours view and acceptance.

But because those who are wise, do not somuch seeke great ones, as good ones, to be patrons of their workes; Therefore to speake the truth, the maine motive mooving me to entitle your Honour to these my labours, is this, That I have dee-med you one, in whose person greatnessse and goodnessse do concur; your Ladiships more than ordinary.

The Epistle Dedicatory.

ordinary respect unto some faithfull Ministers of Christ (my selfe one of the unworthiest of them, not being excluded;) hath witnessed for you, that not greatnesse onely, but goodnesse hath found favour with you. And I doubt not, but that experience hath taught you, by so much the more to set a price upon goodnesse, by how much you see, that onely it can make you great, when greatnesse alone can create no goodnesse. Not to speak much of your religious care to worship God in secret, mourning for nothing more than for your inability to serve him with the best of your strength and courage, in your Meditations and private entercourse with his Majesty. All which perswade me, that God will enable your Honour to afford my poore labours such patronage, as both they specially seeke, and this age most needs; that is, of your practise, and the expression of those three sacred Truthes; of Selfe-deniall, Faith, and the New Creature, which are therein presented to you.

Alas! (Right Honourable) as the proverbe (which in all languages is so common) telles us, There is a Satiety of all things (outward) here below, yea the choysest of them. Those who know you can tell, first what parentage and descent God hath vouchsafed you; To that, what wealth and estate he hath added; To both, what titles

The Epistle Dedicatory.

titles of honour he hath cast in upon you. But what of all these three? They are not that three-fold cord, not easily broken; they are not those Delicates which admit no Surfet; they cannot all of them make up a crowne which withers not; No,rather they are of themselves (without goodnessse) wormewood, withering garlands. Yea, had you (besides these three) all other accomplishments which either your owne heart, or any friend could wish either to your selfe, or to your Honorable Compeere (to whom my selfe am much obliged for sundry favours) If,I say,you might wish and have either worldly prosperity, either for your selves, or for that posterity which marriage hath interessed both your Honours in; with the blessedest harmony and correspondence of body, of soule,which this world can afford; 'Alas yet! Where is your happinesse? Can Pharaoh's privy Chamber it selfe keepe out frogs? Can all worldly welfare shut out regret and fulsomnesse? You know it cannot.

But the things which the Lord offers to you in the three linkes of this Golden chaine before mentioned (a cord not easily broken) are dainties and fatnesse,in which your soule may delight it selfe without wearinesse; and will set a crowne upon your head,which fades not; and afford you a Treasure which no Theeves can dig through or steale.

The Epistle Dedicatory.

steale. Busie your selfe then (Right Honourable) as your privacy shall occasion (whereof you have enough) in the meditation and practice of these three; till they have so possessed you, that your solitary houres with God may become pleasant unto you; You shall (by perusal) easily meeete with them mixt with other like ingredients) in this ensuing treatise; selfe deniall first will frame your spirit to such an abasement in your owne eyes. Yea, it will resigne you up so wholly from your selfe, unto meere grace; that what good soever you enjoy, you shal take it with a kind & thankful heart & hand from God, as being lesser than the least of mercies; & whatsoever you want, you shal be content, as confessing that whatsoever is not utter misery, is more than you deserve; And when you can not equal your objects to their desires, yet you shal levell your desires to them; because you desire to be no other than God will have you to be.

Then secondly, Faith, in the life thereof, will so strengthen your heart (through hope) that what ever you shall be called to be, to do, or to suffer; the promise of God al-sufficient shall enable you thereto, sustaine you therein; so that you shall say. Not I now, but Christ dwelling in me, shall doe Gal.2.20.
all my works for me. My strength shall be to sit
still; not as wholly careless, but as wholly casting
my cares upon him; Yea by this shield of Faith,
Isay 30.7; and 15.

all

The Epistle Dedicatory.

all the fiery darts of divels, of men, of Discontent,
of Discouragement, shall be quenched and vanish.

Thirdly, by the influence of the New Creature,
you shall finde the Spirit of Christ to inspire your
spirit from Heaven, in such sort, as to carry you
forth to all good conversation, both inward to
God, and outward to man, with comelinesse and
due proportion; your heart shall be alway on

Eccles. 10.5. your right hand wisedome shall arise, walke, and
lye downe with you; She shall attend you in se-
crecy, in company, at home, abroad; in your me-
ditations, your devotions; Rejoyce with you in
your Comfort; be afflited with you in all your
troubles; To conclude, it shall establish your
thoughts with counsell, and in all your doubts,
it shall be as a voyce behinde you, saying, This is
say 30. the way, walke in it:

And what more (good Madam!) can be wished
than this? Surely if Providence fore-see any other
Comfort meete for you which you want (so that
you seeke his kingdome first) God will cast it in
as an overplus; He shall grant your Honour sweet
complacence at home, grace and favour with
God and man; carry you (as Noah's Arke above
the hils) above your corruptions, your feares. And
when your warfare shall be accomplished, shall
take you and shut you up for ever in the Arke of
Heaven, where no floods of waters shall come

neare

The Epistle Dedicatory.

neere you; For the which (good Lady) pray,
watch, and waite continually; and my soule shal
ever crave answer for you from the Almighty;
to whose grace and blessing, recommending the
perusall of this your Booke, but especially your
whole prosperity, I rest,

*Your H[er] Honours oblieged unto all due
service in the Lord,*

D. R.

Epiphany 1611 AD



To my loving Countrymen in
generall, who have embraced the truth of
the Gospell; or desire to embrace it: and in speciall
to my beloved Brethren and neighbours who
have heard these things handled in
the Ministry : greeting.

Deere friends, [Auditors and Readers,]

Eph.4.21.  It is no new thing, for suffe and substance,
which I offer to you in this ensuing Tract: how
can I, in an Argument of this nature, wherein
the object determines the minde and pen of
the Writere? If therfore novelty be your ayme,
Save your labour. Only for the manner and order of expression,
this I would say: That as the Ancients, looke what they desired
deepely to fasten upon themselves or their children, they were
wont to conveigh in it the familiarity of a Song or Rime, that
it might become their own with ease: so doe I heare, under the
ease and familiarnesse of Catechisme, (which is no other than
a forme of godlinnesse) reach out to thee & thine, a direction to
Heaven so that if hereby the truth as it is in Jesus, may be em-
planted in thy spirit in any measure, I have my desire. Thou
milt say, Who ever denied but Catechisme serveth to this end? I
answer, I wish that the practise of all that catechize and are
catechized did approove it. The slight answer of men betrayes
them, who being asked, If their Minister did preach to day?
answer, No: he did but Catechize: If the Preaching of a Ca-
techist were conceived as his best worke, could men so speake?
No surely: were Catechizing used to such solemne ends, none
but barbarous & blind ones could be ignorant of the eminency
and

The Epistles to the Right.

and fruite thereof. I have none. I may add. And I beseeche
that Contumacy is so frequent, and therefore among other
peculiarities of a profligate or ryon, Contumacy, which
which deserves much scolding such, and implacable. And I beseeche
I will also that before the handling of these divers books
concerning them which God hath sent us of the Psalms,
Creation, Providence, and the like; or of Christ our Lord
pecces, or the Commandments, Lawes, and Books of Prophets
further whereof exceedeth the capacity, the lesser, if you find
memory, of such books wherein would be pleased to call and sum
prostitution heads, briefly at first, and more largely afterwards
whereby not only weak memory might be confund, and easi
erly might be recalled what shal never right farrer be known,
weakly shewing himselfe a contumacious and a contumelious
troublethous, and so being prepared by the exhortation and
teaching of particular principles touching to a scope of conversion
and Salvation, both Minister and Heaven might afterward
returnnes thereto as duallye come, with discretion & conciuence
and grace to profite. Another point of Dedicacion in their as
dulye shewed examples are gild, and he more as he shal be done
with ground or with fable, either dooing, and I beseeche
As touching your my Christian Auditors; I entreat you first
that part of my paire labours back brane, and in shew
then and hym make Concessions. And where as I performed in the
preaching of my selfe to be particularlye to them as exhorting
abstinent for yowselfe that shal aye be lefft to leave
you to breake adowne of all the parts in a few sermons. Where
ourselues because I saw to be profitable theye obserue (begin
ning my selfe now in thid my privacye, how I mighte impelli
the discarding of my heart for your good). I have theret
wad the beginning of that Method, to let the like may be remem
bering howe in a hand written copie I have and preare to
chargeable, that fewe would have enjoyed any benefit therof.
and therfore I gaolded for your ease (so that which my selfe
should have shamed) to Print the Copy.

J.P.B.

The Epistles to the Reader.

I. Spake I already unto you in my epistles, howe also the end of
the first section sheweth the second part of the salutation. I. 3
Nowe by my labours (as I have hitherto done) I will add the rest of
the parts & their Armes, from the middle and ending this booke
doubtless (for the most part) whereupon the proportionall of my
languis confection to age, soe that no fayre and thinge may be left. Since
differencie here becomes your particularitie, I will therefore seare
several years to godly men, whose armes doth not yett bee added
unto this booke in presentimente of my selfe. But nowe I am
come to the end of my selfe, and am to offer by my selfe, the last
and latter by your will and commandmente against my selfe, yea, and
nowe as I thinke that this vowe of Christe himselfe may be profis-
ed in me when I am dead. Three words to summe all
my scope in this tract. Sime, Grate, Obedience. Sime, make
thy selfe, whereto thou comest, worthy to beare my burdenes, and
make thy peace, fearefullnesse to the gresse of this booke to be
doubtless for one. Grate, in the second, that each humbled one
under his burden, maye in the mirror of the Gospell, and the off-
fer of Redemission, behold and embrake the brethery, and am-
azingnesse meaneing of the Lordes forgyveynesse and faythfullnesse. Obedi-
ence in the third, that each forgiven sould maye knowe thus
God, in shewing his mercy, alwaies more trulye at the ease of the
Santes barres, but at his owne honoure, in laying on another
burden through his fayre and fwest of living by fayth, and obeying
the commandments. Soe these breches be before thy eye in the
form of the booke. And soe this part shall be worth professe
in the severall Branches, bid me work more in the conuincion of
the scope therof: afftending to make the soule happy here and
hereafter. If then thou mette in the first part with manye arti-
cles and heads, of which, yef thou in the writinge of sodachinge,
will conceave them from thy selfe, as I have and do gete no
counte of them. It is the fayre of thy manerwell of fayth to
make them and leave them such in thine vaine counteage, as
thine art in the Lordes. If in the second there come with fayling

The Epistle to the Reader.

discourse of the way and meane of Deliverance, dwelt not up
on the paines themselves, but consider their soupe, that God in
offering the Chrifts Righteousnesſe to be alioſe, speaks 23 yea-
rē and according to his purpose, in whicke, as he didde the
firſt ſtroke he might conuincethou of his Righteousneſſe. In the
meane time he ſhall ſpeak of the grounde thereto
contained, or remembred that all of whom were in the world
make, That he truth as it is in Ihesus, and ſtrake them ſo of
great a neceſſary oppoſing of the old, and padring on the new
waye, as before it diode by Righteousneſſe, and the righteouſe-
nesſe of the new creation, in the ſame place, i. e. in the new
cōuerage through the Grace of God & Spīte, vndeſtended
towards Heaven.

The Christian acceptancē by all ſorts of my former Edition
whereto their twoe prefad abhē ſe hinde remittētude of error,
but of disorder and priue. I haue ſet forth in this ſecondd
and reſpect to their charitie, to make the reader ſtill ſome
impreſſion, wch ſe the one and twentie booke, ſtill with late
additions (the substance of the ſecond head not altered) to ſome
large and ſupply ſuch defectes, as the booke and meſtādinge of
the former Preface had committed. Effectually, wherof ſayd
those maine points of the ſecond part: viz. The Welspringe & the
priviledges of Condition, the Offer, Preparation to faith, and
uses of faith it ſelſe. Whiche (I doubt not) with other many, will
not be unwelcome to the well affected Reader, whom I deſire to
take the more paines in his perusal: Not thinking it enough to
buy a booke, and ſo to keepe it faire and neare, in a cloath, but to
verſe it carefully till God make it his owne by frequent atten-
dance.

As touching the order of the Treatise, and their owne parts
I chuse first to premiſe ſuch a Text of Scripture to each of the
3. parts as may naturally and familiarly compriſe the breſte
ſum of what is contained fully in the part following it by which
course the Reader may perceiue, that not a man, but the Holy

Ghoſt

The Epistle to the Reader.

about the Author of saving us from the Body of Truth into such
a short view. And then, afterward, I did proceed to annex the
larger particulars of that vision, in the forme of Chalchizing.
And now one desire it is at my end, for which I beseeche God, to
see, that this Edition. And our desires are made effect in writing,
for man's knowledge, that is, heretofore dead with his
inspirations, he wrote them in a Roll, that they might be in due
view and better understood: So those of my people (for there
many are for such as they are not) who would never by the
proceeding of these prints understand the coherence and scope
of this Summa of Christiane Practical Religion, and the great
and beholding this Catalogue of Practical Religion, and the great
Lebanon thereof especially, I mean the Doctrine of faith
in Reconciliation, and the new Creature. The summe of the whole
Page of all the Flowers herein bound together is, That ye may
the better ground in knowledge, and bear Scrutins daily
with better understanding, discerning, and practised
Gods service and consider. Pray for blessing also, that this
Volume may remaine unto your posterity with double fruite.
If you please not, here shall strangers? In hope whereof, I com-
mend our本着 to the Lord, and my selfe to your prayers.



An Alphabetical Table of the three Parts of this Catechisme.

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Bfstinenſe onely from ſin,		without arming againſt, B ey, both for production and	
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192. 91. *Amphibolites* *var. *annanensis** *V. V.*
193. 92. *Amphibolites* *var. *annanensis** *V. V.*

THE FIRST
PART OF THE
PRACTICAL
CATECHISME.

**The Ground of the
first part.**

For we also were in times past, unwise, disobedient, deceived,
serving the lusts and divers pleasures, living in malici-
onnesse, and envie, batefull, and hating one another.

Question.

What is the conuersion of this Text?

A. The Cretians, to whom Paul writes, having received the profes-
sion of the Gospell upon them, tea-
ching them to beleevye in Christ
the Lord of all, and to stand fast in
the libertie by him purchased to the
conscience; began to think them-
selves too good to serve their Su-
periors, Princes, Magistrates, or
Masters. But the Apostle pres-
ch them to a cloe obedience and walking with God.

B

both



The Ground of the first Part.

both in this and all other Commandements. And he urgeth this point of obedience to God and Man (which is the summe of the third part of the Catechisme) by a comparision of the first and second part of the Catechisme: *viz.* Sinne and Grace; thus: It were a shame for Christians to walke under grace, as as they did before, during the time of sinne and ignorance. But of this latter sort were yee *Cretians* sometimes, *viz.* foolish, disobedient, deceived, &c. Now, since the Grace of God appeared, yee are saved and under grace. Be ashamed therefore to live now as then, and become obedient.

Thus we see by this Argument the three parts of the Catechisme are couched together.

Q. what is the meaning of the third verse, in which the Doctrine of the first part is contained?

A. He describes the misery under which these *Cretians* lay in their unregeneracy. In which although all be not said, which other Scriptures containe; yet so much is said, as may be a ground-worke to the rest. The order is this. First he layes downe the misery of their mindes: they were foolish, that is, voyd of all sound knowledge in Gods matters or their owne good, meere spirituall fooles in the midst of their carnall-wisdom. This foolishnes, is partly originall, partly actuall. Originall is the depravednesse of the understanding, and the gault thereof. As in fooles there is a naturall disabilitie of the powers and organs of nature, and so an utter impotency to reach the truth of things: even so in all naturall men, whether under meanes or without them, they are fooles in respect of wisdom to salvation. And, as Law strips fooles of all right to an estate, making them obnoxious to a kinde of misery: so doth spirituall ignorance rob the soule of Heaven. Secondly, this foolishnes is actuall, standing in the naturall defilement of the minde, with all idle and erroneous thoughts of God and themselves, with pollution of judgement and understanding issuing thence.

Q. What else doth the Apostle add?

A. The next is, Corruption of the heart or will, expressed in the terme of *Disobedience*, which is also Originall or Actuall. Originall is the utter losse of true freedome of the will, in point of subjection to the minde. So that, as the mind is wholly blind, so is the will wholly rebellious and unsubiect, voyd of all

The Grounds of the first Part:

all submission to any Commands of God, quite averse from any thing which he doth or can impose; either in obeying or believing. And the guilt hereof is liablenes to wrath or justice. Secondly, hence issue all actuall habits of Rebellion, as impotency, unrighteouenesse, intemperancy, and the like.

Q. Is this all which Paul describes sinne by?

A. No: he useth three other descriptions: first he sayth *they were deceived*, that is, As a foole, is cheated easily by every one: so is a spirituall foole; this toucheth the actuall sinnes of the minde. The second is, *Serving lusts*: which employes a Slavery to the Devill, world, and lusts, lusts of the heart, lusts of the eye, and pride of life: as a beast led to the Shambles. The third is, Trading and Conuersing in actuall sinnes, such as accord with the particular nature of each sinner: some of which ditempers are noted, a few of the commonest for all the rest, *Pleasures and riot; envie, hating, and being hated, &c.* all which are added to give a bitter relifh to this misery, as else where *Ephes. 4.* he names *lying, &c.* These three are the penalties of the minde, will, and conuersation: To be deceived, is a penaltie of a blind mind: to serve lusts, is a plague of the heart and will: and to be a Trader in sinne, is a punishment of our course; and this is the curse of sinne.

Q. Why sayth he so little of the other part of misery, standing in the curse?

A. Not because he excludes any essentiall part of it, but because one Text will not conteine all, but that which the drift of it lyeth unto. Some Texts include all three parts in one Verse, as *Ephes. 5.8.* Some expresse one generall part some another, and in that part, some one branch, soone another. Therefore what is here lacking, must be supplied by some other.

Q. What doe other Scriptures adde?

A. They adde these. 1. Spirituall enmitie against God, hating him whom we have hurt, and being hated of God; Cutting off and estrangement from God and the life of God; excommunicated from him by our Apostacy: impotent propensenesse to all evils and ill practice, which our nature is taynted with (though with some restraint of providence) impotent aversnes from all possible willingnes to recover any better estate in our selves. And 2. Temporall cursednes in our soules, in our bodies, names estates, posteritic, assayres and whatsoever belongs to us, which

the Holy Ghost calles plaguing with all adversities: as freneticke distraughtnes of the minde: diseasenes, fevers, gouts, dropsies, beggery, povertie: basenes and scorne: crossing in attempts: ill marriage: cursed children: bad government: in Magistracy, Ministry, family: pestilence, sword, famine. Thirdly, eternall, that is, after separation of soule and body, horror for the day of Judgement, and departing from God to eternall Torment. The which are mentioned in *Ephes. 4. and 5.* Of which (God willing) I treat at large in the Articles following: But it's meet that we have such draughts of Scripture before our eyes, that as corner stones they may hold in these grounds from vanishing. Let us come now to the Articles.

THE FIRST ARTICLE of the first part.

Question.

HAT is the generall scope of these Articles?

A. All tend more or lesse to lay forth the substance of the first part, (which is sinne) in her colours, and what use the soule is to make thereof.

Q. What is the first of these?

A. That in Adam, mankinde was created in perfection of light and holynesse.

Q. Why was not man miserable from the beginning?

A. No, in no sort. For God created man, male and female in his owne image, *Eccles. 7. 29.*, *Gen. 1. 26.* *1. Cor. 11. 7.* *Col. 3. 10.* *Ephes. 4. 24.* Readc the places. First, for the matter: in respect of his better part, he was made a spirituall, immortall, invisible, intelligible being, as God. A little sparke of divinitie. Secondly, for the manner, as one Gods essence is subsisting in three persons, so

one

The general
scope of this
first Part.

Article 1.

Man created
in Gods I-
magine.
Eccles. 7. 29.

2. For manner.

3. Manner,

Article I

one soule in three powers, as naturally, sensible, and reasonable. Thirdly, foreknowments, and qualities, pure, lightsome, orderly, righteous, holy, and perfect, though not in actuall power andabilitie; yet in habituall integrities; he was righteous, but not righteousnesse, (for thate the Gospells worke) nor invulnurable, but left to his freedome of will. Fourthly, In his body, althoough of Earth, yet by the breath of God putting life into the earthly frame thereof, he was made a creature of great authority and majesty, a modell of the Creation: as in *Psalme 8*. Reader it over: *A Land and Sovereign* (under the *Creator*) of al his Creations under himselfe. - A strange Master-piece for al to stoop to; even as he onely to stoop to his Creator. *Heb. 2.* *A little lower than the Angels*: a petty Vice-roy under the Lord himselfe. The very quines of his are admirable; as when we behold the rubbish of some Palace, we may guesse at the first magnificence of it at a glance: so when we see the admirablie resiques herof in *Philosophers*, *Moralists*, *Politicians*, *Artists*, and naturall effects of men, we may guesse at the originall. In the end of all, it is bounde off, that

3. Endowments.

4. In his body

Heb.2.6-7

Q. May there be any thing more distinctly spoken thereof?
A. Yes; for ordit' sake, we may consider this Image of God, in respect of these three: First, Body; Secondly, Soule; Thirdly, Person.

MorediBing-
ly in three
things.

a. The body.

Q. Touching the body first, how was Adam therein created? **A.** We may consider therein two things. First, The producti-
on or making thereof. Secondly, The frame of it being made. : no
For the former, the Lord addresses himselfe to it more solemnly
than to other Creatures (for this concerns his body as well as his
soule) *Let us make man*: not thus, Let man be; as to the other
creatures. The Trinity is called to this worke, noting it should
be divine, excellent and complete.
Secondly, The frame of it: being made, it was to as God in-
tended it, a speciall resemblance of the Creator: He made not
the soule, but man, consisting of body and soule, according to the
Image of G o d . So that, whatsoever resemblance the other
creatures had, remotely; *Adam* had an immediate, neare and
engraven Character of Gods Image, as might be in a materiall
thing. The Lord saw it was good, and to his liking.

The production of

Gen. 2. 26.

The frame in three things.

Consider it in these three things. First. The organicalness; that it should be a materiall instrument created with peculiar aptnes and fitnes for the service and execution of an immateriall divine

Verse 26.
twice repeated.

soule: yea every way in all points most instrumentall. Secondly, that out of so base and earthly a substance, the Lord should rayse up a mixture and constitution of elementary, and yet immortall, and durable nature, never to dye: with a consequent freedome from all alterations or impredications by *Diseases*, or *Infirmities*, tending to dissolution of the same; all paines, distempers, weaknesses, or the like, (actually I meane) remov'd.

Thirdly, A difference of habit, of proportion, and gesture from all other creatures: For such reverend markes there were, in the colour, temper, guise, awfulness, exactnes, and gait of man, as caused all creatures to stope and doe obeyance. The Heathens observed it, in the upward looke of man, and the prone downeward looke of other creatures.

Q. But the Holy Ghost especially eyning at the soule: proceed to

2. The Soule speaks of that conning and shiften in thy selfe which is in things. *A. The soule of man resembled the Creator much more: and that in two things.*

3. Nature of *it.* *First, The nature of it, like Gods (as hath beeene said) incorporeall, inextingible, immortall, free to will or nill: nothing in it grovle, carnall, or base: the purpose, counsell, understanding, deliberating, resolving, discouering, and judging faculties being Divine sparkes.*

4. Functions. *Secondly, The severall functions and powers thereof, resembling the communicable Attributes of G o D, in their perfectiōn: his knowledge, his purenesse, his freedome, his righteousness: These may be referred to two sortes: inward and outward. The inward, standing in understanding, will, and conscience: The understanding having perfect knowledge of God his nature attributes, will and worship, of himselfe, of all other things, yea the formes and very natures thereof, whence he gave them names: in all respects his understanding was an *Erin* of distinct, pure and perfect light: so was his will (as I may say) a *Thrumme* of *Holines*, perfect righteousness, originall rectitude, and was thorowly subiect to the edict and charge of the mind: and so the operations and actions fature to both. God then sat in the throne of the minde as supreme, the will was subject to the mind, the actions to both. In the conscience, he enjoyed a pure and true reflex of himselfe in all these: perfectly glading and comforting himselfe in the privity to this excellency: a Muscall harmony without all jarre, remorte or anxietie.*

Secondly,

Article 1.

A Practicall Catechisme.

Secondly, the outward acts of the seances, members, naturall, civill, economicall or religious, ordered by knowledge, There was a positive power and free will to good, and to evill negative: [as now in the unregenerate there is a freedome to evill, and not good : and in the regenerate, partly to good, partly to evill.] Only not unchangeably so: not because (as some dreame) he must then have beeene as God; for many Angels were unchangeably so, and yet but creatures: but because it pleased the Creator so far and no farther to impart himselfe unto him, for what causes, base curiositie must not descent.

2. Outward.

Q. What Image of God was in his Person?

3. His person.

A. That which I speake of his bodily excellency (for the instrumentalnes,) is much truer of his whole Person, that it was an expresse Image of God. First, in his most reverend and awfull behaviour, as being (under God) the Lord of the Creatures. Secondly, In that honorable entertainment vouchsafed him by the Lord, even as a Prince into his Palace; all the world being finished in her due parts and ornaments, man is brought in as the roiall Creature, possessed of all the rich treasure of the Creation, set therein as in a Theatre of the workmanship of God; that all should be subject to him.

Q. What affliction is there to be made thereof?

A. Manifold: for although the crooked nature of man thinkes it but her misery, to thinke how happy she hath beeene: yet the Lord purposeth by this meanes, to bring her backe to her first excellency, if she will be ruled by him.

First then, this should teach us to adore that deepe workmanship of God, which once enstamped such a lively Image of himselfe in man, as cannot be quite defaced, no nor by sinne it selfe, I meane in respect of iuste Characters of it, which by his merciful providence he hath left in common nature, notorely in the Notions of the mind about the Image of the person.

This poynt will better sete the third Article; here, onely I bring it in, to stirre us up to two Meditations: First, If sinne (as defacing a blenish as it is) yet could not so quite root out that honour and Majestic of God in man, but still he hath reserved (for universall ends) some reliques thereof, (for else whence is it, that the Lord hath denied those usefull creatures the Horse and the Ox and others, to fole their own strength and the curse of man, that they should quite renounce his ser-

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vice? Doe they not still feare the shadow of Gods Image, and are they not awfull, nay doe they not yeld themselves to his taming and subduing power? even Lyons, and Beares, and the most savage? If then there be such a deepe Print of this Creating hand; what an indelible Character is there in his second Image of righteousnes, enstamped by the Spirit of Christ? Who dare lay, that any thing can ever deface that lasting Image?

Colof. 3. 2. 3.

And *Secondly*, what reverend respect should we yeld to this Huelde Image of God in the Creature Who shoud dare to mocke and disdaine those whom God hath doubly impaireyd his Image in; even the lame, the blinde, the deafe, the impotent, and crooked? still there shoud be a due respect to the first copy: and this deformitie shoud rather cause us to wonder at that prouidence, which suffereth not all men in their birth to bring in the marke of this ruined Image of God: than to scorne such as haue. See Job 9. 3. where it is called *declining of the glory of God*.

Job 9. 3.

Vfe. 3.

But *Thirdly*, and especially it shoud finde a terror and awe into us, of their persons to whom the Lord hath committed the governement of inferiors, as Magistrates, Ministers, Parents, and Superiours, yea although unsanctified, (but much more if renewed by grace) let us behold God in them preseruing his authoritie in them, though they haue rayd hout by their sinne. If the despise of the poorest (not religious) dishonour his Maker: how much more such as disdaine the gifts of God in those that are learned, experienced, wise, and of good comely carriage, personage, and behaviour?

Pro. 17. 5.
& 14. 3. 1.

Vfe. 4.

Fourthly, Nay: how fearefull a confusion doe they bring in, who addē a second defacing to this once defaced, (yet mercifully continued) Image of God, abusing their parts of Authoritie, of Policy, of Esteeme, of Beautie, god personage, presence and behaviour, to the abominable maintenance of sinne, profanencelle, Atheisme, Stage-playes, whoredome, oppression, rapine, flattery, or the like? Shall God give them a *third refutation* of Image?

Vfe. 5.

Fifthly, The recognisance of this first Image of God, shoud occasion to us (that now by the Ministry of the Law are conuinced of our woefull losse) first, to shaine our selves: Secondly, to provoke our selves, boynish and bloudy, to shone to the world, to shaine our selves first, by the reflex of our odious and degenerate qualities, upon our owne spirits. Oh! that one created to immortality

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immortality and vertue in the Image of his Creator, should so deeply and far disguise and forget himselfe, as to bow to an Idoll of wood and storie ! to grab here in the pit of this world among base pebbles and dirt, thinking the attaining thereof to be an happinesse ? nay, to grow to such villany, as to destroy the Image of God by bloudshed and crueltie ? Would it be thought that it were possible for any to decline so far from that originall, if they did but know it ? If that Heathen thought it a reaonable speech What can seeme great in this world to him, by whom the frame and dimensions of the whole world are comprehended ? how much more here ? What wealth, profits, base pleasures, riot, drunkennesse can seeme sweet, to whom that beautifull Image of God himselfe (according to which he was made) is made knowne ? how should common sense shame such ?

Secondly, How should the thought hereof provoke such (as are not quite forlorne) both to mourne, that for so base objects and lusts sake, they have despised so great graces as have beeene offred them ; and also excite their appetite (as oft as they heare the Lord offer to restore them againe to their integrity) to long after it, and to groane under their inabilitie to beleeve it ? saying, Oh Lord, I was borne to excellency and honor ; and shall not thy persuasions draw my heart to recover my lost state ? If we had but lost a faire picture of our Father, would we not harken after it ? and should not each day seeme ten to us, (when we may regaine it) till the Lord hath settled it againe in Christ upon us ?

Sixtly, This is Instruction, to teach us not onely the unspeakable Excellency of the fountaine it selfe, a drope of which lighted upon man, as David, Psal. 8 concludes : but in particular also, and especially the goodnesse of this Majestie, who would communicate himselfe not onely to Angels, but to a pecece of earth, and that in so strange a maner, to make it capable of such perfectiōn. To see the skill and workmanship of Bezaleel in brasse and silver and wood, was strange : but to see the Lords face, greater ; were it but in a Leaf, a Lilly, a Gnat, which are above all Solomons glory. But to behold his skill and curious worke in mans body, especially his soule, to communicate himselfe so farre to a pecece of clay, what meditation can equal it ?

Sevently, It should teach us much more to beleeve, how admittēd he can make himselfe in all his Saints, by his second creation, especially at his second comming ; and the whilst, in repaying

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Vſe 6.
Pſal. 8.

Ad R. N.
datus 1611
annis 1612
Vſe 7.

Ifc. 8. of his Image more perfectly in those that believe; faith being a greater excellency, and tending to a nearer union than ever any perfection of *Adam*. Oh! it should convince us of the goodness of mercy, and cast out that carnitie of ours, which cannot beseeme God one good thought.

Ifc. 9. Eightly, It should teach us the equity of Gods commands, and justice of his threats even against our corrupt nature. For the Lord lookes not at our inabilitie, but his owne goodness, in the enabling of us once to obey. And whereas some cavillers alledge, that *Adam* had not faith given him, therefore God cannot justly require the punishment of unbelief. I answer, yes: for although *Adam* had not the grace he needed not, yet he had such grace as enabled him to obey, as well in those charges which God should put upon him, as those he had already: which he losing by sinne, is justly punishit for it, and encreaseth wrath thereby.

Ifc. 10. Lastly, It should stop the mouth of all cavillers against God, for not creating *Adam* with a confirmed nature to persevere. Rather let us tare our selves to condempe *Adam*, and confess, his judgement was most just, that for so needlesse and so trifolous an addition of content to his appetite, he would lose so unspeakable a Jewell as he forscited,

ARTICLE. II.

Qu. But, did *Adam* continue in this integrity?

Man left this
integrity by
sinne.

Gen. 3.7.
Rom. 5.12.
Eccles. 7.29.



O. He fell from it by wilfull transgression, *Gen. 3.7. Rom. 5.12. Eccles. 7.29. Rom. 5.19.* And this disobedience was the violation of the charge of God, not to meddle with the Tree of good and evill. This sinne was not a bare eating of the forbidden fruit, but a compound and fardell of all sinnes in one; A proud, desloyall, needlesse, distrustfull, revolting, discontented, unthankfull, rebellious departing from the blessed God, to a base creature, even when he was set in the midst of all perfection, above

above all base objects.

Q. But how could this be, to bring God's Image?

A. He was actually so, but not unchangeably. Therefore having his will left in her freedome, and unfearefull by gracious determining therof to good: Lo, when a sensible object is presented by the Devill, first she (as the weaker) then he by her meane, freely choseth to leave God, and to embrace the creature. And hereby, when he was made able if he would, to stand, (although so, as he might fall) he turned this voluntary might, into a necessarie of falling, and an impossibilitie of returns by himselfe.

Q. How lay ye forth this sinne more fully?

A. By two things. First, The description of the Holy Ghost. The falloppe. Secondly, By the parcels of the sinne. For the first; The Scripture ned 2 wayes, calleth it, *That disobedience: That offence: That transgression:* noting it Gen. 3. 15. Rom. 5. 1 Tim. 2. 13. to be the compound of all in one, yea the roote of all, notwithstanding of all, as being the first of all, which durst enterfeare with the righteous nature and will of God. But especially Solomon, *Eccles. 7. ult.* calls it a *Finding out of inrueions.* No man can finde out any thing that good is, beyond God. God had found out and bestowed upon Adam and Eve all goodnes in perfection: yet out of a weariness of welfare, they would finde out beyond him, and be wiser than he: supposing to better their estate; but they found out nothing but their own findings, sin and sorrow: as it was just they shoulde do, who would goe beyond God. They found out indeede new occasion and worke which God never set them: and then devised lytes and shiftis, but they found out misery to be their portion, when all the rest vanished, and left them in sad confusio[n].

Q. How by the parcels of sinne?

A. First, by the circumstances. Secondly, by the fall it selfe. 2. By the parcels. The circumstances are as the persons belonging to it. *First, The Serpent.* ^{1. By the circumstances of Persons,} *Secondly, Satan.* ^{1. By the circumstances of Persons,} *Thirdly, Eve and Adam.* Touching the first; *The Serpent*, being the wisest and subtillest creature, helpe for Satan to worke by, and of least suspicion, both readie to take fire from hell, and to set *Eve* on fire therewith, is used. Satan comes not, we see, without his crew and tackeling, but strong and well prepared: here was the maine fight, upon which all his Kingdom hung; either now or never: therefore now he unites all his feates and forces; strength, crueltie, subtiltie, diligence, malice, in one. Is there any one wiser and apter creature, to convey temptation by a woyce, than other?

That

Why?

That he chuseth, Is either of the two parties sillier, weaker to be gull'd than other? Her he lights upon, Is this woman at any odde time lesse her selfe, weaker than weaknes it selfe? Then he comes, Is therercany way either to lay out the excellency of the object, or to extenuate the attempt urged, to alay the charge, or to traduce the Commander? That he lights on.

The second person is Satan : who had beeene an Angell of light : but he and his fellows (as other Scriptures doe prove) being left justly by God to the temptation of Ambition, and aspiring to be as God, fell to be discontent with their estate, and to puffe up themselves with pride, and to withdraw themselves from their place, and forsooke their service, (for how should pride stand before a God of Holinesse?) Oh! this clipte their wings of readinesse. Psal. 146. Then all chearefull, loyall, servicablenes was gone! By this meanes, God cast them downe to Hell, and there reserved them in abaines : they having lost that they had, and that they desired, turne their rage against God who had plagued them, and their envie against man his favourite, never limming till they had also cast him out of Paradise.

3. Person, : The third is *Eve and Adam* joynlytly : who did most immedately concurre to this their owne transgression.

Q. What things observe you in their fall?

1. The remote things of two sorts. First, The remote causes. Secondly, the causall. The more neare and proper. The former were these: First, changeablenesse of their will. Secondly, Vnarmednesse against the temptation. Thirdly, the peculiarity of the temptation.

For the first, Let us not blame God: but looke at man: whose habituall holiness wanting a confirmation of grace, determining the will against the object then and thus offered, was corrupted to a passive capablenesse of evill. Beware here of murmuring against God, laying, What was it to make them thus perfect; wanting an holy necessarie of nature to stand? Oh man, who art thou!

2. The second, was their unarmednesse. They meant indeed no evill: but they used not that power to stand, which God had put into them: they watched not to keepe pure, being made so: its not enough for a servant not to purpose to goe out of his Masters worke, except he resolve also faithfully to dwel upon it, without unsettling. They knew good from evill

sevill in the speulation: for they had heard the charge and threat of God: both of not eating, and of death by eating: but they, feeling all well within for the present, rested to much in it, felt not their owne changeable will, prone to hazard all their pearles at one cast, feared no hurt from without: and here they were caught.

3. The third was, the aptnesse of the temptation: the Devill feareth not their perfection, he makes it strong, and alluring, both in the binding of their minde, and bewitching of their hearts: Let it not be imagined by you (saith he) that it is sinfull or deadly to attempt a God knoweth the contrary. What shall it boot you to obey him that envies your good? And as for the hurt yee fear; live, by eating yee are fure of a better estate than yee are in. Thus by the strong bayte of sweetnesse he attempts the affection, and so corrupts the judgement.

Q. Proceed to the more neere cause of their sinne.

A. It is threefold. First, Inward tickling of their affection; Secondly, Snaring. Thirdly, Secret consent.

*The more
neere causes
were three.
The first
Tickling.*

For the *First*, So excellent a creature could not have beeene suddenly surprised, but by steps: For why? Sinne as yet was nott it could not therefore be with them as with us. *Iam. 1. 5.* *We are first led away by concupisence*, but they had none; *Iam. 1. 13.* Therefore there must be a strong mooving and drawing of their mindes, a travaille with this indetermined freedome of theirs to sway it: and this supplieth the roome of concupisence. Satan suspends the act of goodness in them, brings them to a slacke remissesse, and corrupts their bent of spirit: as if a man would suffer an enemy to come within gun-shot of him, when he might have kept him out: and so liberty is questioned, as if a man at Die: would call in question, whether his owne be his owne or not. This was the first spawno of the sinne. And this stood in foolish credulitie, curiositie, and dalliance. *Credulitie*, to secure herselfe of her owne welfare, as if nothing could or would hurt her: whereas shoo should have beeene suspicous of the least accident threatening her. *Curiositie*, to interchange talke and speech with a creature, the being the Lady of all the creatures, (yea knowing her soveraigntie) and therefore should not have admitted such a parlee, but wisely have thought, This is no place for a servant to intrude himselfe, and to jangle with me, being un-called.

3. Dalliance.

called : Speech is not for a Serpent : it becomes not me to steeke better content than I have, by an idle, curious and vaine discoufe, I know not what, whence, nor to what purpose. But this her vaine jangling was her ruine. Then ~~was~~ *wallance* in bandying so many replies one after another (who knowes how many?) and venturing to prate of so weightie a thing as her happiness, not doubting that so maine a point threatened her ruine, but hazzarding all upon her owne wit, tongue, conceits and answers, as if there could have pluckt backe her foote at her pleasure, and prevented sinne in the very kindling : I say, what is this but bold venturousnesse upon the danger, because she felte her selfe as yet untouched?

**The 2. cause,
Snaring.**

These three brought forth the second, which was Snaring : for by this tickling of her, she takes the Devils snare into her wil and thoughts, so farre, that as a bird in a grin, shee could neither goe backward nor forward : but is lured and hampered with that which at the first she was free from : her wings beginne to be clipt ; and now she is ready to tell where her great strength lyeth : and now an uncleane delight begins to defile her, her freedome flaggers, she admires a thought. What if I venture and try ; what hurt can come of it ? Now her directive light begins to dazzle, her potenesse to be defiled, and false sweet to expell true : And so ceases to be in her own power, as the bowle rolling downe the hill.

**The 3. cause,
Secret assent.**

And so thirdly, succeeds *S. tres assent* to the temptation, and yeelds up the inward weapon of her Innocency, to the Devill, rests in the thing offred, as very good, meet, sweet, delightfull, standing upon thornes till she doe, as she is tempted. What wonder ? when she refuses to be led by that inward light and grace she had received ? Therefore God leaves her to call good evill, and evill good. And so shee tooke it, ate it, gave it her husband, who though he were not first, yet he was last in the transgression ; and yeelded to doe as the Devill had drawne her to doe ; and so both of them disobeyd.

Ezay 5.10.

3 Tim. 2.14.

Q. What consider you in she fall is selfe ?

**The 2. Gene-
rall the fallit fardell**

**Speciall sinnes
ghecina.**

A. Not onely the act of the transgression, but with it a fardell of abundance of foule corruptions of heart. And those are of these two sorts, either more speciaall, or more generall. The speciaall were, *Pride, Securisie and Sloth, Vanitie, Sensualtie, Discontent, Sacrifedge, Cruelsie and unrighteous-
ness,*

use, with the like. More generall and scarefull, *distrust of G.O.D.*, *Rebellion* against God, *Unthankfulness*, and *Apostasy* totally from God. For the *First*, *Pride*, how scarefull was it for a creature made in Gods Image, to aspire like Satan to be checke mate with his Maker? *Secondly*, *Sloth and Securise* in a slacke neglect of so great a trust reposed in his custody. *Thirdly Vanitie* in so inconstant and unsettled curiositie to pry into matters forbidden. *Fourthly, Sensualitie*, to affect a present contentment to the sence and appetite, upon so infinite hazard. *Fifthly, Discontent* with the present estate, so excellent, and so iarrantly upon their enjoying it, before they had begate and conceived a sonne. *Sixtly, Sacrilege*, in prophaning the ordinance (if it be true that the fruit was Sacramental) and tye of God. *Seventhy, Cruell unjustis*; in casting away not themselves onely, but all The more their posterite. But especially the generall: *First wofull distrust*, generall etc. in ascribing no credit to God either in charge or threat, but rather to Satans malicious slanders: and suffring themselves to be pulled from the Simplicite of Gods Word, 2 Cor. 11.3. entertaing base thoughts of him, to be false, envious, yea admitting a roote of bitterness and indignation against his love. *Secondly, Rebellion*, to dare so openly and with full butt to rush against the command of God, and to provoke him, to try whether he would doe as he had threatened, fearing nothing: And *Thirdly, Unthankfulness*, and a wearisome restlesnesse in that state of happiness; even departing from God the fountaine of living waters, when they enjoyed all in him that heart could wish, even needlesly, in coole bloud. Lastly, *Apostasy*, utter revolting like traytors, from that happiness of theirs, and the Lord the Author thereof, to Satan sinne and curse, totally and finally for ought was in themselves.

Q. What use is there hereof? doth it afford any instruction?

A. Yes, severall: *First, from the Serpent*: who by abusing his parts, teacheth us to boast our selves or rest in no outward gift of God for it selfe: seeing (if unsanctified) it may be instrumentall to such villany, and dishonor to God, either in our publique or private places, and so prejudiciall to our owne salvation, as we should wish rather we had beeene Idiots, than to egregious.

Secondly, from Satan: We learne that he feares not to attempt the best, and most godly, hoping to prevale: for if he could bring in sinne where none was, how much more increase.

1st R.
From the
Persons,
Branch 1.

Branch 2.

crease it where he findes it? Also to suspect him in his sweet enchantments, and when he attempts our *Eve*, that is, our sensuall part, overthrowing our *Adam*, and judgement thereby, then to handle him roughly, knowing him (by his messenger) not to be far off. Besides, beware of an aspiring heart, discontent with our portion and estate : If *Adam* had argued thus, To what a dignitie hath my Creator raised me from the dust? who am I, poore earth, earth, earth ! he had stood firme ; but now looking about him and setting up his orifles, loc, pride causes his ruine ! Oh ! how safe are we, while we are under !

Branch 3.

Pro. 16. 18.

vii.

Judg. 16. 16.

viii.

And lastly, from Eve and Adam. Let us learne not to trust our selves too farre in our privations, that we intend no evill: but be we armed also as well against evill of all sorts, lest it be with us, as if we had nothing at all in us. Let us beware of dalliance and admiring parlee with temptations of sensualitie, lest wee fare as *Sampson* by *Dalila*, and would faint get off the hooke, but cannot, being snared. Thus men thinke it cannot be dangerous to admire, prayse and accompany beautifull women, to thrust themselves into the company of fine followers in their pleasures, and to rush our selves upon snares of deepe worldy busynesse. They purpose not to be caught (they say) till their wings be singed with their venturing so neare the candle, and then they struggle in vaine. Better had it beeene for them to have beeene birds with wings, and so in vaine should she net have beeene spred for them. And to end this use, how should the description of *Adams* sinne, for ever scare us from slighting it? We esteeme it by the outward act: but that which makes it so odious, is the attendant fearefull circumstance of it. To let fall a peece of coine into the dirt is little: but to throw it and stamp it under our feete in scorne, is treason. Not to give all to the use of the Church, (being ours) is nothing: but to withdraw it being Gods, with a lye to the Holy Ghost, is mortall! Oh, the sinne of *Adam* is inexcusable: committed in the full strength of grace, in the fulnesse of all Paradise contentment, needfully for a triffe, when there was no sinne to draw them, and the like; ere they had sanctified one Sabbath of Thankes.

Ab. 3.5.

ix. 2.

Secondly, Let it be instruction to shew us what little wonder there is to be made, that now in our corrupt estate, the abundance of gifts, blessings, encouragments, good helpe of nature, education,

Article 2. *The sense of the second Article:*

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cation, art ; nay, holy ordinances of God granted us for the better, doe not profit thousands, nay, turne to our hurt ? Surely, if *Adam* in all his excellency, yet by meete absence of confirming grace, could abuse his freewill to so fearefull a fall : we neede not wonder, that in this state of his necessary misery, he profisst so little by all helpe : no wisedome or righteousnesse of his could free him then ; and shall any thing in the want of both helpe him now ? Man is set up by God, and yet is a beast. The Cat was once made a Queen, but in her glory she hunts after a mouse. How much more being corrupt ?

Thirdly, Bless God, that in his second grace by Christ, he changed old *Adams* perfection into a better and surer, from a selfe-subsistance in grace according to our owne freedome, to a subsisting in another ; betrusting us no more with our owne Treasure, but keeping it under the locke and key of his owne power in Christ. So yet looke what we come short of *Adam* in the measure of grace in this life, we goe beyond him in the unchangeablenesse : for alas ! how little are we fit to be trusted withall, but we would lavish it, if under our owne keeping ? The Lord is faine to humble us rather under the burthen of our infirmities and corruptions, because we are not here capable of any great matter. Being so unfaithfull in the smaller, who should *Luk. 6.15.* trust us with the great treasure ?

Lastly, It teaches us to esteeme highly of the grace of selfe deniall, as being the contrary grace to *Adams* corruption. For he fell by too much trusting himselfe : we stand by the grace of selfe renouncing. And its not amisse to consider ; how justly the greatest penaltie of man stands in the losse of his free-will, and in the slavery of the will to sinne : because this freedome abused, caused his ruine. So fearefull is the error of them that maintaine, that man hath still free-will in himselfe remayning to that which is good.

17e 4.

C A R T I C L E

ARTICLE. III.

Qu. Was there no other thing to make up his misery, save only his fall?

*Adams sinne
made him
miserable, in
2 respects.*

A. **E**S. The effects of it caused him to be miserable : both the effects of sin and punishment. For sinne first, his actuall brought forth originall ; his originall all actuall sinnes ; and both these procured all penalties : And that thus. God having threatened him death if he sinned, did justly infilte sinne for sinne, and gave him over to his desire, and concupisence. Seeing he would forfeit his Image for a trifle, he left him to be as he desired ; a masse of corruption and rebellion. As a Pitcher dashing it selfe against a stone wall, is justly fylit to pecces. So that by the wrath of God was inflicted upon him the losse of Gods Image standing in righteousness and true holinesse : a deprivall of the glory of God, both in soule and body : as if the Lord should say, Seeing thou wouldest needs thus rebell, fill thy selfe with it, be so to the full. Hence came that utter impotency of minde and members, to purpose, to will, or execute any good. Nay, an utter averseness from it, an utter incapableness of it, a contrarietie of spirit unto it, Job. 14.4. and 5. 14. Psal. 5. 15. Rom. 7. 23. 24. and many other. For a taste, take thefe: originall darkenesse, erroneousnesse of judgement, captivitie, and thralldome of will, insensibleness of heart, impotency of the faculties, enmitie to all goodnessse, total impuritie of the whole spirit, propension to any sin, and unaptnes to any good occasioned, servilnesse of the will, unsubiectnesse of the outward man, unfavoriness, and in a word, the death of the grace of Creation. This for sinne.

*John 14.4.
John 5.14.
Psal 5.15.
Rom. 7.23.*

*a. Penalties
of sinne.*

So for the penalties, a seed of utter impeniteney, dedolency obstinacy, apostacie, and excommunication from God, Ephes. 4. 18. From this fountaine, proceeded both actuall sinnes, and actuall penalties, simes of commission, omission, ignorance, presumption, inward habits ; as hypocrisie, earthliness, ignorance errors, prophanenesse, unthankfulness, hardnesse of heart ; and outward acts, as in both Tables, impiousnesse, unrighteousnesse

Article 3 *Adam's sinne made him miserable.*

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Rom. i. & 3.
2 Tim. 3. 1.
2. 3. 4.

nesse, intemperancy, and the like : of which, see Rom. 1. and 3. 2 Tim. 3. 1, 2, 3, 4. 5. So penalties actuall, as the impuritie and curse of conception, and birth, the losse of the right and dominion of the Creatures, the curse upon Gods blessings, hellish terrors, diseases, povertie, discredit, imprisonment, feare of death, guiltinesse of judgement, and utter misery of losse and fense of hell.

Q. *You have laid many things together : and I consent to all : Yet I desire a little more distinct order of them : bring therefore all these to some few heads.*

A. I will in this Article lay downe the order of the point, and leave the further enlargement of it, to his due place in the fist Article following. Conceive then the point by the Apostles speech, Rom. 5. 12. *Wherfore as by one man, sinne entered into the world, and death by sinne, &c.* Where we see, that the actuall sinne of *Adam*, determined not the bound of misery, but brought a second misery with it, even the misery of our whole nature. While wee stood in *Adam*, his obedience kept his whole estate and nature entire : but when he fell, though the sinne were a limited thing in act of eating, yet it was an unlimited excesse in respect of the committer, and the frame of his revolting heart. And therefore it was just with God to plague his whole nature, for this sinfull act : God just in And the plague thereof was, to inflict such a penaltie upon punishing his Adams nature (of the Propagation I shall speake in Article with sin. 4.) as made it truely miserable, in stead of being before truely happy. Note then, *Adam* having actually disobeyed, the Justice of God offended highly by it, doth punish whole nature for it. As if he had said thus, *Hast thou indeed freely chosen to leave me on plaine ground ? To embracelust and Satan, and pleasure of appetite before me ? To cast dirt upon my pure Image ? Be it then so with thee, as thou desirest ? Be that in nature, which thou chusest in thy free will to doe. That Image of mine which thou caredst not to preserve, be stripped off : that image of thine owne invention, which thou preferredst, be satisfied with, fill thy selfe with, enjoy and delight thy selfe with to the uttermost : I will not suffer mine to harbour with thine, light and darknesse, corruption and purenesse : therefore depart my Image, from this slie of uncleannessesse, and let him who needs would be filthy,*

More full ex-
planation of it
Rom. 5. 12.

lye downe in his filth, and he that would forsake a reall fire of heat, to compasse himselfe in his owne sparkes, let him lye downe in sorrow. As I threatened, so I sentence thee, *In dying, dye : dye* the death of thy sinne, and finde thy owne inventions to the selfe: I utterly cut thee off, and excommunicate thee from my presence, and in token of it, from Paradise the place of thy former happiness: in one word, Be miserable. Note then whatsoever Adam brought himselfe unto by his act of sinning, was penall: because it was a stroke of justice. Not onely death and al other punishments, before and after it, but even Originall sinne it selfe is a penalltie: it is a sinne indeed, but it is a penall one, God justly punishing actuall with originall: and so we must conceive, that although in us it be truly sinne, yet God inflicting it, did not infuse it as sinne into us, but onely as a just penalltie of that which Adam himselfe in the freedome of his wicked will, had first forged in his owne heart against God.

Q. How many branches doe yee divide this Misery into?

Misery of sin. A. Into two. The misery of sinne, and the misery of punishment: either of which, had beeene misery alone, but justice would not suffer misery to be within narrower bounds than these: that he who by doing made himselfe, might by suffering be made miserable. The former, viz. misery of sinne, is either of the roote, Originall, or the branches, Actuall sinne: both making the soule truly though not equally miserable.

Q. What is the former of these? Show in what the misery of Originall sinne standeth?

A. In two things. 1. Originall guilt. 2. Originall staine or pollution: both being the fountaines of all actuall guilt, and pollution of conscience.

What it is, and
in what it
stands.
Gen. 3.7.

Originall guilt is that primitie and reflexion of conscience in Adam fallen, whereby he told himselfe continually that he had fallen, and therefore must dye the death, in each kinde of it, body and soule. This perpetuall alarum of conscience in his nature, was the first part of his sinfull misery. And the Holy Ghost expresses it in those words, *They saw they were naked*; and Adam when God called him, *hid himselfe in the bushes*, and gave the reason, *because he was naked*. The Lord askes him how he knew it? The meaning was, his conscience in presenting to him his fault, did gudge him also with feare, and expectation of revenge. So that, as in his innocency, one excellent

In 2. things.
1. Guilt.

What it is,
and in what it
stands.

excellent part of his welfare was, that he knew himselfe so ; so now one especiall part of his woe is, that the conscience did ring his sinne alway in his eares, and made him obnoxious, that is, to feare God in point of that punishment, which he looked for from his Justice for his sinne. And to say the truth, what misery is like to this ? to be ever on the racke of a mans owne spirit, suggesting and boadling to him sad things to come for his sinne ? dogging him as the Taylor, who will not suffer his prisoner to goe one inch from his custody ? How bitter doth it make all things, when as a sword hanging by atwined thred over a mans head, it doth threaten him perpetuall ruine and tye him over (as a bond and recognisance of great forfeit) to the great assize of wrath and judgement, there to answer for himselfe ? yea, and there without all bayle or maineprize, unescapably to suffer eternall death of body and soule ? This the Author to the *Heb. 2.15.* toucheth, *Heb. 2.15.* saying, *Who all their life time by the feare of death were subject to bondage :* id est, walked under the chaine of this guilt, alway afraid leit by death of body, their soule should slide into hell, to abide there, till the body came thither. True it is, *Adam* dyed not at the first committing of the sinne : but had he found no more favour than *Cain* did, loe, all those nine hundred yeares he had beeene tossed and terrifid with this guilt, till it had seazed upon him. And whereas yee will say that, those that lived without the law, were better than wee, because they were miserable and knew it not : I answer, they had law enough in them to hold them under a guilt of horror for such evills as they committed against the naturall light, although ignorance had worne out the true dint of this conscience. Besides, although to know a mans misery, onely, increase it : yet so to know it as we may prevent it, is better, than by not knowing it, to escape the fence and bondage of that which yet lyeth upon us.

Q. Wherein doth the misery of Originall staine of sinne consist?

A. Wee may either conceive it in the whole, or in the *The staine of parts.* Touching the whole, the best way will be, to take the sinne, what word which the Holy Ghost useth, which is *Death.* For death is the resolution of nature : and so is this death of the soule, a totall abolishment and corruption of that blessed frame of creation, (I meane in the point of her Purenesse :) in mind

by light, in will and heart by holinesse. Now then looke how contrary a carcasse is to a lively body : so is this to the life of creation, as in these few things may appear : in the well framed constitution of body, appear, First, Vnion of parts, Secondly, Order. Thirdly, Sweetnesse and Beautie. Fourthly, Strength and Activitie, Aptnesse to the end it serves for. But in a dead carcasse, together with the absence of the life and soule of reason, what appears save contrary effects ? Impotency to all former Operations, disorder, stench, and putrifaction, confusion, and irksomnesse ? The generall then is Destruction of the frame of Nature, corruption of the Image of G o d . Touching the parts both faculties and powers of the soule and body, it were endlesse to mention all.

Gen.6.5.

Rom.3.23.

Epbes.5.8.

Ezay.44.20.

Rom.7.14.21.

Rom.8.5.

Rom.7.1.

Iam.4.1.

Ecclis.7.27.

In the minde there is a death of all pure light and knowledge, a nakednesse of Gods Image in poynt of that ruling and over-ruling power, by which shee conveyed direction to all the inferiour faculties, will first, and then affections and operations : now she is both darknesse in her selfe, and losse of her birth-right, to rule other parts : unto darknesse, adde death of judgement, easily deceived in matter of discerning of the natures and truths of things ; and so also, impotency and languor of apprehension, dulnesse and inabilitie to conceive good things : and besides this privative indisposition, also a positive pronesse and propensitie to all evill of the minde, ill conceits, false, hereticall, erroneous opinions, vaine prophane, idolatrous, vnsavoury imaginacions, discourses, thoughts, and judgements, keeping in memory noysome, and hurtfull objects.

So secondly, Death of the will, especially in the matter of her subjection to the lere and leading of the understanding : then also in her facultie of willing and nilling, or suspending, a corruptnesse in the freedome thereof by meere bondage both unto sinne and by sinne, a depravednesse of the chusing facultie, and so of the rest : yea a disposidnesse to will onely and continually evill, to nill good, to suspend onely from good, and not evill, save for bad respects, to chuse evill before good. So truely, doth the Lord complaines, That *the whole frame of the soule is onely evill continually.*

To these adde, the death of affections in poynt of their due direction to the objects, and whole inclination of them to a preposterous and disordered liking of evill, dislike of good, a disposition

tion thereof to extremities on either hand, either to love, hope, *Jere 2.25.*
sorrow, feare, pittie, shame, zeale, and the rest, more than ought to
be, or under that should be: and thereby to overthrow the course
and order of the whole conversation. *Ephes. 4.25.*

Loyne to these the death of the conscience, both in respect
of her starving death, that shee wants matter of excusing
peace, and content, having lost all welfare: and the death of
her purenesse, to represent objects to the soule aright, either
with comfort or accusation: not to speake of her pronenesse to
be detiled, disabled, feared, senslesse, and slavish, according
to the corruption of the minde, both which goe together, *Tit. 1.15.*
Tit. 1.15.

As touching the spirits, and the fences, and the members, there *Rom. 6.8.*
is a death in them of that abilitie, soundnesse, vigor, and service-
ablenesse to the soule in good things, and a pronenesse and tickling
to be vainerly and frothily employed, except worse be offred, even
prophanely and unholyly. And to conclude, there is a death of
the person, in respect of that right and soveraigntie over the
creatures, with a slavish pronenesse rather to Idolize them both in
the worship of some, and the love or use of others: a declen-
sion from God, and a revolt to the base creature, as Eve did to the
forbidden fruit.

Q. Now what is the misery of Actual sinne?

A. The depravednesse and death of all the operations
flowing from the soule within, or the body without; for
whereas these resembled the purenesse of the principle at the
first, loe, now, they bewray the contrary: all confusion, dis-
order, ignorance, and unrighteousnesse, being broken into
them. As appeares in this, that in the first table, the soule de-
parting from God, lets up to her selfe other gods: profit,
pleasure, ease, worldly lusts; worships him after her owne
devices: lives as seemeth best to her selfe in her conversati-
on, abhorres his Sabbaths, and the like. In the second, that
forsaking the law of righteousness and Sobrietie, the soule
defiles her selfe with disobedience and rebellion to man, to
unnaturall, cruell and unmercifull carriage, to uncleannessse,
to revenge, to wrath, to unjust, oppressing, defrauding
wayes, to lies, tricks, and slanderous aspersions: to a con-
tinuall lusting after unrighteousnesse. And all these not onel-
y in open acts (which are not so small) but in the actuall
thoughts, *Mat 15.19.*
Gala. 5.19.
2 Tim. 3.2-3.
4.5.
Psa. 14.2.

^{2 King 8.46.} thoughts, desires, projects and counsels of the heart, yeelding and consenting thereto, and delighting to thinke of, talke of, to love and commend sinfull practises ; as, swearing, drunkennesse, debate, wrong, intemperancy, and the like. For these are but one of a thousand of those actuall sinnes, which as sparkes flie up from the former furnace. Nor all these in every man, but some in one, and some in another. See ^{1 Cor. 6.7.} Such were you, some of you, &c. Which phraze is the same with this.

Q. And wherein stands the second generall part of misery, to wit, of punishment ?

A. In the manifold penalties both of soule and body : and those properly expresse that threat of God, *When thou eatest, thou shalt dye the death.* In the soule first, (for of all other, there are scarefullest, because they are sinfull penalties of sinne) first, an aversenesse from God, or from returning to God any more, but going from him further and further infinitely : an infiuenessee of

^{Ephes. 4.14.} soule in this double misery : a dedolency of heart, utterly and impitiently hardened in it : an uncapablenesse of admitting of any mitakes to draw the soule out of misery to any better estate : a spirit of resisting and opposition of any such, an infinite peacableness & content of heart in the present condition, thinking this bondage and hell another libertie and heaven : and if bereft of it, raging as ^{15.} *shee Beare robb'd of her whelpes :* and so a pronenesse to be rivered more and more deeply into this woe, with lese and lese feeling or believing it. Now these (we must know) are of a deeper dye than the former, as being curses of God upon and against a sinfull Rebell ; giving him over to himselfe, and sealing him to wrath and perdition, which though the Lord doth not always enlarge, to anguish and desperation, but rather suspend till the due season thereof : yet they are all inherent in our corrupt nature.

^{Rom. 3. 3. 4.}
^{Rom. 3. 6. 5.}
^{1 Tim. 4. 24.}

Touching the body, where shall I begin or end ? What languors and diseases are there incident to the body : what povertie, basenesse, beggery and want to the estate : what reproach to the name and credit, aspersions, slauders, dishonour ? What misery in family, in Church, Common-wealth ? What obnoxiosenesse to Satan, to his instruments temptations, mischiefe, bondage to the ungodly, suites, services, dependances with hard condition, crosses, streights, pursuite, losses, forfeits, death of friends, imprisonment, accidents, and shrewd turnes, bad tydings, confusion in the state, famine, warre, pestilence,

^{Gen. 2. 17.}
^{Isay 53. 4.}

pestilence, and a thousand wayes for him to goe wofullly out, who came but one way into the world? Besides griefe of minde, melancholy passionis, and distempers of the spirit, bad conscience ill marriage, lewd children, ill successe, ruine of estate, and at last a miserable death? And yet the upshot of all is worst after, *vix.* A finall separation from God, and losse of his eternall presence, with the fence of unutterable, intolerable,unavoydable wrath of God in hell upon the whole man for ever, without the least hope of helpe or redresse in or from himselfe. And to this place not unfitly (in my judgement) belong all those vanities, vncertainties, casualties and hazards which the poore life of mans obnoxious unto. Before his creation, how safe, happy, secure a creature wa ked he? So that *David* beholding him in this glory, makes a wonderment at him, and calleth him One set in honor as a pearle in gold. But alas I looke now into the map of his life, and what will it proove but vanitie and vexation? Take the best of it, what is it save a confuzed running up and downe the world, doing nothing but the same things over and over, and having done all from yeare to yeare, weary of the worke of his hands, and crying out, what hath a man of all his labour? What a poore Lazar-like body, diseased, and disconsolate (for lacke of grace) doth many a poore bed-rid wretch live? As *Iob* saith, why is the light given to wretched man, to behold his misery? How are others of good worth and place suddenly snared by banquerupts, and so through discontent and worldly sorrow, swallowed up in death. Others how oppressed in the good cause by false evi dences, forsworne witnessies, corrupt Judges? Their judgement wholly taken away from off the earth, and they left to shift with the amends in their owne hands? How many a mans ease is it to be robbed by theeves, left not worth a groat, and perhaps abused other wife? How many innocents, both old and younger intercept'd by violent hands, poysoned in the meate and drinke, knockt on the head, laid wait for and destroyed, yea perhaps through the mistake of some other man, and yet none left to revenge? How long doth the Lord (as one a sleeue in a tempest, and caring for nothing) suffer his poore beloved Church, to be tossed as a ship with the waves of most hideous, trouble? Oh the fad dangers not of the badd onely but even of the best! That all things should fall out alike to the one and to the other? Heere one stumbling on plaine ground, and breaking a limbe, another off

his

his horse, bruised and loosing his life, not onely in his drunkennes, but in his greatest soberly? So that as *Solomon* saith, our life is among snares, and looke as the silly bird, pearke and lury, hoppes about the share, and feares nothing, by the bayt of a worme is suddenly entrapt and taken, even so is this more silly creature snared and snatched ere he be aware. For alas, race is not to the swift, nor battel to the strong, nor wealth to the wife, but time and successe is a like to all. Some base unworthy wretch in a towne. (ueither of goodnesse nor parts) carries away more mucke, then ten wife godly, and provident men! Is it not a burden, to see the Prince goe on foote, but the pezzant to ride on horsbacke, the wife to keepe silence, and fooles to speake their minds? I say, these are all vanities and vexations which though they befall not every one, yet none is free, and he who is now freell, is at another time catcht in the gin. This is but an handfull of the rest: It comes to my mind, what I have read in the story of the Emperors of a valiant Captaine *Bellisarius* who after may conquests being taken captive, was faine to prostitute his Lady to defilement, and to stand by (his eyes being put out) with his hands extended, saying Give, *Bellisarius* one halfe penny. Whose heart should not such a sight peirce? How miserable a lot is it to behold an honest man matcht with a Quacane which defiles his bed continually? Is it not irkesome neither to know how to live, or die from such an one? To see a most innocent creature, fall into the hands of some cursed hellhound, who accuses him, and beares him downe upon oath of Adultery or some infamous crime the innocent having no redresse, but forced to lye under the reproach all his dayes! onely supported by a good conscience.

Oh! that the Meditation of this Vainy of our life, might procure other manner of use, then it doth from the world, who doe nothing but gaze upon such examples, and having so done give over and vanish! Never mourning to see the shiflessle misery, which finne hath brought upon man, nor laboring to worke upon such as are thus oppressed: never wondring that the Lord should so mercifully save them in the midste of so many calamities, never thankfull for either themselves or their children from such accidents as they see some infants borne with lame, blind, monsters in excesse, or the defect, and so in other kind: Oh I say, how few humble their soules under the mighty hand of God, and call

Article 3. *Thenses of the third Article.*

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to mind that bitter root which all comes from ? and so walke holily and thankfully for the escape of such maladies as might have fallen on them selves. Nay upbraiding their Maker with a mocking tongue, and laughing at others for that which provokes the deepest pitty. Sure some time should be employed in such meditations ! This I thought to put in an vise by it selfe, leaving the generall to the next question. And to conclude, what wise man would not in these respects, seriously seeke the Lord for mercy and grace : which onely can make a vaine uncomfortable life, cheerfull and savory, which is the prive edge onely of the belever: he only makes that sweet whic peace others find miserable.

Q. I partly conceive this view and mappe of the misery of the fall : now conclude the Article with some use of it.

Vise 1.

A. First, here is confutation of all Papists, who flatly deny this Article, and tell us, that our nature is indeed shrewdly maimed and wounded, much like him *who fell among thieves betweene Jerusalem and Iericho, and left halfe dead.* Luke 10.30. But as for us, that maintaine this dying the death, this quite and cleane Branch 1. deadnesse in sinnes and trespasses, they cannot abide. No (say they) there be left even in the unregenerate such abilities, and devotions, as may congruously dispose God to pardon them : And by some helpe of grace, merit alto full forgivenesse. Yea they boast themselves of their performances, and dutie, whereas *Paul* tells us, that *all boasting is cut off.* And Rom 3.27. they tell us, Baptisme waiheth away all originall sinne, when as yet *Paul* groanes under the burden of not being regenerate. Also all *Pelagians* or their adherents, who affirm that old *Adam* Branch 2. is, as one in a darke Dungeon, who by reason of darknesse, cannot see; but if he have a light put in, hath his eyes very quieke, and can see any thing : and so wee want but light, and then wee are able to discerne and apprehend any truth put into us, of our selves : Also such as blinch the matter Branch 3. with the colour of Grace, added to our nature : for by that (say they) nature, being holpen can put on the cordes (as *jeremy* in the dungeon), and addresse himselfe to come forth. What hath a dead man with all the light and helpe in the world, to addresse himselfe to live ? This also reprooves all Branch 4. Naturall Papists, that doat upon their civill, morall, or religious duties, and devotions, and cannot abide to heare that those who so duly pay all debts, all dues, who give so many almes

MS. A. 2. 20.

Branch 5.

Branch 6.

Branch 7.

Psc. 2.

almes to the poore, heare so many Sermons, keepe so many Sabbaths, reade so many booke, keep so much good company, commend the Ministers, and welcome them, and main-taine them, should yet be *as th: Publicans and sinners*: I doe not say yee are; but I say this, Except yee also deny your selves, and behold this misery of your Natures, yee will fare worse in time even by your righteousness, than if yee had none; for why? doe yee not graffe upon a rotten stocke, and guild a rotten post? So also, such as commend mens natures in the poynt of Religion, saying, Oh such are so sweetly natured, courteous, loving, milde and harmlesse, that there is but little betweene them and Heaven! Alas, how many of these sweet creatures are as bitter enemies to Gods grace, as friends to civilitie and faire carriage! Also such as ay me at Religion, onely thus farre, to colour their wings and tip their tongues, or their outward dealings with some out-side: but as for that heart within, and nature, they suspect not. And to conclude, such as being told of their passions, defend them by their nature, It's my nature to be so hot. I have soone done. Why poore foole, thinkst thou thy nature is more excusable than thy passion? and yet what is more common with men to say, than this If I were an Adulterer or Drunkard, I were willing the Minister should thus sharply rebuke me; but to be so bitter for mens infirmities, and against that which we cannot doe with, nor heale, and avoyde, and against unbelieve, or the like, methinkes he might be wiser! Oh, God would faine draw thee from the open to the secret sinnes of thy heart, lest thy freedome from the grosser should destroy thee. He would even weary and tyre thee by thy easfed nature, when thou seest all thy other defences are but dawbings with untempered mortar.

Secondly, This should cause thee to looke upward, and to gage the greatnessse of Christs love, which could finde in his heart to satisfie for such a misery, and to fetch happinesse out of the depth of it. Even in this Article is layd the foundation of thy esteeme of Christ, in the next part of the Catechisme: Christ will be little set by, *the height and depth* of mercy cannot besonnded, till thou take measure of it by a Reede of thy misery. Little sinne to forgive, will make Christ little loved. As we see at the Assyres, that base theefe that thinkes to conceale some of his

Article 3. *The uses of the third article*

his robberies, and is loth to have all come out at once fearing the mercy of the Judge: when his inditements come to be read the second time, loses his life. Let us beware lest it be so with us. Let us not lessen and mince our sinnes, in hope of more easie pardon: but if we would magnifie the grace of Christ, let us first magnifie and enlarge our sinne to the uttermost; if Christ see, that we rather hope in our small sinne than his great grace, we are dead men. The way to get pardon, is to equall his price to all our misery. Say thus, If Lord, my sinne had beene onely a share in Adams eating, and no more; or in some actuall few evils, or if in the meere privation of some good things, or in sinne onely and not in penalties, or if in bodily onely, and not spirituall, or if spirituall onely and not eternall; somewhat might seeme to lessen thy love: but surely that love that would satisfie for all, rather than any should condemne me, is of unspeakeable dimension! Oh! learne by this how to esteeme the price of grace! If each step of this first part, if each of these Articles make thee not miserabler than other, no Article of the second part shall be able to comfort thee! Be confounded under the ruine of thy misery! and vow with that good Iabez, *If the Lord will indeed rid me of all this great evill, that it may not grieve me!* Chro.4.10. *If he will enlarge my coast, and bring me out of this heape of woe, then he shall be my God, and I will make songs of his mercy!* Oh! let all that hath beene said of this misery, make thee goe as shee, *Luk.13. 11. bowed together, under an intollerable burthen!* Lay all together, to make up such a loade as may pinch thy shoulders, and cry out, *Who shall deliver me?* Who could thinke such a weight as I have here described could be carried with ease! especially through so many Sermons of conviction as many heare! Oh! that any should sleepe in such deepe debt, so bankrupt as they be, shott with such an intollerable weight crushing them! Surely except there were a plague of insensiblenesse added to all other misery, it could not but affect men otherwise. But till sinne begin to be out of her element, and feele her misery, Christ and the soule can never be reconciled in one.

Thirdly, This 'should' cause us to wonder at the goodnessse of Gods dispensation of this misery! That both in the sinne and in the penalitie it should be so mitigated by the providence of that God, who for universall ends restrayneth the force.

force and violence of this misery ; why should God so ordre it, that he in whom the fountaine of all faire abideth, should yet be in his particular nature stunted and shortened within the compasse of some few foule sinnes ? What hindres (in us) why not all as well as any sinne should be our beloved ? who hath so appointed, that in this plentie of Plagues, (the cause whereof we carry about us) so few of these should light upon us ? Hath not sinne made us a duaghall of misery, and a sea of sorrow ? Why then see we so few blind, deaf, lame, dumbe, maymed, out of their wits, poore and miserable creatures, as we doe ? Shall we by this indulgence be hardned to thinke our selves lesse wretched and miserable than we are ? or rather admire that goodnesse that suffers us not to be so cursed as we deserve ? No : it is the gloty of providence to dispense thus.

I say, let us acknowledge singular patience in God, to dispence so mercifully and manifoldly with man, having incurred this *Premunire* with the L O R D , that he did not quite destroy him, but alloweth him so many comforts, encouragements and helpe of nature and life, all which he might have stript him of : All save hell being meere indulgence of mercy, as the support of nature in health, in strength, with wits, sensces, breath of ayre, use of Earth, influence of Heaven, marriage, posteritie, wealth, credit, government, &c. more than he ought to damned Rebels, who might have beeene destroyed when borne.

¶ 4. Fourthly and lastly, It's instruction to judge aright of this sinne, not to slight it as Papists, and prophane men doe. To count our selves miserable by it : to esteeme it above any actuall sinnes ; to judge of it, not by the matter or act of it, but by the villany of it against the Majestic of G o d , his Crowne and dignitie. The little weighing of this, hath caused men to make such small account of actuall sinne, to make it a merriment : as Fornication, they will say, it is a tricke of youth, &c. And the truth is, from the slender esteeme of sin, comes that base esteeme of Christ with many. Whereas, except Christ had been made sin in the roote it selfe, by imputation and satisfied for it, all the imputation of actual, could not have profited us. If to raze the pichture of a Prince be such a crime, what is it to deface the Lords ? Oh wofull wretches, who dare say Baptisme doth abolish that which all the grace of Christ cannot wash off, till death ? All other sinnes are committed

ted in a corrupt estate, this in a pure one; and therefore Christ that immaculate Sonne of God was faine to lay aside all his holiness, that he might cleanse the staine and the guilt thereof (as a double dye) out of our nature. One of the miseries of originall sinne, is, that its uncapable of the due conceiving its owne woe: but thinkes it selfe in good case, as a drunkard forgets the sentence of death, and dreames of great wealth. And therefore we had not need adde thirst to this our drunkennesse, by esteeming it slight, but desire the Lord rather that he would awaken us out of this delusion. But more shall be said of the use of this in the sixt Article.

ARTICLE IV.

Qu. What is all this misery to us, who never sinned Adams sinne in the kinde?

4.  It is over-spred as a leprosie of the whole Adams sinne body over the whole nature of mankind, is our sinne all sorts, sexes, states, degrees: Not one free: as all misery is in every one, so over all without exception, *Psal. 14. 1. 2. 3. Prov. 20. 9. 1 King. 8. 46. Eccles. 7. Pro. 20. 9.*

23. *Rom. 3. 9. Iam. 3. 2. 1. Job 1. 8. Job 14. 4 and 15. 14. Psal. 5. 9. 1 King. 8. 46. 3. Examine the Texts, All, both Jew and Gentile, Barbarian, Scythian, bond and free, noble, simple, learned and idiots, yea all who are to be. For as they are in our loynes, so we were in Adams: Adam not being a single person, but in the whole stead of mankind, before he had issue.*

Q. How doth this truth appear more clearly? Answer. By reason and scripture.

A. Both by the Scripture and reason. Paul sayth, *Rom. 5. that by the disobedience of one, sinne entered into the world, and by sinne, death,* *Rom. 5. 10. What is that? Sinne and Curse seized upon all the whole world, as well as Adam and Eve. And the like prooves follow in all the vertes, as verse 14. *Death reigned from Adam to Moses,* *Ver. 14.**

Verse

29. 18. 19. Verse 17. By one mans offence, death reigned by one. Verse 18. By the offence of one, judgement came upon all to condemnation: and verie 19. As by one mans disobedience many were made sinners. So that this Article removes all conceit of any man whatsoever (I say meere man:) to be exempted from this masse of corruption.

Rom. 3.12.

No, Rom. 3.12 All are gone out of the way, not one doth good, no not one. All the sinne, all the penalties of sinne belonging to Adam himselfe, belong to us: we may use Peters choyse word, 1 Pet. 1.18. By the tradition of the fathers: All those are conveyed to us by the tradition of Adam (not example, but propagation) no one of all these tokens miscarried, but as he sent them to us for a cursed memoriall what he had done for us: so were they all and each of them delivered to us, we fayle not in the receiving of the whole summe, to the uttermost farthing.

Q. But in what order is this masse of evill derived to us?

A. In this: That first the actuall sinne of Adam and Eve, eating the forbidden fruit, is conveyed and made over to us: then originall, then actuall, then penalties, all hanging each upon other, as the lesser boates tyed to the great Shippe. But yee will object, that Paul himselfe, Rom. 5. sayth, *That others sinned not after the similitude of Adams transgression* I answere, True: nor against a set Law as Adam did, but yet they were held guiltie before God of Adams sinne, as if they had knowne it. So then, marke, although we did not individually and personally see, talke with the Serpent, put forth our owne hands, and put the fruit into our mouth: yet we did eat it as well as he. And why? Because the sinne which Adam committed ere he had begotten a sonne or childe, was the sinne of nature, not of a Person. As it is syd,

Object.

Levi himselfe payde tylthes in Abraham: so we in Adams: he to God, and we to Satan. And that by the justice of God: who, as he would most justly have imputed the integrarie of Adam to us, if he had stood therinc, so might impute his sinne. We were all in Adams loynes, for better or for worse. And as it was in the second Adam, the Lord did impute our sinnes to him, who yet never sinned after the similitude of ours, against a law: because he looked at him in the nature he sustained: So he doth impute Adams sinne to us, although we in person sinned not, because we sinned in his nature. And as our Lord Iesus had beeene wronged, if he had suffered for that sinne which was none of his, and we also were farre from Redemption of

Aufz.

Heb. 7.9.

righteousnesse

Article 4. *Sinne is derived from Adam to us.*

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righteoufulness could not be really settled upon us by imputation,] so except Adams sinne were first made ours by imputation, wee should be wronged in sustaining the penalties thereof.

Imputation, I grant, differs in the manner and forme of it, being ^{neither illu-} in Christ, onely by Gods account, in us inherent : but still reall illustration of it both, (respects duely observed.) And thus by partaking with him in the act, we also partake with him in all the consequents of sinne, and penalties following. If it be demanded (as Paul doth there) whether Heathens and Infidels that lived from *Adam to Moses*, and so since, were thus defiled ? The answer is, Yes, Sinne reigned both in the guilt and punishments, all that time among millions of sinners, wasting and destroying generation after generation : onely the difference is, Before *Moses* there was little sence of it, they were under the reigne of it, the guilt, the plagues of it; but still they never saw the face of their King, lust and concupisence, old *Adam*, the law of the members, the sinne and curse of *Adam*, who hurt them, they knew not, onely felt the smart of a blind stroke : never the further off from the misery, but much furth: r from easie or remedie. As for the Relique of that law they carried within them, alas, it was easily dazed by forgetfulness, or damped by strong lusts (being dimme in it selfe) but as for the roote of the disease, that they never saw by that law, as after in Art. 5. shall be spoken.

Ques.

Answ.

Rom. 5. 14.

Q. Is there any thing else to be said to open this ?

A. Yea : The Lord would resemble this contagion of sin, from *Adam* to his posteritie, by that speech, *Gen. 5. 3.* that *Adam* (having sinned) *begat a sinne in his owne Image*, who else should have beene begotten in *God's*. Noting that with the generation, the sinne also was derived. And although this be a dead notion in the generall : yet when wee see how the L O R D inflicts a sensible marke hereof, even still in our propagation : as namely, when some notorious vices of uncleanenesse, malice, hollownesse, intemperancy, treachery, cruelty, choler, and fury, doe even goe in a bloud, as in a stremme, overflowing not onely some families, but even some Countries, which are as by-words and reproaches for their drunkennesse, vanitie, pride, and luxury ; surely by the actuall infection that appears, the other of originall may be discovered unto us.

Q. That it is thus, it appears plainly, but I desire to know by what meanes this conveyance is made ; for the difference of

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men in this, makes some doubt of it?

More fully of this conveyance, A. That shall not neede. And all grant it. And all must confess that generally it is by Gods just imputation, which realizes the infection into the whole race of *Adam*. But as touching the way, some thinking it to be by bodily generation, others by Gods infusion of the soule stained with her blot: both being unsafe, this I would briefly say, Man begets Man: not a peece of him: and therefore in begetting man, he must needes beget sinfull man also. How that is, I may expresse thus: Beside the bodily Traduction, man begets man, in his Receptiveness of the soule, and in those bands and tyes, which knit body and soule, to wit, those Spirits of Reasonable nature; and by the infection of these Spirits, the soule is also corrupted. For my selfe, I confess it decides all the doubt, when I thinke of the realnesse of Gods imputing, though I should know no more. I say therefore againe, the taint of the spirits of man, flowing from the power of Generation doth convey it. Man not onely begetting the body of man, but man, with an habitude of spirits to infect the soule. But let it be enough that whatsoever the manner of conveyance be: sure it is, the curse of sinne is incurably, and perpetually, and wholly over-spread over all our nature: though (as I noted) with some indulgence to some, in respect of open expression.

Q. What use floweth from hence?

A. Still, a good Reader would be glad to apply each Article practically to himselfe, for the better insight into the nature of his corruption. Each Article shoulde adde to the view of sinne. And so doth this. For what a depth of dye, how festered a canker or leprosie, how deadly a poysone is in this sin of *Adam*, which could not be wafht out in so many waters as it hath passed through in many hundred generations? Nay, the iron-moll and the staine of it is as fresh, and will be to the worlds end, as at the first, and the fruits much fouler. Its a true speech, old *Adam* is not as other old men, crazie wrangle: his age is remued in every new generation: as the father in the sonne. It must needs be strong poysone, which hath so present a dispersion of it selfe through the body into each veine and artery of the whole to make it like it selfe. What then is it which God would teach us by this leaven? Surely when we see how it hath leavened such a lump of mortalitie, it should make us lye

Article 5. *The Vses of the fourth Article.*

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lyc downe with horrour under the hugeness of it, and feele it to crush our soules, yet more sensibly. It should take away all life and spirit in us instead of our priding our selves in our brats, and their features, being the generation of Vipers.

Secondly, It should make some of us to tremble to think what we have put into them, even a leaven, which grace it selfe will never throughly purge them of in this world. What joy should be in our spirits, while this thought abides in vs? Especially how should we endure to thinke that some of us doe suffer our children (thus alreadie poysoned) to runne up and downe the world, to gather more and more actuall scurfe to their naturall, and wee never restraine them from this riot? I speake to such as have great posterities, of all others (for although thou hast but one, it concernes thee too : for some one may have as much poyson in him, as some five or six) let these looke to themselves : thou hast dispersed old *Adam*, and towne his seed at large : take heed thou be as carefull to roote it out, and plant the second *Adam* in the roome of it : els thy posterite shall be thy greatest hell. But to all, this I say, slight not this sinne of *Adam*: say not, If I had not this sinne imputed to me against my will, I should never have deserved it. Nay rather, except thou hadst deserved it, it had never bee ne imputed : taxe thy selfe : say thus, I was deceived by the Serpent, etc, and was curst : had I beeene there, I had done no lesse! Oh, so great and wide an infection, should breed as large and deepe a dejection of spirit in every one that belieues it! The common speech is, Fornication is but a tricke of youth. If a man should behold this sinne in the cloake which God once put upon it, *Numb. 25. 9.* died in the bloud of 24000. men and women, durst he thinke it a tricke of youth? So, originall sinne is thought but our nature, and that which cannot be avoyded, wee may pitie it, but wee cannot blame it. No, but you must repent of it, and get Christ to cover and pardon it, else it will blame and damne you! But to retурne, if we would behold this cloake dyed in the bloud not of so many thousands, but millions both of Heathens and Christians, durst we make a (But) of it? Take heed of such boldnesse!

Thirdly, It is sharpe reprooche to such as foder up this fearfull ruine, by any outward accomplishment, which makes them glorious in mans eye, and so blind themselves willingly.

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ly from seeing their abomination before God. If many truly turned to God, having lived under good meanes, Ministers, education, yet have beeene deeply humbled by the cursednesse of their nature, because they never felt themselves humbled for it: what shall be their case, who have nothing to commend them, save outsides of ingenuities, moralitie, gentenesse, or better breed and parts than others, having never beheld the misery of their owne spirit and frame? This world is now so full of debauchednesse, that we may be glad of such in our common dealings: but such may have small cause to be glad of themselves. Rather let them reade that in *Act. 17. 26.* All are of one blood or seed. Oh proud heart, boast not of thy selfe above another: lest those very clothes of thy pride defile thee, and make thee worse. Say thus, I may be learneder, civilier than another: but I am worse than another: The finest bodies if putrified, stinke worst; and if I think my selfe better, its because I am worse. This should make even the greatest, *Iona. 3. to come downe,* and liske the dust, and call corruption and wormes their brother and sister, till grace have separated the precious from the vile.

Gen. 25. 22. Fourthly, It teaches, that if the Lord exempt any from this leuen and infection, they must count it a peculiar grace: for hee is tyed to none, hee hath all at vantage, all having sinned. Oh, that the free goodness of God in Christ should make any difference where so little was! It should turne all pride of man into deepe astonishment and prayse: especially wonder at this freedome, that when all other respects are alike, one age, temper birth, two lying in one wombe, as *Jacob* and *Esaue*; two at mill, two in one bed, in the field, yet one shoulde be taken, and the other refused: nay, perhaps the worser, viciouster, baser partie of two, often, th' most despised in a family taken, the likelier and better rejected: that grace should put honour upon one, and shame upon others: As *Pharaobs* butler and baker, being in one crime, yet differing in Pharaobs favour. As those two theevies in the same just condemnation. One base Creeple among seven brave ones.

Mic. 3. Thirdly, Let all Pharises learne to take this razor, and cut the combe of their owne conceitednesse. When one and the same misery shall be laid upon the proudest hypocrite and the prophanest *Publican*, whom the one scorned in respect of himselfe, when one hell and judgement belongs to both,

the Lord putting no difference because neither of their hearts purifed by faith : nay, when the yonger brother, a base spend-thrift, upon his meere submision, without any worke wrought of deserving at his fathers hands, shall be accepted and pardoned : oh what ground of selfe-deniall and humiliation ought this to be !

ARTICLE V.

Qu. But perhaps this misery is not of it selfe so deepe, but there
is way sufficient for man to escape it ?

A. No. O possibilltie to man-ward of himselfe to escape. No possibilltie for man of himselfe under the confusion-tie for man of his misery : As a prisone lying in a dungeon himselfe to withdrawnes, being under sentence of death. He is uncapable of any way offered him, therefore much lessable to embrace it. No manner of feeling of it selfe, fearing of danger, or hope of rescue. Nothing in nature, art, education, nothing of worth or congruite, nothing from selfe, or other men, or Angels, to helpe out of this desperate ruine. Nay, when a remedy is offered, nothing in any naturall freedome of will concerning with the meane can doe it. Nay, the grace of God imputed to the soule, cannot worke it selfe to the meriting of a pardon, if weakened by sinne : except the same freedome of mercy should still tye it selfe thereto. Nay, no elect childe of God can out of himselfe, procure the least desert of acceptance, (if separate from Christ) so much as for himselfe, much lesse another. See Psal. 49.7. 1 Sam. 3.25. Job 4.18 Psal. 49.7.
1 Sam. 3.25.
Job 4.18.
& 14.8.

Q. Is there any thing to be added for the proofe of this our inability, to deliver our selves from this misery ?

A. This being taken (as it must be) for granted, that all offences committed against infinitenesse, are infinite in their guilt : and therefore Justice cannot (with safetie of her selfe) chuse, but require the offence at the hands of the sinner, both by holding him under guilt and punishment accordingly : how

cannot be imagined that there should be any thing in a finite finning nature to procure her peace, at the hand of an infinite wronged Majestie? Its true, that a Prince may at the instance of an equall, yea inferior, pardon a treason, although no satisfaction be made: because the offence was but finite. But to thinke so of God were blasphemous. Againe, let the reader looke backe into the third Article, and see what is said of the spirituall penalties inflicted upon man for sin. If they be true, that is, if man be both so insensible of his woe, so uncapable of the way which G o d hath devised to redeeme him, so opposit and rebellious against it, so well satisfied in that his Hell, as if an Heaven: who can thinke he should so much as thinke of a recovery? much less be able to comprehend any way to get out of it?

Q. What use is to be made hereof?

W.S.I.

Still each stayre must bring this wofull soule lower and lower, till it can fall no further. These Articles serve to plucke out, each of them one or other, and all of them, all those false crooches and props which corrupt soule holds upon, to keepe her from catching this deadly fall under her misery. If there be any evasion for flesh and bloud, any starting hole to get out at, shee will be sure to finde it. This is the last stoppe of all, which shold quite sink the proud heart of a sinner, though hee carry his chin all this while above water. I say to all the former; this one of utter irrecoverablenesse, and desperat impossiblenesse to get out, shold euen kill the hopes of a wretched heart, and burst the belly of it. Hopelesse misery should make an helpless soule, lying panting at the mercay of a Saviour, and gaiping for breath, that if there be no more for her, out of her selfe, than within her, shee may give over all. And while shee sees no hope in her selfe, shee may despaire in her selfe. Till this last Lecture be read and beleaved by the soule, in vaine is Christ offred to her, while she hath a wing of her owne, to flie over him with neglect: Both wings and feet must be cut off. Those that come to Christ, must be wholly beaten out of all holds, and those strong holds of selfe-hopes, and selfe-loves, either of nature, meere, or mixt with some helpe supernaturall. Christ will never be sought to; if any other can be devised. *Seldam* reports, that when some Souldiers were surprized

Article 5. The uses of the fifth Article.

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in their Castle, and all throwne downe from the top of it to be dasht in peeces : one of them (among the rest) falling through the booghes of a Mulbery tree, clapping thereon with both armes, stooke by it, and layed himselfe from death. Wee may conceive he was looke to dyce. Much more are we ! From the top of the first Article of this first Part, to this last and lowest Itayre, the Lord throwes downe the soule of a sinner, to kill his spirit, and humble him : but so long as the least croocht lasts, the soule that loves her owne corrupt life, abhorres to be killed. But in Gods feare let this put an end to all fancies, and corrupt conceits of felas : and let it bring the soule to the earth, and cast downe every high thing and strong hold, which sets up it selfe against the neede of a Christ, and the necessitie of faith. Give us now all weapons, and say, If it be thus, Lord, thou hast overcome ! I am bereft of all, and I must stand to the mercy of a Conquerour ! I have nothing to merit, or helpe me : it remaines now that utter misery provoke mercy at the hands of a mercifull God : with whom the fatherlesse shall finde it. To conclude, put case the Angels should mediate for us, yea if a man were for his owne part as free of sinne as Adam, yet for that which is past, the offence of an infinite Majestie, he could not say any thing to it, it is a matter of higher nature.

Secondly, It quasheth all Popish pride and arrogancy, all Pelagian and Popish conceit of the remant of free will in us towards our owne recovery. Not onely in devising or feeling neede of any helpe, but accepting it being offred by the helpe of supernaturall light and grace presented. Man is as truely blinde in himselfe, as in a dungeon of darkenesse. Though light be offered, hee is as impotent to see it, as unable to procure it in the want of it. The very roote of all error and evill, heretic and prophaneenesse, being nothing else, save their ignorance of originall thralldome under sinne. It should greatly abase us that wee are thus hurt, and know not how : much lesse how to outgrow it. This tis our vngodly needeth ; wherevpon formalitie is ready to blot out the impression of all truths of this kinde, and noyle it selfe in an easie Religion, veynde of power.

Thirdly, It teacheth what a mystery grace is. It is true which Paul saith, *Grace is the mystery of godliness*, which is Tim. 3. 8.

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Christ manifested, &c. When Christ came and brought light
four thousand years after the Creation, it was as strange as
at first. And now when grace findes any man, how doth it pre-
vent him? even as the light comes upon the drunkard in the
depth of his snorting and sunset. Oh, the sweet peace the
sinner findes in his misery! As *Israel* made their bondage an
Exod. 6.9. ease: so we Hell it selfe our Heaven by custome. We adde delu-
48.13.3.4. sions to our blindness and senilesnesse, by false errours of our own
and others. We sleepe as *Peter* by worse than sixteene men armed
even betwixt fourte quaternions of our *Keepers*, Devils, Saines,
Law, and Wrath. The Proverbe is verifid, The life of an ideot, is
the sweetest of all, for he hath nothing to trouble him. So here,
the life of a man dead in sinne, is not to be aware of it; pinch,
burne, wound him, its nothing to him; threaten, allure, all is
one; preach terror or hope, woe or weale, he is dead. The Law,
curse, Christ and grace, hope of Heaven, are indifferent. Nay, such a
scarefull offence is the Word to a dead sinner, that even that which
should occasion convincement and feare, workes confidence
in him: the *Ieromes* tooke the Law (a killing letter) to be the way
and object of justification. Nothing can worke the soule to humili-
ation, save wofull experiance; when all is too late. Thus much
for this Article.

ARTICLE VI.

*Qu. Is there any way then from the Lord, for the revealing of
this misery?*

The conving-
cing Ministe-
ry of the mor-
all Law, is
the revealing
of this misery
3.Tim. 1.5.

AY and that is the morall Law of GOD sound-
ly preached to the Conscience. See *1.Tim. 1.5.*
*The Law is not given to the righteous, but to the
disobedient.* &c. where the Apostle divides the
worke of the Law, into two sorte (by implicati-
on) One is upon the righteous, as its an eternall patterne and
direction of righteousness: and so it concernes the third Part
of the Catechisme, but in this sense it belongs not to this place.
Secondly, as it is meant to convince the ungodly, and to preuale
to

Article 6. The morall Law revealeth this misery.

43

to them their sinfull and cursed condition. Note this double use of the Law, to avoyde the confusion which thoulands runne into, both in writing and hearing the Word preached.

Q. What say you then of such as ware this Law?

A. They are of many sorts, yet truely it may be said of all, They are without the true knowledge of the Law. Touching Heathens, Turkes, and Infidels, the question will be the lesse, because they wholly want the revealing of the Law: and therefore of them its verified, That although sinne reigneath among them in the guilt and curse of it on Gods part, yet not on their part, by vertue of any light from God. For sinne is not imputed Rom. 5: 14. without a Law, that is, not laid to their charge by Gods enlightening their conscience, concerning the true object, roote, nature, or fruit of sinne. As concerning those notions which were left in them, and were instead of a law, they were only enough to condemne them, not otherwise. The most ignorant and vicious among them, easily blew out that dimme sparke they had, by the blast of their strong lusts, and were given up to a revprobate sense, and horrible lusts. Their most morall Philosophers, although (to the shame of Christians it may be spoken) hatched up their sparkles of dimme light to some measure, yet as touching the true knowledge of sinne, they had it not: they thought some sinnes no sinnes, some sinnes, vertues; and some vertues, vices: and the sinnes they saw, they never saw them by a word, or in the curse due to them: they saw a dimme twilight of an unknowne God, virtue, vice, punishment, or reward, and therefore were far from any true enlightened: and much more from conversion; in an ordinary way.

Q. But what doth the Law worke in particular?

A. Two distinct things: Knowledge and Conviction. For the first, reade Rom. 7. I had not knowne sinne, if the Law had not said, Thou shalst not lust. In which respect, sinne is said to haue from Adam to Moses: yea and under the old Law, in respect of any convincement. But since the Ministry of the Word of reconciliation came, the Lord hath enlarged the power of the Ministry of the Law, as a preparative thereto in the hearts of men. As Paul saith, 1 Cor. 14. Those that heare the Word plainly preached, and by name the Law, in the true spirituall sense and favour of it, they fall downe and say, that God is in you of a truth. Note that the Ministry of Christ is properly Legal, (for we are Ministers

The worke
of the Law
two-fold.
1. Knowledge
of sinne as
sinne,

Rom. 7: 9.

Matth. 5.17.

Ministers of reconciliation) but not excluding it. *Christ came not to destroy the Law*, in the doctrine of it; for it leads to Christ, save in the rigour and dominion of it. The Law then first searches the soule, its *the candle of the Lord*, and pierces the bowels of the spirit, those secret windings and corners, shifts, and evasions of it, be they never so colourable and subtil. It is as a great torch-light in the dead time of night, in the hand of an Inquisitor, which searches an houle for Papists and Jesuites, and finds them in their Masse, and takes them with all their booke and trinkets. As the persecutors of the Saints searched all vaults and privy doores, barns and mowes of hay and corne, with speares, sharpe spits and swords: so is the Law acted by that spirit of conviction and search; *Iob. 16.9. the discoverer of the thoughts*: and *Heb. 4. 12. pierceth betweene the jointes and marrow*.

The Lord hath given it authoritie over the conscience as his owne Bayliff, to hunt out and discerne sinne in the colours, in the kindes of it, open, secret thoughts, affections, yea concupiscence: not the bare letter of the Law, but the spirit: for *Paul* (notwithstanding all *Ganachis* teaching) knew it not. And the conscience of the unregenerate, being once thus stirred is as the light of the Law to bring God into each privy part. Not a dimme twilight, but a Sunne at noone-tide, which shines from East to West all over the spheare of Heaven, and makes every soule come out as *Adam* from the bushes, by the voyce of God: so cleerly bewraying a man to himselfe, that for the time he thinkes all other men see him pointed at by the finger of God, as we see *1 Cor. 14.25.*

Q. How is it that the Law of GOD is the revealer of sinne?

A. That most holy and wise God, who first contrived and interred it, put the light of his owne pure Majestie into it, and enabled it to discover sin to the soule, not as other Lawes to speake to the eare, but to the conscience: and although there is no commandement in the whole booke of God, which comes not from the same Author and spirit of light and truth, yet the Lord hath more peculiarly put this power of Enlightening into this his morall Law, as contayning a more full exact and cleare view of all sinnes, both in the nature and penalties of the same: and according to his ordinance, so it worketh: not by the bare ten words and syllables, but the effectuall Ministry thereof, accompanied with the Spirit. And looke

what

How the law

bestowes this

Disforsers to

the law

as said to

smal

Pygmalion

Psal. 119.

Heb. 4.12.

Ephest. 10.11

Job. 3. 20.

Article 6. The morall Law revealed by mystery.

43

what I say of light, the same I adde of conviction also
and her worke: both are put into the Law by the same God
whose fingers wrote it.

Q. Is unbelife of the Gospell discovered by it?

A. No, The Law is a modell of the righteousness of Creation,
in which there was no neede of faith: therefore it onely reveales
those sinnes which make us guiltye without a remedy, that it
might drive us to seeke a remedy. Yet we must not thinke it
an imperfect light for this cause For as no man calls the rules of
Grammar imperfect, because the rules of Rhetorique are not in
it: so none call the dicovery of the Law insufficient, because
it reveales not the sinnes against the Gospell.

Q. What sinnes doth the Law discover?

A. All sorts, by name Actuall and Originall?

The Law dis-

Q. What neede any more be sayd of this? Have we not heard
enough of the nature of Misery in the third Article, both in Sinne
and Death?

Covers first
Actuall sin.

A. Even that wee speake there, flowes from no other
Spring than the Law of God; onely here we adde this Article
to that, for this cause: In that we onely bounded misery
within her Compasse, shewing wherein it lyes simply considered. But when we adde, The Law reveales sinne: we meane
as sinne, and the curse lyes upon us, as we are guiltye of it and
cursed by it: the Law doth set the fiddle upon the right horse,
and so shewes sinne in her colours to the soule, that it might
apply the knowledge of it to thee and me in particular: and
this is a further worke.

Q. Well, proceed to the enlightening worke of the Law about
Actuall sinne: what is it?

A. First, the Law in the spirituall Ministry thereof, How many
doth disperse those mylts and skales of the blinde eye, that
suffer not light to enter. Secondly, It opens and gives light
to the eyes to see sinne in her true colours. For the first, Ac-
cording to the sorts of sinners, so doth the Law take away
their lets of knowledge. Take three or foure Instances. Put
case C H R I S T had purposed to enlighten a Pharise in the
knowledge of sinne, hee would have remooved all the cor-
ruptions of the Law and darkenesse of the Text. They had
establisht a Corban which might free a childe from the
fift Commandement: as their heires, the Papists at this day
dilpence.

ways.

I:

Dispersing
the mist of
ignorance.

Instance I:

Laws in
conflict.

dispence with many murders, or villanies, if for their Calvynique cause and ends. They had controll'd the law in poynt of her extent; confining her to some grosse crimes, and taken away the key of light from the people about particulars. They had set up an exposition of their owne invention: they had made what they listed to be sinne, and what they pleased to be none: they had soothed the people up in this course, and sowed pillowes under their elbowes, thinking the Law was given them to obey, and not to enlighten or convince of sinne. They had taken away four or five sinnes from the Law, (as the Papists now doe the second Commandement) as yee see in point of Adultery, and Divorce, of oaths and perjury, of justice and revenge, of love and charitie, *Math. 5. vers. 27. 33. 38. and 43.* What was this but to call light darkness, and darkness light? If then C H R I S T had meant to give them true light, he would have scattered those false and bale conceits and corruptions, as indeed his Sermon on the mount was chiefly to that purpose.

Instance 2. Secondly, Come lower, to those that live in the Church of God, many are ignorant by meere want of meanes, as thousands of Congregations at this day are, though baptiz'd. I remember the speech of a Reverend man, that once on the Sabbath, fighting upon a Company (as he was going to preach acre-by) who were some at foot-ball, some dancing the Morris, others quaffing in the Ale-house, asked them, Sirs, why doe yee thus profane the Sabbath? They answered him, Alas good Sir, we know not that we doe ill in our dancing, or drinking: (which drew teares from his eys.) If then God meane to enlighten such, he will give them a Ministry of light, to teach them what is good and what is evill. So to come further, pat else a third sort hath some kinde of light, yet still maintaining a civill, profane, or hypocritical course, what will the Lord doe to enlarge them with cleare knowledge? He will take away their barres also.

Q. What are they?

A. These or the like.

First, Their prejvdice against the light, and the meanes of light, and instruments of light, which hinders them from knowledge. They have perhaps a conceit, that its a needless thing, curious and unprofitable, a new fangled toy of some men: or very difficult to get, if not impossible: These Ministers and their preachings

Branches of
this second
Instance,

Article 6. The moral Law discovers Actual sinne.

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preachings are but novelties, and might be spared, keepe people from their callings : trouble the peoples braines, and fill them with fancies : These and the like false principles of prejudice, *Act. v. 22.* The Lord will remove, &c. How mells a honest soul

48 ult.22

3

Secondly, Their custome in darkness: they have lived as their forefathers, and done well enough: new matters are irksome: also custome in profaneness which holds them from comming where any light is: for men are loath to know that which should unsettle them in their love. See *John 3.19-20. Men that love darkness, hate light, lest their evils be discovered.*

Lib. 3.19.10.

2

Thirdly, Their hardness of heart and purpose to live in their lusts still : For although order of law may compell them to Church, yet when then they see that knowledge robs them of their lusts, they fare as a Beare robbed of her whelpes, and fight against the light of the Law, as *Pharaob* against the returning waters : because their free-hold is toucht : Lose their lusts, chosen age in buying and selling, deceit, lying, pride, revenge, they lose their life.

Exod. 14.27.

Fourthly, That wofull dulnesse of edge and bluntnesse of spirit, by which they make themselves incapable of knowledge, Heb. 5. Especially of any maine and materiall points.

Heb. 5. III.

5

Fifthly, Generalnesse or slighthesle, by which they please themselves to know the meere common sinnes whiche every one may reade in great letters, running : and through ease, seeke no further ; because indeede knowledge is not their ayme, but their policie to avoyde the shame of grosse ignorance. A man that hath no more use of a Mappe, than to se : the breadth or situation of Essex, will content himselte with the generall Mappe of that Shire : but if a man would have a due Survey of some Towne, what breadth it hath, what such a Lordship therein situate is ; what lands, woods, pastures, hop-groundes : he will get a Draught of that Towne, or Survey of thof: particulars. So here : If God meane to enlighten a carnall, generall, and formall professor, hee will take from him his generall Mappe, and subtill universalities, whereby he detaines the truth in unrighteousnesse, and teach him a more speciaall Mappe of sinne to study upon.

Sixty. He will remoove his selfe-love, by which he is loth
to be informed in truths : his partialitie and subtilitie, which suf-
fers him not to heare such Truths, as are like to oppose his per-
sonall, precious, and beloved evils : whereby he is loth to heare
of any sinnes, save other mens, not his owne : and so he shannew
particular.

particular light of things, which might prove either against his lusts, ease, credit, or course in evill to understand. If a man be a good Justice, hee is willing to know the Statutes and be informed in them well, that hee may be able to punnish sume to purpose: If not, hee is willing not to be informed of them. So is it here; but if the Lord will enlighten him, hee will enlarge his Law to him, and him to his Law, that he shall be gladdest, when he meets with the most distinct and cleare light. And so I might be infinite: let this view be sufficient for this former.

7. Seventhly, It scatters those errors of our owne conceit of sound righteousness, to wit, That we have served God well, both in shunning of sinne, or doing of dutie, when we have bee drawne to it onely by forceine compulsion, or outward occasions: As when God by providence doth stop us: when we can no other doe, or not doe: necessitie, feare, shame, awe of superiours, example of others; draw us from some evill: or some advantage hoped for, in good acceptance with men, in the love of Parents, hope of credite, gaine, good marriage, good trading good opinion by the company of the good, or the light of our Conscience mooved us to some good. The law plucks off such muzzlers, and layeth the soule open for hypocritie and falsehood.

Q. How doth the Law give light to the eyes in knowing All sinnes?

A. Both in themselves, and in their penalties.

Q. In themselves how?

A. Sundry wayes: some of which (and the chiefe) I will note, by them desiring the wise Reader to judge of the rest. First, The Law doth present the soule with the authoritie of God in commanding, and sets up her selfe, not in the fences or back-parts of man, but in his conscience, the most privie chamber of the soule. This no Law of man can doe. No, nor can any deilitute of the Law, be truly seazed in conscience by any sinne. But the Law sets up the Law-giver in the conscience, presenting him to her in all his soveraigne Justice, Wisedome, and Power, that so, she may esteeme of sinne, not as touching man, but trenching upon God in all his attributes; as for example, when unbelieve is layd forth by the contempt of patience, of mercy, of providence, the continuance of the Gospell, and the warnings of Conscience. This is a great discovery, and causes sinne to be conceived as it is, not as the passing act seemes, which begins

How the law enlightens.

13. In the sins themselves; and that many wayes. The first by her authoritie.

begins and ceases with time; but this is infinite in time, merit, extent, and scope, because against an infinite God. For example: An ignorant man having hurt his neighbour, looks at the sad consequent of the fact only, how he hath hurt him in his name, cattell, wife, goods, and so the damage is the sinne to him. But the enlightened conscience looks at the Law-giver: knowing that not man, but God hath made the Law against hurting man: man is the next, but God is the chiefe and last object of his sinne. And therefore God must be agreed with, or else conscience will keepe it upon Gods record to appeare in due time. And, put case man would be appeased, yea, is satisfied, yea, perhaps mans Law is satisfied by the death of the offender, yet God still must be compounded with, as chiefly offended: as for theft, murther, uncleannessesse, &c.

Q. How secondly?

A. It presents it selfe to the soule in the coherence and consent of the Law, This no man can see except enlightened. S. James cleeres this, *Iam. 2. 10. Hee that breakes one, is culpable of all.* The 2. way, Meaning, that such is the chains of the Law, and so are the words. Her harmoniously couched together, that being by one and the same Spirit ordained, *Iam. 2. 10.* hee that breakes one, violates all as hee that breakes any linke of a golden chaine, breakes the coherence. Men thinke othewise: But as hee who breakes his neighbours fence, trespasses him as well as if hee ranged all over his ground, because the bond is broken: so here. It were strange to tell a drunkard, he hath broke more than the seventh Commandement. But to tell him that hee hath broken all (as indeed hee hath) were strange to him. Not perhaps in actuall deed: but yet in power and effect, because he hath broken the bond of that God who hath made all the rest. And yet there is a further thing in it than so: for in a sort, some actuall sinne breakes all. As one hath described it in covetousnesse, so might I doe it in drunkennesse. For what drunkard makes not his cup, and companions, an Idoll-god? what cares hee for Gods wordes? daring to be druze in an Ale house, within the sound of the Preacher? What conversation toward man looks hee at in faulcy, entigher-hood, oaths, vowes to God or men? What Sabbaths doth he not break? What parents and Magistrates doth he care for? but rather undoes the estate of the one, and contemnes the censure of the other? What cares he in his cups to breake the head of,

yea,

yea, to staibe his fellow? What uncleanesse and bastardy is hee not guiltie of? What booty by the high way will hee balke, and perhaps with bloudishe, to get money to drinke? What lyes and flanders? what colours and shiffts to defend his villanies and cover his sinne, will he forbeare? This is meet to thinke of, to open the harmony of a law. But how soever this be, sure it is, there is no sinner, not onely grosse; but even secret, who is not guiltie of all the Law in the breach of any Commandement because his undue carriage fightes against the Lord of the whole Law. The discovery of this light might be as much as some mens soules are worth: for what is the speech of men? As for unrighteousnesse, I aske God no mercy! As for stealing (faire one), or for adultery (faire a second) or slander or murther, or usury, I never feare what G o D can alledge against mee! Indeed such, or such a sinne I aske him mercy for! Well said: but in the meane time, its no thanke to thee: God and providence suffred thee not, for thou wouldest have broken all as well as one, thy heart was bad enough, if he had not limited thee! Oh, this light well received, prepares way for conviction.

C. How thirdly?

A. The Law discovers it selfe to the soule in the poynct of her Royaltie. So Saint James cals it, Chap.2.8. That as a King is not prescribed against by the qualitie of any subject offending, why hee may not hold him guiltie: so in this, No person is accepted with G o D in this kinde. Oh! its a great discovery of error! the heart of man is proud, and soone exempts and dispenseth with it selfe by some priviledge. But this Royall Law is impartiall. As a glasse will shew a Queens her spots as well as a poore woman. Paul labours this poynct, Rom.3. against the Jewes priviledges. No difference with God, All, both bond. and free, Barbarian, Scybian, Jew, Gentile, none excepted: God hath shut up all under one disobedience. Oh, its a great abating of a proud heart! One sinne, one hell, one wrath, one Tophet for Princes, for subjects, for learned, for idiots, for noble and base, for Pharises, and Publicanes! This cuts the coulpe of the sinner! Psal 149.8. *He bindeth Kings in Chaynes, and Nobles in fetters of iron.* Neither can the poorest scape at a little marr, nor the richest at a great, of Gods net. Againe, his Lawes are no Cobwebs. Apply this (as it is the scope of the fourth Article *supra*) to thy selfe.

Q.

The 3. way
Her royaltie.
Iam.2.8.

Rom 3.10.

Ephy 3.33.

Psal.149.8.

Q. How fowrthly?

A. It diicovers it selfe to the sinner in the point of intergriticie, and soundnesse of her light : That is, opens sinne to the Her integratoule in one kinde as well as another. Such is the corruption of Adam, that it will suffer much of the body of sinne to vanish in the survey. If sinne be either of knowledge or ignorance, although knowledge shall be of some note, yet ignorance will vanish. If other sinnes be of omission or commission, omission sinnes will fayle in the reckoning. If againe sinne be of presumption or infirmite, Sernes of infirmite are counted nothing. If presumptuous sinnes be either of particular presumption, or of totall revolt, Particulars seeme nothing to a self-loving rotten heart. But where God enlightens, loe, he discouers sinne in all her sexes, male and female, strong and weake, remembred and forgotten, ignorance, or knowledge ; and in a word one and other : And this also is a great discovery ; for want of which, many a soule never comes to the barre of Gods conviction. But now, this rule will not onely tell the soule the differences of these : to wit, that one is of greater crime than others, one may both omit and commit sinne, and yet know neither ; hee may sin of knowledge, yet not of presumption necessarily, because he may be prevented by feare, Satan, violent lust, and not voluntarily consent : he may also presume with a different heart yet the least of these in their nature is damnable.

What these
sinnes are.
Q. Make a little stop by the occasion of naming those sorts of sinne
of Ignorance or Knowledge, of Omission or Commission, of Weaknesse
or Presumption, of Presumption actuall, and habituall or finall : and
shew the Differences of these.

A. It is a thing of some weight and use ; For as the conceiving hereof is profitable for sundry causes, so mens erroneous mistake of them is great. Briefly then, I answer ;

First, Sinnes of Omission, are passings by and balking of some dutie behooving to be done, whether against or without knowledge : (ignorance not excusing omission of any thing which we are bound to doe) whether it be an omission of the opportunitie of fitting us to dutie, as to get grace and pardon while it is offered : or of some speciall dutie it selfe, either vowed by us, (as to neglect reformation of our selves, upon some great affliction) or at least required of God, as of prayer, fasting, mercy to the distressed, duties of familie, and the like.

E

Secondly,

A digression :
having six
branches.

3

Secondly, Sinnes of Commission are actuall doings of some evill (in, thought, word, or deed) against the revealed will of God, whether wee be convinced or not convinced thereof, to be sinne: As, To worke upon the Sabbath, to speake vainely, to nourish base thoughts: whether the sinne reach to the committing of the highest degree, or the putting our selves upon the occasions leading thereto. Generally note, sinnes of Commission are more haynous than sinnes of Omission, and yet (as the case may stand) some sinnes of Omission may exceed some of Commission, because their consequence may be more searefull.

3

Thirdly, Sinnes of Knowledge are Transgressions of the Law of God, against a mans Conscience, and the check of it, whether greater or smaller: as, when *Sheres* passed *Jordan* against his owne covenant: or, when a man goeth against his own light. Sinnes of ignorance are, when a man transgresseth, but yet not knowing his sinne to be sinne: as *Abimelechs* coveting of *Sarah*, *Pauls* persecuting the Church, some *Iewes* crucifying the Lord of life. For although ignorance may in a sort excuse from so great a sinne: yet not wholly from sinne; and therefore *Paul* confesseth his ignorance to be joyned with unbelife of that which he ought to have knowne, *1 Tim. 1.10*. Observe also here, that although generally, sinnes of knowledge, exceed sinnes of ignorance: yet in some cases, Ignorance being wilfull and affected (and avoydable) may be greater and fouler, than some sinnes against knowledge.

4

Fourthly, Sinnes of weakenesse or Presumption differ onely from sinnes of knowledge in the intention of him that sinneth. Not each sinne of knowledge amounteth to a sinne of Presumption: Though all presumption must needs be against knowledge. Sinne of presumption then, is sinne of knowledge; committed with an high hand; And this high hand is, a bold venturousse and bearing of our selves upon the grace wee have received, as if wee shoulde thereby escape punishment: I say, an usurping of libertie of sinning, either out of an impudency of spirit, putting off threats, as *Deut. 29.19.* or a bearing our selves upon grace, more than others that wantit. This is (in truth) a kinde of despising of grace, or slighting it, as if wee would reconcile grace and sinne, thinking to keepe God, and yet have our willes nevertheless.

Sinne

Sinne of weakenesse, is a sinning against such knowledge, as yet is prevented in her worke, through accident: as, either inability of Grace to sticke to knowledge, or through timorousnesse and feare, although dalliance and wantonnesse be absent; and though conscience be present to accuse. To which sort may those sinnes be referred, which proceed from rashnesse, and undeliberatenesse, as when a man is forced by violent occasion of others; or an unrefistable force of temptation, as Peters denial; or suddennesse of occasions, whereby the soule hath no leisure to be, thinke her selfe.

Fifthly, Sinnes of Presumption it selfe, are not all one: for some are onely presumptuous in act, as Davids Adultery and murther: Others are totall, when a man is totally and finally carried in a presumptuous streme of habited sinning. This trencheth most horribly against the patience and long-suffering of grace, as well as grace it selfe: and commonly drawes impenitency of spirit upon it selfe, which cannot repent when it would. This degree is not incident to the Elect: whose hearts God secretly so ruleth, that they cannot powre out themselves so farre, either for measure or time, as quite to shake off the Spirit of grace: which as an immortall seed lyeth and liveth at the roote.

Sixthly, A just fruit of this Dalliance with grace habitually, is that totall and finall Deserthon of Gods Spirit, giving over the Presumptuous heart to such a sinning against grace, as at last despiseth that grace which it hath so long slighted: as the Gnat which burneth it selfe in the Candle. And this is called Sinning against the Holy Ghost; differing from habited Presumption in this, That in that a man sinneth against the grace of the Spirit: but in this, a man despiseth the Spirit of grace it selfe. And this sinne is a meere contradicting of all good as good, fully, and finally: although perhaps there may be wanting some opportunities of expressing that revolt, and malicious contrarieitie of heart. And this sinne is not called unpardonable, as if the bloud of Christ could not satisfie for it, but because the soule is not capable of it. Thus much for this digression: I returne.

Q. How fitably?

A. The Law reaches forth to the soule her key of knowledge in the poynt of her extent. Shee who hath her Ladyses keyes, knowes all, and can fetch out of each boxe So cannot

*The 9. way.
Her extent.*

the poore droile in the Kitchin. So, this is the priviledge of one that hath the Law, to be hers. It is a great peece of the light of the Law, to extend it selfe in the soule to all parts and degrees of sinne. First, in poynt of Spiritualnesse of the Law : teaching us not to rest onely in open, grosse, morall offences, but to goe to spirituall wickednesse. The Law is spiritually morall as well as externally. Thus *Paul. Rom. 7. 12. The Law is holy and good. I sold under sinne.* And *1 Tim. 1.5. The end of the Commandement is love out of a pure heart, good Conscience, and faith unfeined.* Then it must be very spirituall : and as well meet with infidelitie, hypocrisie, unthankfulness, impiousnesse, profanenesse of spirit, securitie, hardnesse of heart, contempt of the Word and Sabbaths, &c. as open lewdnesse of life, riot, leath, or adultery. And so also it enlarges the chiefe breach of a Law to all lesser degrees and steps to it. As the seventh commandement reaches not onely to grosse incontinency : but to intemperancy, drunckenesse, riot, voluptuousnesse of fences, &c.

2. Her Inquisition and Search : For the Law, *Heb. 4.12.* is very searching and piercing, divides betweene the joynts and marrow, dare and can goe to any part of the whole man, and fetch out any poysone out of any corner ; hath an unlimited Commission from the Law-giver, to fetch out and binde any malefactor : not onely seene and manifest words and deeds, but also, the most retyred and close thoughts and intents of the heart : the Power of God is with his Law to search for the King, all vaults and dungeons, and nothing is hidden to the eye, no more than the earths surface or bowels to the Sunne. Sinnen of great consequent evils, or lesse : small sinnes, in mens esteeme, and great shrill, and crying : hidden from man, and open to his view : granted, or defended : carrying colour, or condemned by the world ; Old ones, or new : In a word, The Law inquires upon sinne, according to the Anomaly of it, not onely the circumstancies. And this was our Saviours chiefe scope in that holy Sermon, *Matt. 5.6.7. Chapters, correcting those base limitations of the Law which the Pharisees made, tying men onely to a grosse litterall sense.*

3. Her aggravation, - Thirdly, in her agrivating power : whereby shee enlarges sinne by her Circumstances, causing it thereby to seeme the more odious, and setting the worke colours upon it ; as before cause

cause such a person committed it, a publike man, against such light, when he needed not, from meere malignitie of spirit, in the midst of blessings, against mercy, Gospell, vowes, covenant &c. which I doe not speake, as if all sinnes were a like, but because all are sinnes and culpable.

Fourthly, in her Puritie. The Law doth not goe to tell the soule of each sinne : but sets the Mirror of Gods purenesse before her, that she may according thereto, discerne and judge of sinne ; good and bad, true and evill. Truth (wee say) is a Rule of her selfe and her contraries. There is a secret purenesse in the Law, whereby the soule discernes an evill in things which the world sees none in : and againe, sees none in some, wherein an hypocrite sees much. For the former, A soule that hath cleare and thorow light in himselfe, is a Law to himselfe in some things of specialtie, and accuseth it selfe for the departing from the pure manner, ends, ground, and measure which God requires : as sometime in the keeping of the Sabbath, in use of liberties, in speech or silence, in doing or abstaining : hath a Law within him : not so much what this morall precept bids or forbids, as, what the purenesse of it imports. So that looke, what sorts most with will, flesh, easie, or the inclination of nature, shew suspectes : yea even in doubtfull cases, yet withdrawes (for safetie) rather than ventures upon termes of her owne ; abhorres appearances, as well as substance of evill. And as in matters of God, so in matters of men, this Purenesse rules the case, when perhaps no Law is at hand : as *Phil. 4. Finally brethren, whatsoever is holy, whatsoever pure, honest, of good report, &c.* An heart enlightened can better judge by this Rule than any thing, and sooner espies what is honest, savoury, than any other can doe: yea, and by this, casts off all those base additions of man which want a word, and therefore although they carry a shew of holinesse, yet are base copper coine, both makers and creatures, as *Col. 2. 23. being farre from pleasing God for lacke of a word to carry his purenesse into them.* This I thought good to speak of the light of the Law : to give a tast of the rest : for a wise Reader will guesse at the Lyon by the paw. Only one thing I would adde, that some of these latter things I would crave the Reader to make use of in the fourth Article of the third Part, so farre as it may serve for use of Christian direction : and

so I shall there spare this labour in some kinde:

Q. But is all this light requisite for a soule which seekes conviction or may lesse serue?

A speciall ca-
veat. viz. God of the Law in convincing, not to forestall the worke of the Spirit: is not tyed to The more sound light the soule hath, the better: howbeit God is our scantling. free to worke in what way and measure he please. Its one thing to say what light the Law can afford to soine (and doth) toward conviction: another, with what degree it may please the Lord to be content to worke. He can use these helpes, or perhaps the light of originall sinne, to abase a wretched heart with greater light or lesse may serye him, as he pleaseth. But the truer the light, the sounder the Conviction. The Lord doth in this case, as the state of the soule best admits: sometimes keepes away exceeding light in all these, lest the soule should lye opprest under her burden; culling out some sin with due circumstances of vilenesse and shame, to bring the soule upon her knees in a most kindly manner. He is not bound herein: yet he doth worke by all these in some.

Q. How doth the Law present the Penalties, with light to the soule?

The 2 Branch. The Law dis-
covers sin by
the Penalties. Of which in Article 3.

A. To add so much here, as may make up that of the third Article: this I say, That the Lord shewes the like power, authoritie, and efficacy of light in these as the other: He takes away all distinction of veniall and mortall sinne from a man, presents himselfe to him in his full justice of revenging all sinne without exception: removes all cavills and subtil extenuations of punishment as well as of sinne: makes all sin appeare mortall to the foule without Christ, and veniall with him: Tells the soule, Deferring of punishment is no remoaval of it: *That some sinnes goe before, some follow after, but all meet earlier or later in judgement,* Eccles. 12. 14. 1 Tim. 5. 24. That all sinnes deserve all punishments. That the least cost the Lord Iesus his bloud, and he that beleeves it not, shall pay for it in hell: That God doth indifferently hate and punish all: Tribulation and anguish is to each soule that sinnereth: *Cursed is every one:* There is no lying hid from Gods eye: no shift, or evasion besides faith and Repentance; No amiti or Combination of sinners, no joyning hand in hand, no counsell can preuale against God, who hath all penalties and executions in his hand to worke by. That the Court of God is

Eccles. 12. 14.
1 Tim. 5. 24.

Rom. 2. 9.
Gal. 3. 10.

not as the Popes : no Relaxations, Commutations of penance, Dispensations to be had there : That the having our hell here, is no Release or Heaven for hereafter : but, if we have not had here we shall there have all ; if we have had here, we shall there have the full summe of punishment, without Christ. And by this the Lord prepares the sinner for conviction, following in a *farre deeper measure*, as in the point of terror shall appeare.

Q. *How doth the Lord reveale originall sinne to the soule ?*

A. To adde a little of this also to the third Article, the Lord doth this many wayes. First, by the speciaill termes of his Word : Secondly, by comparison of actuall sinnes. Thirdly by the proper-
ties of this originall sinne.

Touching the first, the Lord is in no one thing so emphaticall, as in the names he gives to this poysen. He calls it; *The Old man* ; *The flesh*, *Last*, *Concupiscence*, *The law of the members*, *The Law of sinne reigning in the members*, *The Old husband*, who hath the wife in subjection, *The body of death*, and the like. Which affecti-
onate termes (sought for the nonce) doe fearfully lay forth this corruption, to be that which men little think for. For why? What a tame, still, close, and harmelesse thing seemes this sinne, being yet, if once stirred, a raging Tyger, and wilde Monster? What doe these termes imply, save that, this sinne is the *Deo-all* in the soule : as she will, so it must be ; and in a word, she is all sinne both the length and depth of it : all that is in sinne is in her. And therefore except the Lord Iesus had beeene *made sinne* (note the word 2 Cor. 5. 21.) for *us*, as well as sinfull, he had never sati-
fied : his expiation being chiefly for sinne in her nature, and for the acts by Consequence ; in which respect he is truly called the *second Adam*, made the sinne of nature by imputation, that hee might by his nature of Righteousnesse and suffering, both satisfie for it, (the losse of Gods Image) and then restore it. Looke upon these Texts ; and meditate of them.

Secondly, by comparison. For when the soule hath had the view of actuall sinnes before, as most irksome, and now comes to see greater abomination than these, as the Lord tells Eze-
kiel, Chapter 8.15. Oh how *out of measure sinfull* seemes it to the soule? how doth she cry out, miserable man! for marke ; thus she speakes, Although actuall sinnes were enough to sink me into misery, yet I see they were but evill in respect of their part : but now I see a body of all parts and members, a King-

I
By the termes
Rom. 7. 1. 2.
Rom. 7. 7.
Rom. 7. 23.
24. 25.
Gal. 5. 17.
Rom. 8. 3.

2
By Compari-
son.

in his throne. I see now my selfe curled double and treble. No soone doe I get out of one actuall sinne, or set good dutie against bad with some hope of ease that way, but the Lord beats me downe by my inward nature of sinne ! yea when I would faine comfort my selfe in my dutie, and suffering and prayets ; Lo then my very clothes, this venomed shirt upon my skin, defiles me, and turries all hony into the gall of Aypes; Indeed God hath freed me from being a worldling, whose hope is below, from a covetous mizer, whose God is his Mammon : I am free from open uncleanesse, and inward hypocritie, and profanenesse of heart : but oh Lord, the nature of these things dogges me : sometimes the wooff of my nature makes me feele small difference betwene my selfe and these vices ! The nature of loving pleasure more than God,

1 Tim. 3. 4.

the nature and favour of a proud vaine heart, of distrust, of worshipping God unsavourily and for forme, of selfe-love and ends, doth so dogge me, that its worse ten fold than the breaches themselves. Yea, and the more I seeme to affect the contrary, the more Satan dogges me with them ; thoughts, desires and endevours after them, (if it be so, be glad) yea, and selfe-love with them so blind-foldes me, that often they seeme to please me, and make me be as I would be, and by the fiddainenesse of the darts and assaults, prevent my armour, and so soile me, and leade me captive. So that we see the sting of nature, if duly weighed, is farre greater than of actions.

Q. Proceed to the third, How doth the Law present the properties of Originall sinne to the soule ?

A. By ripping up the body of this death, and shewing it what it is. Rom. 7. 7. &c.

First, Shewing it to be sinne in an eminency of being. Its more sinne then other sinnes ; whatsoever is in any of them, is here more notoriously ; whatsoever filth and base qualitie may be spied in all sinne, or any, as impudency, vanitie, pride, resolution, disdaine, is here more singularly, as light and heate is in our fire, or the ayre, or the Moone, but eminently in the Sun, the first subject and seatte of it. That wherein a qualitie is first, that is eminently most. As the chife coldnesse, drynesse heate, and moysture in the Elements. So when a Judge is unjust, in the place of equitie, hee is eminently unjust. Even so here. All ill qualities are first planted here : and its sinne in the Spirit,

³ By her properties. —
Rom. 7. 7.

¹ Eminent
sinfull,

Spirit, in the place of excellency, even of Gods Image. That whereby another thing is qualified so or so, that it selfe is much more so qualified. As wee say, Those wofull, desperate Traytors in the Gun-powder treason, were so and so desperate, rebellious, cruell, fierce: but by whom were they made so? by their father *Garnet* and grandfather the Pope: *Garnet* and the Pope then must be much more so. So, all the poyson of actuall evils is seaed in the originall, after whose copy they write; and therefore originall is greatest: as the seed, which in her power containes thirtie-fold.

Secondly, The predominancy of this sinne: both in matter of fulnesse and force: for fulnesse, it hath all sinne under it, and in it; as the perfect body hath all the members: so this dead rotten body, containes fully all dead members of hypocrisie, uncleannessesse, &c. in it. As the word used by Divines prooves: they call it the Fewell, meaning of the fire of sinfull acts. Great farmes keepe great fires, because of the plentie of wood they have to nourish them. This is the fewell that maintaines all fires in the soule, in hall, kitchin, and parlour, sinnes of pride, sinnes of common formalitie, sinnes of base lust: all are kept upon the altar burning with this fewell, which is set on fire it selfe by hell. So, of forciblenesse also: therefore *Paul* calls it a Law. Princes rule strongly by their lawes, they are as a seale wholly in all and in each part. Nothing so forcible: there is a necessitie in a law. It breakes downe and carries before it all opposites, word, threats, dangers, all counsell, perswasion, cannot heare, is incorrigible, unchangeable as the Law of the *Medes and Persians*. It carries the soule to her trade with courage, force, resolution, and irresistableness; being the pillar of Satans Kingdome, ruling as a strong man in sinners, and keeping all in deepe peace.

Thirdly, It is perpetuall. We say, The King hath a perpetuall patrimony that is not alienable; so hath a sinner by his originall sinne. He may fayle in his spending money, as in his peclicie, and strength, and industry to oppresse, to defile his body: but his stocke and patrimony never fayles. If it be so in the best of Gods servants, (*Luther* himselfe little molested with covetousnesse, yet he had this stocke still within), how much more is it true of each sinner?

Fourthly, Its an over-flowing sinne, and most naturall ing, and no Fire wall.

2. Predomi-
nantly.

1. For fulnesse;

2. For force.

3. Perpetuall;

4. Over-flow-

Fire wall.

Fire and water are ill Masters, but they burne and over-flow naturally : even so here. As in breaches of the Sea, we see tops of Steeples, and of Towers under water : so, this over-flowes all the Image of God in us. This sinne goes in the haire and stremme of nature, and therefore its called *Concupisance and Lust*. *Iam. 4. 5.*
Iam. 4. 5.
The spirit that is in us, lusts to envie : it pleases us, because it is naturall, and hath a selfe-loving periwlawshion which carries it smoothly, and unsuspiciously, and by priviledge : It is my nature to sinne when I am angry : its my nature to be soone hot : its therefore the more dangerous and cursed. Its like bread of deceit, and *stollen waters, which are sweet* : And this appeares, if it be crossed, it rages and frets : As *Rachel, Give me children, or I dye* : so here, give this old lust, children, and store of ill fruit, or else she is madde : for shee is a fruitfull harlot, above all other.

5. In the bondage of it.

Ephes. 5. 14.

Fifthly, The Bondage of it. It bindes up the soule in death, hardnesse, insensiblenesse, incapablenesse of any good, aversenesse to all meanes of Grace. As we say of sleepe, it chaynes up all the fences : so this, all the powers and members in utter feblenesse and unablenesse to make towards God; Minde, Iudgement, Will, Affections, allare aleepe. *Ephe. 5. 14. Awake thou that sleepest*. Its the sleepe of all other parts, and the Nurse that rockes them alfo, and the Cradle they all sleepe in : yea brings in an utter disabilitie, languor and decay of all parts, loth to stirre, and counting the aanguish of their bondage (by custome) another Heaven. As the *Israelites* cared for no Saviour, because so lapsed in slavery.

6. The unmitenesse.

And lastly, Not onely an utter impotency to any present obedience urged by the Law : but so rooted a languor, as rejects whatsoeuer God might impose : in which respect, even the unablenesse to beleve, is chargeable upon originall sinne, in respect of that opposite contradiction of it to all, not actuall charges lying upon the creature by Law onely, but possible to be imposed by the Gospell. And this for a briefe view of the Lawes discovery of originall sinne, especially in her properties.

Vse I.

Branch I.

Q. What use is there to be made of this former worke ?

A. Manifold. First, Touching the sinne of Ignorance: blesse God, that hath freed us from the darkenesse and corruption of Popery, whose principles do for ever keepe soules farre from the possibilitie of sound knowledge of their naturall estate,

by

by either actuall or originall sinne: Their rotten grounds (of which before) are direct against it.

Secondly, Beware of nouzeling thy selfe in places under Branch 2, ignorance, or to abide ignorant under the use of meanes: bring not God a sacrifice, that wants this eye of knowledge of thy sinne. Else no conviction, no terror, no need of Christ can follow. Beware of foule sinnes, lusts of ignorance, resolution to hold them: lest God smite out the eye of knowledge. *Had they knowne the Lord of life, they would never have crucified him.* Ignorance is a necessarie of Misery. If thou knewest the gift of God, &c. *Ioh. 4. 10. Oh, that thou hast knowne the things of thy peace!* But, alas, hidden! Thinke not by ignorance to sleepe sweetly under all terrors! Such a sleepe will have a sad waking. *Psal. 58. 4. 5. Be not as the deafe Adder.* *Psal. 32. 9. Be not as the Horse and Mule.* Beware lest God leave thee to thy selfe, He that is ignorant, let him be so still. Remember, although knowledge is not conviction, yet conviction cannot be without it.

Vse.

Admonition to all sinners to goe to worke aright, to get sound knowledge of their estate. Consult not with dead teachers: goe not to blinde guides, to such as thy selfe, to deceivers: consult not with thy wits and carnall wisdome, thy corrupt hopes, blind devotions: Refuse no informations, for feare of losing thy libertie in sinne. *Esay 8. 19. Should men goe from the living to the dead?* Oh yee filly ones, goe to the law and the testimony! The Lord that made the Law, hath put this gift into it, to be a Schoolemaster, to send yee by the sight of sinne to Christ. Refuse not the Lords discipline in this kinde, else never seeke further! Oh, how many poore wretches *know not the right hand from the left;* if they knew sinne, what it were to breake a Sabbath, to play the drunkards, &c. How glad would they be? Oh! shalt thou neglect the meanes thou hast, and stand up to the chin in waters, and dye of thirst? If *without knowledge the heart be naught:* what is it when men will not come to the light, *Iob. 3. 20.* left they should see it? and shun the net, lest they be taken? Oh! beware both of Pharisaicall making more sinnes than God ever made, or cutting off those which hee hath made, from his roll and Law! Oh! Its now come to this passe, that, except the Lord put some bitter reall rods of affliction upon

upon men, the Law is made as a Scarecrow in a field, to the birds, out of the nose whereof they will pick strawes ! But know it ; no affliction without the Law can discover sinne : though men be never so sensesse without it.

Vse 3. Exhortation to all that would be kindly convicted ; to come to the light for sound information of sinne. The want of this will be a flaw for ever in thy Religion : they who

Psal. 119. 18. never knew themselves, never were humbled ones, nor believers, I discourage none for measure : That light which makes all manifest, is enough, be it never so little, if found :

Act. 2. 37. Reade *Act. 2. 37.* Those *Jewes* had pierced Christ upon the Cross, but saw nothing amisse, till *Peters Sermon* (that was above all Cross or Crucifix,) had truly enlightened and conuinced them ; *Zach. 12. 10.*

God hath blessed his Law with better light than the Pope can blisse all his *Agnus Dei*, or graines, or the like, to gage and search the conscience : Oh I doe not kieke against it, but *speak Lord, for thy servant heares* ! Let this light of God be attended, yea dressed by thee morning and evening, that no sinne may escape thee ! This *Aquila* (as meane as it seemes, I meane this Law of God) must teach great ones, *Apolloes*, learned Doctors, and all sorts, to become fooles, that they may be wise. Especially be able to say with *Paul* in holy prayse to God, *I had never knowne lust, had not Gods Law sayd. Thou shalt not lust.* Oh I let hypocrites curse it to the pit of hell for a Puritane Law : but know, except they be her Disciples, hell must be their portion : for she hath *chaynes to binde* the proudest despisers ! Oh ! blisse God that ever so cleared the coast and the troubled waters of thy owne conscience, that thou camest to see this Nature of thine to the bottome : For the want whereof, I dare say, thousands build upon the sand of selfe-love : never comming to know what an enemy she is to conviction, and to faith :

Psal. 149. 8. *Vse 4.* Fouthly, That every one who seekes the true end of this first part of the Catechisme, doe willingly open himselfe and the doore of his conscience to the light of this Law, comming into it. As I have sayd, no one of the former five Articles can he knowne to a man save by the Word, and especially the Law, so to yeeld up the soule to the cleare displaying of this ordinance. For although nothing can be hid from it, yet it may still be hid to us, if we stop our owng conscience, and keepe

some beloved lust in a cloyster, which will see no light. Let the Law have her honour in our hearts, that we doe truly and fa-vingly see whatsoeuer the former five Articles said of sinne : conserning to all that they are true. Chap. 1.24 Saint James saith, *Iam. 1.24.*

A foole seeing his face, goeth and forgetteth himselfe. Beware wee doe not so : but if ever we would come to the mirrouer of the Gospell, in which we behold the face of God plainly, let us make way to it by Saint Iam's his *Glass* : Divide not the things which God hath put together. Although the Law have no Christ in it, yet the Maker of it uses it as a Schoole-dame to him: Let her then poynat at every letter in the Crosse-row, and rip up every errour, and distemper : doe not abuse the rule, nor crook it wilfully as Pharisees, to mistake the seince, to hide, to descant upon, and to diminish or excuse any evill, but let it be the Lords light setup for the ends that follow. Detaine not this part of the Word in unrighteousnesse, lest thou never come to the next step but perish in a twilight for want of a cleere discovery. We are loth to be informed of that, which when we know, wee are loth to renounce : Grace begins at the roote of enlightning. Examine thy selfe in thy uprightnesse herein.

Sixthly, It layeth open the unspeakable justice of God in suffering such darkenesse to spread over the world for so many ages, and still in many Nations, who sit in the valley of darkenesse. Wee have many travellers into those *Indian* parts who in the beholding of the faces of Savages, should tremble to think that the Lord for so long should not regard their ignorance, when yet he suffered a great part of the other, *Asia, Africks* and all *Europe*, to see light. Oh poore wretches ! What can the dimme light of common conscience helpe to discover darkenesse ? how merry are they in assured destruction ? and how should it yerne the hearts of Christians to behold them ? As for the state of thousands under the governement of Protestant Kings, who having Baptisme and the Bible in English, yet never had the blessing of a searching Ordinance, what shall we ascribe it to , save the wrath of G o d , upon a wofull Nation kept, and content to be kept in darkenesse, because their works are evill ? Both the leaders and the led must fall into the ditch. The Lord end this plague of soule destruction.

The next vise thereof may bee instruction to teach us how
deceype a blindnesse is cast upon the soule in point of discerning

Vse 6.

Vse 7.

ning her owne sinne and danger. Nothing is further off, than the reflex of our owne corruption upon conscience : nothing more tedious than to be informed of sin in the kind. He that comes to tell us what we are, is our deadly *Enemy* : and many professors have gone many miles to get them a Preacher, whom they have persecuted, when he hath taught them the mistery of iniquity in themselves, their privie pride, hypocritis, spirituall wickednes of unbelieve, ignorance and love of the world, but especially their old *Adam*, plucking their mifters from them, and laying them naked, and awake to their owne conscience. Oh ! it is the joy of the unregenerate man, when he can make himself beleeve he is not the man he yet knowes (or may) that he is. Alas ! in lies deep, and *Who can gage the deceipt of the heart*, save onely the Lord, and the spirit of the Law which divides betwenee the spirit and the soule ? yea the woe is, that at this day Congregations which have long enjoyed convincing Ministers, rejoice and dance before Idols and hugge them, because they may goe unbitten !

I/ce 8.

Lastly, How should this teach us both Ministers, and people, to loath all generalities, and to learne the Law in the true sence and the through-enlightning of it ? It is a foolish speech of some who desire that they might fall into some grosse sinne, to humble them by. But (howsoever the Lord awakens some by the the lowd cry of their soule sinnes, as drunkenesse, blasphemyn or the like) surely that which is likeliest to prevaile with the civill and morall sort, is the enlightning of the tenth Commandement. For they can wash off actuall sinne, with colours as fast as they offend, laying good against evill : but when the spring of their cursed nature appears, which runneth upon them continually, I say then, this body of death will doe it.

Rom.7.4.

C. *what is the second worke of the Law ?*

The 2. worke of the Law / convincing two-fold.
1. The judgement.

A. This conviction (which I call the second worke of the Law) is twofold : partly concerning the judgement, and partly the soule or whole man : the former I call simple conviction, the latter conviction with terror. Touching the difference whereof note well. When once the soule is throughly enlightened, if the Law proceed in her worke, shee comes to apply her light to this convincing of the soule : and first, by causing the conscience to joyn against it selfe, and to say, *Thou art the*

2 Sam.12.6.

the man : this differs from light, bee it never so particular, because it is light with application to the soules selfe in speciall. Againe, having beeene thus conynted in conscience, I am this sinner, if the Law still workes, it proceeds to the second degree of convineing, Which is not onely an application of sinne to her selfe, but a due yeelding of the loule to lye under the bondage and feare of punishment belonging to such a sinners wofull estate. A man may heare, and not so much as be enlightened. He may have great light, and yet never be convinced in conscience. He may be convinced, and yet never be duly held under any true bondage, as wee see in *Saint* and others. But the Law workes all, if duely applyed in her severall workes.

Q. *What then is this worke of Conviction by the Law, which you call, of the judgement?*

A. It is the second worke of the Ministry of the Law, by wh^t this. the efficacie whereof, the soule beleeves her selfe to bee that worke, in which shee knowes, to wit this sinfull and cursed one. A most powerfull worke ! yet no other than the poore Minister of G o D enabled by the authority of the Law may addothe performing. For why ? When the poore soule sees that the Lord hath reacht her out the Key of light to see the wonders of his Law, to no idle ends, but that hereby shee might goo further, and apply it to her selfe, confessing her selfe to bee the partie : what hath shee to doe, save to let all other guiltie ones passe, and to passe sentence upon her selfe, confessing shee is this miserable sinner ? Neither can any thing hinder this proceeding, except it bee a lewd heart that is unwilling to put her neck in the collar, and so detaines the truth and light of the Law in unrighteousnesse. But if the Law can prevale, this light shall proove beleeving and conviction, See *Ephes. 5. 13.* where the Apostle *Ephes. 5. 13.* faith, *The lights doth argue or convince.* For that disputes thus, That soule which is thus sinfull and cursed, is truly miserable, and so abides of her selfe. But I am thus sinfull and cursed, Therefore, &c. The assumption is conviction. The conclusion is terror. Conviction argues so strongly against her selfe, that shee reflects the light of the Law upon her conscience, making it her accuser and Judge, and stopping the mouth of the heart from gainsaying, or kicking against the pricks. Thus was it with *Paul*, *Act. 9.* hearing that voice, *I am Jesus whom thou persecuteſt*; he fell downe and asked, *True, Lord, what wilt thou baxe.* *Act. 9. 5.*

Act. 2. 38.

have me so doe? Thus the murtherers of Christ were convinced by Peter, They were pricked in their hearts. This followed the believing the fact, Surely we have pierced the Lord of life, This was typified in the handling of the Leper, after the due view of Levit. 13. 45. he was to lay it to his heart, and cry out, Unclean, unclean. To this purpose, Paul speaketh, 1 Cor. 1 Cor. 14. 28. 14. 28. But if yee speake in a knowne tongue, if an Idiot come in, he is convinced of all, and cryes out God is in you of a truth, I am a woefull wretch. Thus Peter was in speciall convinced of his basenesse, Luke 5. 8. Lord depart from mee, a sinfull man, ! And David by Nathan, 2 Sam. 12. 13. I have sinned. So 1 Cor. 4. 2. 4. Wee manifest our selves to the consciences of all men: that is, preach so that we may convince you of the truth. So Ioh. 16. 8. The Spirit, (meaning in the Ministers of the Law) shall convince the world of sin: their conscience shall not be able to resist the truth of it.

Q. How doth the Law effect this conviction?

A. As in the former worke it remooved darknesse: so in this it remooves three lets, especially: First, Deadnesse of spirit, Secondly, Sloth and ease. Thirdly, subtilitie and hollownesse: And contrarily puts a quickning, and a diligent, and plaine consent to the light, into the soule. These it doth by a further power of the ordinance: by the benefit of the key of light, grappling with the spirit of the mind, and wrestling with it to unlocke the barre of it and set it wide open, that it may confess her selfe to be this partie.

Q. What causeth this deadnesse and hardnesse in the spirit, to be convinced?

A. Love of lusts and custome therein with delight, doth defile Deadnesse and besot the powers of the mind, that as one busie in his game, doth not listen to a sad tale: so neither doth this minde the end of the Law in enlightning. That which our Saviour, Iohn 3. 19. 20. speaks of evill workes, that They will not come at the light: may be as truely layd of this also. They will not suffer the light to come at them, in the reflexe, application, and seasure of Conscience. It is as if an unhappy boy, while one is grafting a tree, should throw a little pebble between the clift, that the syen and the stocke might warpe asunder. So here: corrupt lusts by the sweetnesse doe let the Word (although clearely knowne) from closing with the conscience; so that the Law and the soule

are

Article 6. Conviction of the judgement by the Law.

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are two, and come not home one to the other. For all brevity

Q. What is sloth and easie?

A. Loose intcgitary and carelesnesse, by which men 1. Sloth runne up and downe with light, as the dog with his chaine broken loose. So doth a slothfull heart even cut its owne throat; as Solomon sayth, *Easie slayeth the foole.* To this pur^{Pro. 1.3.} pose Saint James sayth, *Hee is as a foole, that beholds his ne-^{James 1.14.} trall face in the Glasse, and the spots of it, but forgets that they are his spots.* If he did minde them, hee would be afraid to shew them: and would goe wash them off. The obedience to this hard convincing Master, is harsh: men are content to forget it: at least, that goeth out of minde alone, through lothesness to fall to it, and then comes the Devill, and puts in busynesse that must be done, pleasures, company, when yet the heart sayth, There is a better worke would be done; and indeede, if it were pleasing to the flesh, it would plead to be done. But now easie and libertie plead against it, and put it off, laying, One day I will be serious, but the heart is daily worse and worse to it. For why? All other worke should be set aside, to follow this, while the heart is upon kindling of thoughts and desires to it: lest the quenching of this spirit doe make the heart utterly unsavoury to it. Thus *Matt. 13.7. Cates of Mat. 13.7.*

the world, and pleasures choke the word that it dyes. Oh, men say, They cannot dwelle upon a thing so long! But it is your goddiness and vanitie, which sees not what a Jewell they forgoe for a shadow, which after will sting them without remedie. As the Prophet sayd to him who let his prisoner go which was to be kept, excusing it, That while he was talking of this another, he slips from him. *Thy life shall goe for his:* So I say, This vanitie and easie will slay the foole.

Q. What is subtillie and flynnesse?

The worse of the three, vix. when men pretend that ^{3. Slynesse,} they have received the light to believe it: but they lyfe, and their false hearts are defiled with some secret ^{Heb. 12.15.} ^{rootes of bad} ^{Num. 22.21.} ^{semes}, which will not suffer them to be plaine. Examples we plentifull. When *Balaam* would needs goe with the men, against Gods charge, the Lord set his *Angele* to con-
vincice his folly: and againe the *Angele* stopp'd his way, so that hee durst his foote against the wall. And thirdly, the Lord oppised him: but hee was so set upon his wages, that hee an-

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swered

swevered his very Affe; and smote her. What was the cause, but a false heart, pretending to doe no other than God bad him, but in truth meaning nothing lesse? The like estate are all hypocrites in, who have their pangs and devotions, oft promising that they will doe as the light calls for: but in secret keepe a false measure, and sooth up themselves, as they are, wanting truth to doe it. And there is nothing more pernicious than this, to dally with sinne under pretext of religion and zeale, when yet the heart is utterly loth to take the point of this knife into it.

Q. How doth the Ministry of the Law grapple with these?

How the Law grapples with these. By jogging the soule, and not suffering her to be any of these, but being more forcible in setting the Word home to the soule, and breaking open that locke which will not shoot of her selfe. Some view of this briefly I will give to the Reader, and so come to the use. Thus then: the Lord doth ayse at this (where he will convince) not to suffer the soule to lye in her halfe convincings, but beats her off from all her subtil shifts, washes off her colours, and puts her to silence, that shee hath no more to gainsay: and this he doth many wayes.

3. Way. *First,* By entering into a solemn judiciall course with the soule, and applying the light to her by particular evidence giving in against her, that shee is this childe of death. Take an example. While the Thief heares the Judge give his charge to the Country, and enlighten the Country in the Law of the Land, hee gives way to all, but is no whit troubled, because its not brought home to himselfe, but in generall spoken against all theives, murtherers, &c. But when the Iayle is delivered, this Thief called and examined, how then? will his pleading not guiltie, serve the turne? No, The Judge calls the witnesse, readeas the confession, sends out the Jury, who bring in a verdict against him. And how then? Oh! then he is convinced and cannot deny, but grants, I stole it, my Lord, I brake the house, I shed bloud. Thus the Lord deales here: will not let the sinner alone, but doez him with his light: doest not thou remeber the time, the place, the odiousness of such a villany? Canst thou deny it? Speake truth and shame the Devil. I know thou hast no power to deny: confess it then, and dismeis and assyue all wrongs of earth and hell: and charge Lerewl

charge thy conscience, give God the Glory. Oh ! when the Lord meanes to goe throughly to worke, hee will suffer no lat, no sloth or falsehood to keepe off the soule from her light : But (will she, nill she,) she shall not onely almost, but altogether be convinced. Now, to bring the light and the soule close together, is the great wisdome of the Spirit in the Ministry of the Law. Sometimes hee first insinuates into the heart, by slight and cunning, and traps the soule ere it be aware, in his net. Thus *Nathan* comes upon *David* with a parable of another matter, that hee might the more freely speake his minde ; and having so wound in, fals upon him unavoidably. *Thou art the man.*

Secondly, Sometimes hee takes the soule napping in the midst and heate of her sinne, while the sent is fresh : Thus hee dealt with *Saul* : would not suffer him to lye three or fourte times over. First, *I have obeyed*. Secondly, *These were reserved for sacrifice, the rest slaine*. Thirdly, *I feared the people, &c.* None of his tricks would serve, *What then meanes the bleating of Sheepe, and towing of Oxen ?* Can dead Cattell bleat and low ? He tooke him in the manner.

So thirdly, By contesting with conscience, and urging her to speake truth upon her experience, *Ram. 6. 31. What fruit had ye of those things, whereof yee are now ashamed, &c.* Now, in all these insinuations, the life of the convincing Law is unspeakably forcible, especially the Lord presenting himselfe, and speaking to a soule willing to learne.

Secondly, A second course is Violence and Necessitie, *2. Way*: when no other course will serve. This the Lord doth by his Threats apart, and sometimes by the Addition of some workes convince. Thus when *Saul* would hardly yeld to *Samuels* words, hee falls upon him thus, *The Lord hath rent thy Kingdome from thee, &c.* this rent him from his base colours ! So that sometime the subtlest hypocrite must cry out, God hath gone beyond him ! Thus *Iosb. 7.* No way to get out the sacriledgious thiefe, but violence. The Lord therefore causes the lot to be cast ; and first finds out the Tribe that hee was of. This would not search him. Next, he casts a second for the Family in grosse : neither could this prevale. The third time hee knockes at his *Fathers doore* ; that would not serve. The last lot lights upon *Achans necke*. And then, *My sonne*, *Iosb. 7. 19.*

10b.7.19.

some confess, &c. But before, there was no convincing him. So the Lord is faine to cast a direct lot upon mens consciences, and so closely to sting them, that they are forced to cry out, and can forbear no longer: I am the man; the lot is fallen upon mee! Thus was it with him who was pulled out from his fellowes, for want of his wedding garment. Thus

Luk.14. 1
Math.22.12.

they were faine to be arrested upon hiue and cry as theves, bound and cast into prisone, threatned as spies, &c. they were meete to be convinced for selling Joseph: and then they could say, This is, because we heard the voyce of our brother in the pit, and would not pittie him.

Gen.42.21, *Thirdly, the Lord sometimes is faine to circumwrent a sinner in his owne course, and to bring forth the long-concealed markes of his sinne to his face: bidding him deny if he dare. Thus Tamar dealt with*

Iude in his hypocriticall severitie: If I must needs be burnt, byth face, then ge carry him these tokenes, his Cloake, Staffe, and Signe, asking who's they are? and then, Oh, face is more righteous than I. I instance not in these as if they were clole examples of this kinde: but to shadow out the truth, So also,

2 Chron.33.11 so, sometimes by crosses. Thus Manasseh is said to be taken in the bosome meaning, that when God hampered him with sorrow and affliction, he began to come home to himselfe.

So the prodigall. And truly without such helpe, the Word workes but little in these dayes, in which the Spirit of Grace and mourning is streightned. And lastly, sometime

Luk.15.29, by patience and long-suffering, strange deliverances, great

Ier.31.18. blessings (even in the worst estate) the Lord workes some

convincement, as Rom.2.3.4. And thus Saul (in a pang) was

convinced by Davids innocency: Come againe! Who will

meet his enemy, and let him goe? And that poore blinde wretch,

John 9. by his cure, when yet he felte no mercy, These I give

at a taste, to shew how the Lord pierces the dead lazy and fubtil heart of such as having knowledge, yet, else, would vanish away in their owne misery. By thefe, aime at

the rest.

Q. Whatsoe make ye of this second works?

A. Very weighty.

First, of sad mourning for the daies wee are in, in which

this spirit of the law seemes to be lost: even as the Arke,

and

N/2.1.

Article 6. *The usis of the second worke.*

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and Ephod were in the daies of the second Temple. Oh ! It is heavy to ponder, how few consciences are rowzed up and gaſtered from their dreggs, under Ministeries of 7, 10, 20. years continuance ! But ſtill the ſame men, and change no colour. Wee dreame that wee ſhall one day meet with it, as if it were ſome others error, not ours, that our hearts are ſo lockt up ! But alas ! we are cloſely imbarke in a ſecure caſe, as that woman, who notwithstanding her vile life, yet ſcorned and flouted a. *Iob. 4. 10d* way the convincing of Christ, till he pierc'd her to the quick. Oh, let us looke to it in time, in Gods feare ! Tremble to thinke how thicke conviction is fowne, and how thin it comes up ! Doubtlesſe if conviction muſt be the picklock, the body of people are fast lock'd up in their finnes ! Men give good words, as *Nephali* : but as light and featherie as ever ! When Oh Lord, *Gen. 49. 31d* (ſhouldſt thou ſay) ſhall that showre come, that ſhall fetch up the graine of my light, from under my dry clod ? Alas ! dayes of Law conviction are paſt long agoe, we are for nothing but promises ! If we ſhould goe onely by ſence, we might ceafe preaching ! And ſure, a good Miſtir should tremble to preach many promises, (as ſome doe ſeeing ſo little conviction,) leaſt hee ſhould deceive them.

Admonition both to Miſtirs and people. First, to Miſtirs ; that they pray and ſtrive for the Spirit of conviction. Its Gods gift. And one chiefe part is, to be Miſtirs of the Spirit, not the letter : The manner of our diſpenſation is more than our voyce, and as much as our matter. Wee ſhould labour to be ſo honest in our way, ſincere, loving, faithfull, tender to ſoules ; denying our ſelves, and ſealing the truth by our ſufferings, not pulling downe that wee have ſeemed to ſet up : bearing the privy marke of that wee Preach, in the authority of our words, and the ſtampe of conviction in our ſelves, that wee might not wrong the Word we teach. It is not the roling of ſpeech, our lowd words, but ſincerity and ſimpleneſſe of our ſcope, that muſt prevaile, as Paul ſaith, *2 Cor. 4. 2. 3.* Oh, tell men, *If any 2 Cor. 4. 2d bear the words of this Law, and bleſſe themſelves with peace. Deut. 29,* Gods wrath ſhall smoake againſt ſuch ! Doe not blanch, doe not dawbe with bad morter, ſow no pillowes : but rather plucke off mens inuiflers and vizors, and cry as thoſe *Boanerges* did, Awake oh dead, ſlothfull, ſubtill heart !

Be not beaten off from this, by the peoples unthankfulness, and repining; plow we with Gods Heifer, and hee shall teach our tongues this Logicke. Studie we our selves first, then the Scriptures, and the Spirit of convincement shall follow us, which the world shall not resist. *Wee shall be a sweet favour to God in all: both who are saved, and who perish,* if we doe thus: else, wee shall pay for their bloud. Suffer no Sycophant to dissuade us, as he did *Micahia*. Though the wicked will say, Wee are informed, and have plowed with other mens heyfers: and wee never speake well to them; yet in the end, fauthfull witnessses shall be honoured.

Branch 2.

Psal. 141. 5.

2 Sam. 25.

A fourth Let
to be added
to the former
viz. Selfe-
love.

Secondly, See, the people must be warned to shake off their lets of conviction. *Let the righteous smite you: it shall bee as balme.* Thus *Abigail* was welcome to *David*. The poore man, whose impotunite was let out by an enemy, fared better by him, than by all his Physitians. Hunt out those three enemies before, and adde a fourth of selfe-love. It is an *Adder*, which will not heare the voyce of the charmer. The sweetnesse of usurry, pleasures, lawfull liberties, easie, will be a *Dalila*, to keepe off the least conviction of the Law. How can I want such a finne! Who can prove such a gainful lust to be so sinfull? Surely hee will sting thee with it, as *Dalila* did *Sampson*, (when the sweet is past) who now so enchantes thee; and then most of all, when thou cryest, *The bitterness of death is past.* Againe, thinke not each pang, or glimse of light, or holding of a truth to be conviction: For so the Devill will betray thee, if ever thou be called to suffer. Nay, in thy ordinary course, thou wilt confess a Christ, but deny him before a Papist: Thou wilt say, Thy soule is more worth than the World, but stake it for a groat: Conviction is no opinion, but the ouer powring of the Conscience. If the truth be no stronger than the Soules resistance, there is no Conviction; The Martyrs gave their blood for Transubstantiation: Which they had never done, had they not scene and beene convinced of the issue of it.

Yb. 3.

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2

Thirdly, Examine thy selfe about this weighty worke of the Law, that thou mayst hope to goe on more safely. Try it by these markes. First, By the love of a convincing Ministry, and loathing of the contrary. Secondly, A cleering of God, and the righteousness of his Law: call thy selfe the slave

slave sold under sinne. As hee to Achan, Give glory to G O D ! *Ios.7.18.*
 Hug the Chirurgion that lancheth thee. Thirdly, Shame and ³ confusion fir sinne, *Dan.9.* The Publican durst not looke up. *Dan.9.5.6.*
 Peter bids Christ depart, for hee was utterly confounded at the
 power of Christ. Thus they in *Ezra 10.* under the raine of *Ezra 10.*
 Heaven, so thou under this showre, *Rom. 6.21.* What fruit had
 yee of those things? Fourthly, By thy thankes to G o D, (*1 Cor. 4.14.25.*)
God is in you of a truth,) for this mercifull worke. *1 Cor.14.25.*
 Fifthly, Be thou under thy confusion, till God raise thee up, ⁵ *Habac.3.16.*
Habac.3. let rotteness enter into thy bones, that peace may
 be in the day of trouble. Crust not over thy sore: waxe not
 weary of this worke of God, as most doe. A man once
 throughly shamed and confessing, is hardly after defiled. Lastly,
 let it end in true consternation of soule, and terror for thy sinne:
 of which we are to speake. Thus farre of Conviction of judgement.

Q. What is the second worke of conviction?

A. The seconde is of the whole soule called terror and bondage. For when the former worke of conviction hath pre-^{2. Part of} Conviction
 vailed: it workes thus, that such a soule is as under an arrest, in soule and
 and seeing it selfe this sinner, this cursed one: hee is thereby spirit.
 killed, and the spirit brought into terror and bondage. And ^{What it is,} this the Lord sees meet to add to the former, for else as a dog
 with his chaine loose, so the conscience runnes riot with the
 worke of bare knowledge of sinne. But if the dogge be fastened to his chaine, hee is vnder custody. And this is that which
 is so oft spoken of in *Rom.7* when *Paul* saith, *When the Rom.7.9.*
Law came, I dyed. Meaning in spirit and in Conscience. That selfe of jollitie, easie and securitie which sinne afforded, was nipt and qualsh; and in stead of it, a sad item given to the soule, taking away the taste of her morsels, mixing the gall of Aspes with her drinke, and stinging her as an Adder, and stabbing her to the heart as a sword, for her convinced villanies; yea and none more than this body of death, which still dogges her and wounds her as fast as she licks her selfe whole with all her duties, or abstinentes, and workes, and thefts, prooving her a slave sold under misery, and shewing her a nature, a world of sinne and woe, to beare downe all her moralitie and hypocrisie. An heart under this bondage cannot be stild with Rattles: the Spring comes so fast,

Rom. 7. 10.

that there is no stopping it by the wit of man, till a stronger streame turne it backe. The like speech is that, *Sinne by the Law slew mee.* Hee meaneſt not any mortification, but hee touches upon that point of the jolliness of a sinner, who (that sinne might be out of measure ſinfull) prides himſelfe in his estate. This pride the law resiſts, lets out the rankeneſſe of it, and abafeſteth it with terror of hell and wrath. And that in ſo great meaſure of times, that when God leaueſt them from hope they wickedly bereave themſelves of life. And yet this terror is not grace: but in the elect a ſeed of it: without which the Lord were no more fit to treat with them about ſalvation, than a Smith to meddle with a wilde horſe: but when he hath caſt him, hee can handle him at pleasure. This worke in Scripture is called the *Spirit of feare, or Bondage:* not bondage to ſinne, but by it: whereby, as they who are paſtoners under chaines, doe lie in ſorrow and horror without eſcape or hope, ſo doe theſte. Their ſpirit is enſlaved to feare, their conience to guilt, acceſſation, to the whip of wrath and justice, yea cruſht downe to Hell by the torment of ſuch a ſpirit, as cannot sustaine it ſelue for the reſleſſe anguill thereof, but abides and hangs be-tweene earth and Hell.

Rom. 8. 20.

Q. Seeing this poynct of legall terrorre is one of the maie poyncts of thiſt first part, tell me bow many things make for the understanding of it?

A. Three things elſpecially. First, the diſference. Secondly, of Terrors, by The nature, the effects, and end of it. Thirdly, The extremities three things, or abuse of it.

Q. What is the diſference of it from the former legall workeſ?

A. The worke of enlightning caſteth out ignorance: the worke of convincing, reſiſts deadneſſe and inſenſiblenesse. But thiſt third of conſternation or terrorre, reſiſts that pride and jollie of a sinner, overbearing himſelfe and lifting up himſelfe in his ſinne without chacke or remorse. And thiſt latter is of all other the moſt proper worke of the Law, to tame and beate downe the loftie heart of man, ſetting up a Law to it ſelue to walke as it lifteſt without Law, or feare: it is as *Leviathan* pulling downe all children of pride.

Q. What is the nature of it?

A. It is a preſenting (more or leſſe) of the wrath and penalties

I
By differen-
cing it from
the former
conviction.

penalties due to sinne, unto the whole man, by the conscience, for the casting of it downe at the feete of God. Marke these heads. First, Its a presenting : for the dead bare letter of the ten Commandements cannot doe this by any magicall power : No, its the worke of the powerfull Ministry of the Law, which can doe it. The Lord, who put the former gift of conviction into it, puts this also of subduing and casting downe, into this Law Ministry. Although in appearance it be weake, yet God setting it on worke with the authoritie of his Spirit, with power to carry his errand into the soule, it shall be able without feare or flattery to doe it, and to doe that which no Law of Princes can effect, even to flait and gaster the conscience. Lawes of men are absent ; but this Law is presented by God to the soule. From him it first came, and by him it was given in terror and earth-quakes by strong Angels, to master the proud heart of man : and is still pronounced and presented to the same, upon the mount *Ebal* of the legall Ministry in the open assembly : as it came therefore from God, so it is supported in her power by God, and serves for his use : in all places to arrest and cast downe all sinners, and carry them to prison under sentence, at the Judges pleasure,

Secondly, It doth present the wrath and penalties of sinne especially. Till these come, sinne is at peace : Even as the felon while the Judge is reading his commission, or giving his charge, or calling a Iury, or hearing the crime debated : but when the thiefe sees more, that hee hath power to give oath, take evidence and verdict, and pronounce sentence of death, presenting the messengers of it to the eye, the knife, the hatchet, the fire, the halter ; then his courage comes downe. The Law in her *Ministry is this voyce of God, and Judge of a sinner* : therefore called the *Ministry of the letter*, the messenger of wrath, the *law of sinne and death*, Rom. 8. 2. Not of the wrath of a man against a man, but of God against a sinner ; not able to kill the body, but to cast body and soule into hell. This law curseth from Gods mouth every stale sinner, soled in his lees : *Cursed be every one that abides not in all things to doe them* : cursed from God be every lyar, swearer, adulterer, hypocrite, worldling : defolation, and destruction, tribulation and anguish be upon every soule that sinnes, high and low, without bayle or mainprise : and if

By the nature
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if God curse, cursed they are, and who shall bless them? It is no curse of a sinner upon a sinner, no Popes curse with booke, bell and candle, (which yet made Kings to tremble & made them as blacke as foote, in the opinion of fooles) no not the curse of a Father, (which may turne to a blessing, as *Jacobs* did to *Simon and Levi*) but the curse of the eteuall God, whose wrath is the messenger of death, and blasteth indeed wheresoever it lighteth, and whatsover resists it. This wrath, I say (marke well) in the penalties of it, temporall, spirituall, and eternall, the Law presents to a sinfull soule. Temporall in this life, reade *Deut. 29.* setting God against the soule in all her course, *walking contrary to her, because shee hath walked so to him*, vexing her with all adversity, and suffering nothing to goe currant (either in one kinde or other) marriage crostod, children cursed, untoward, successe haught, God against me in all. Spirituall, and farre worse penalties in the soule, deserting it and leaving it to her impenitency, security, hardnesse, obstinacy, which is Gods curse under seale, *Lam. 3. 65.*

Deut. 29.
Lev. 16. 24.
2 Chron. 15. 6.

Lam. 3. 65.

as a Bayliffe holding under arrest, even till hell : eternall at death, even a separation from the presence of God, and a tormenting of it for ever in hell, in the fulnesse of this wrath, which indeed is the dying the death, and yet never dead, without hope, ease, or remedy.

The 3. point, for as the Law is the worker, so the conscience is the immediate object of this wrath. God hath made it the lawes object : created it with a marvaulous power of sensiblenesse (above all parts) to record and to apprehend all sinne and wrath for it : if God had not so ordained, it could never receive into it selfe so infinite wrath of Gods Justice, as now it can : It exceeds the apprehension of any the tendrest part, when its stung with an Adder, scalded with water or boyling Oyle, burnt with fire, cut with a sword : the fence of conscience seaz'd with this wrath of God, is unspeakable, and cannot be uttered by man ; it cannot enter into man that feels it not, to conceive the stinging and vexation of conscience, being thus wounded for sinne, in which its differenced from all other consciences, either, first, Ignorant, erroneous and superstitious conscience, not fearing, or fearing amisse. Secondly, defiled conscience, dallying with God, halfe convinced, and halfe whole, hypocritically feeling God in some of his Law,

but

but prevailing by subtily against the rest, that so it might shunne the dint thercof. Thirdly, Seared, and hardned conscience, which by long rebellion and resistance of the Law, hath got the mastery of the Law, and is waxen senslesse and uselesse, forgetting her Offices. I say, these are cursed, neither shall they avoide the dint of this Law, at the length, earlier or later their dog shall awake one day, and how ever they sleepe, yet, *2 Pet. 2. 6. Their damnation sleepes not.* One-
2 Pet. 2. 6.
ly this conscience (of which Solomon speakes) *Who can beare
Prov. 13. 14.
the load of it ? This mouned conscience differs from all these,* and is the object of the Law, thus presenting wrath to it, that by how much the more it seemes in worse case than the other three : yet by this feeling of God, shee might in due time prove better than the best of them. And I say, conscience is to the next object, that yet the whole man thereby partakes of this wrath : As *Job* speakes of himselfe ; *Thy feares are up-
Iob. 6. 4.
on me day and night : The arrowes of the Almighty sticke fast
in me ; Thou scarest me with dreames and visions, no rest is in my
fleſh for thee.* And chap. 33. *My bones clatter, and sticke out,
Iob. 33. 19.
all daintie meat is loathsome, and hee is chafined with paine in
the multitude of his bones, his lippes abhorres bread, his flesh is
consumed, his soule drawes neere the grave, v. 19, 20, 21, 22.* Oh, thus body and soule by sympathy must stoop under wrath, when God frownes ; all parts have sinred, all must smart ! *Psal. 39. 11.* When thou art angry for sinne, man is made as a garment moth-eaten ! The Lord Iesus himselfe could not escape it, *his soule was heavie to death, hee sweat drops of bloud,
Psal. 39. 11.
hee thought God quite gone from him !* And yet this (at the worst) is better than any other of the three I spake of. And this wee have scene and daily doe in men (in spite of these hardned times) the Lord breakes in upon some, and sets the sinnes of youth and age before them : Oh, that wee could see the fruit of it after ! To this I adde, the Lord doth this more or lesse in the soule. I purposely say so, because God is not tyed in his course to any set measure, he can restraine or enlarge as hee pleases. Many under a good Ministry or teaching, have little felt this way of God, doubt of their humiliation ; but if they can proove that the Lord hath hidden the violence of terror by long and frequent trayning, that here and there the L o R D hath revealed himselfe more or lesse.

to them, with fruit to be desired, let it not trouble them. More usually the Lord dealeth thus with soked sinners, that they might vomit the morsels which they have long taken in : that by this course, their change might bee more apparant, and for ever these marks of God might abide in their flesh to awe and bridile them ; yet I say, God is not tyed : I have noted greater terrors in the choicest educations (as the case hath stood) than in openest Prophanenessse.

The fourth
point.

Rom. 7.9.

Iob. 8. 33.

Act. 9. 5.

Act. 16. 17.

Rom. 7.11.

Fourthly, and lastly, I say the act of this Law, is in all this, to cast downe the soule at the feet of God. For as I sayd, there is in nature an intollerable bearing up of a mans selfe in his estate, a priding of himselfe, boldnesse, boasting of his sinne : he is so farre from being ashamed, that till the Law come home to him thus ; *bee iſ alive*, reade *Rom. 7. 9.* that is jolly, jocant, merry ; as the foole that castt arrowes, darts, and faſh, *Am I not in ſport?* A finnere crowne is not his bare sinne, in corners and by stealth : that is his woe, his law : but his crowne is his liberty of ſpirit in it, to doe what he liketh, to runne, ride, talke practife, to drinke iweare, lyē and cozen : and no man may controll him : This is to be alive ; (note the, phrase) and to lay, my ſelfe am my owne, my tongut my owne, *I am bound to none*, (ſee *Iob. 8. ver. 33.*) a freeman to go and doe as I liketh : as he ſaid, liberty is to live as a man liketh. The crown of a drunkard, or adulterer is, to revel and tolle and defile himſelfe without feare : as the Pope, who may carry innumerable ſoules to hell with him, and who ſhall ſay, What doſt thou? Now I ſay this jollity and boldnes and pride in ſin, the Lord in his minstery of the law, reſiſts, and that he doth when by all I have ſpoken hee pulles downe this ſinner upon his knees, castt his crowne in the dirt, diſmounts him as hee did *Saul* from his palfrey, *Act. 9.* and the desperate Taylour in his profanenesſe and cruelty, and thoſe killers of Christ, *Act. 2.* ſaying Lord what wilt thou haue mee to doe ? Oh, then hath wrath feaſed upon the ſoule when it hath killed this jollitie, and let out this pleurifie out of it ! And hence its calld the ſacrificing knife, ſharper than any two edged ſword, the killing letter, that which ſlew *Paul*, not by mortification, but by ſhedding the bloud and bowells of ſaines jollitie to the ground ! Oh, when God comes into the conſcience, loe all is turned upside downe, now I feel the vilenesſe of my pride, now the wrath of God is upon me, for my coveteouenesſe : now I ſeele this fire in my bones, this ſting

King of a serpent : now I feele what it is to dare heaven, and to live like a masterlesse hound in the world ! Oh when that is verified which *Micahah* told *Zedekiah*, *Thou shalt be glad in that day to runne from chamber to chamber to hide thee : then thy prouing hornes thy scorne and pride shall be farre from thee :* When the Lord shall make him that durst act his parts upon any stage, now not to know what ground to stand upon, to become as if a mans body should hang in the ayre, uniuscained and restlesse in it selfe, not to be able to weild himselfe for the anguish, confusion and agonies of a wounded spirit ! Oh, then the Law hath done her part indeed, and tamed former liberty, and jollity in evill : Examples are not wanting hereof in all places, where this great Minister the Law hath become. But in the use I shall apply it.

Q. And what secondly are the effects hereof usually ?

A. Among others these three apparently. First, Stoppage The effects of a course in evill openly. Secondly, Inward unsettling of Terror a rotten peace. Thirdly, Holding downe the soule under bondage.

The first, stopping in a course of evill. This differs from that effect of Providence, whereby the Lord doth limit the number and measure of sinne in the wicked, for the preservation of peace and civil societie : for though that be a divine worke yet its not the immediate worke of the Law : but either providence without a word, or else by the generall power of the word restraining sin : but this is a speciall kind of restraint, issuing from the worke of the Law for the good of the soule so restrained. And it is a lothsonnesse of the soule, finding no joy in old courses, beholding them with repenting and irking of thoughts, wishing them undone, and abhorring to returne to them through the terror of conscience, being under this whip of the Law. When horror lay upon *Saul* Act. 9, his letters in his pocket, and commission from the Priests, and trade it selfe of Pursivanship was bitter : no more of that for the present. As the ague stirring the diseased humors, makes that stomacke loath a Partridge, which before could have eaten rusty bacon : so here, this terror makes the sweetest sinne loathed, which before devoured all. And although this be not grace, yet the Lord is laying a beginning thereof hereby in the soule, which in due season may come to somewhat. I remember a pretty speech of an Heathen in one of his Epistles saying : who being sick dare do, as while.

1 Kin. 12. 25.

16. 9. 62.

while he is well? who then guzzles, or is uncleane, or railles or is covetous? That is much truer of this soule-sicknesse: in which the stomacke hath more lust to vomit then to eat! Now the reason of this worke is, because while the soule is in her hurry, shee hath no care to heare God speaking to her: she is so busie with her trade, that all is spoken as it were in her cast. Besides the Lord loathes to worke upon a soule, in the heat of her lust: first he will frame her to his discipline, ere he bestow any grace upon her. And rarely doth the Lord honour any bold revolting sinner, during his course, till first hee have stopt him some time from it. So then, terror first turnes edge, and gets within and over-goes a sinner in his way, as *Zara* over-takes *Pharez* in his hasty issue out of the wombe.

Vte. I: The use briefly (that so I may be short in the main use when I come to it) is, first not to imagine all restraints from evill to be grace: try them first: God entends them for good, but they are as farre from mortification, as a trembling or Lyon-couchant is from a dead one: The vilest Harlot (that *Rofamund* in her vault) was actually kept from her uncleanness as well as chaste matroes: but her heart was as before, her principle was uncleane still. Not the love of good, but loathing of evill restraines legally. For the time *Iudas* was so farre from his pcces, that he chuels to hang himselfe rather then to fall to his trade. And therefore restraint onely is not to be rested in: howbeit God, whero he meanes to proceed savingly, doth restraine wholesomely, if wee could judge: but seeing this is a secret, trust not our selves or others herein, till the Lord hath by this step trained us further. Rejoyce for the least degree (as I confess in such a loose debauch age, restraint of some yong drunckards would seeme high Religion) its better to have halfe the loaf then no bread: but follow the Lord, in the favour of his Law, to a setting a true principle, of purenesse and grace, and love, to reue and change there, and to forsake sinne, with a true abhorring, as hell.

Rom. ii. 9: *C. What is the second effect of this legall consernation?*

2. Effect. *A. Unsettling and shaking the prison-walls of rotten peace, in rotten peace, a sinfull soule: I say, false, secur peace, which it takes to her selfe, and pleases her selfe in it, when God debarres her of all sound peace, *Eph. 5.7. vts.* What rotten peace is,*

law

Article 6.

The effects of Legall terror.

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law, (by reason of his hurrying on from sinne to sinne, without leisure to call himselfe backe, and selfe-love, pleasing himselfe in the sight of his eyes, and the joy of his heart) and with, or under a lawby sandry practises and colours. 1. By nouzling him selfe under flattering meanes, such as are quiet and safe, and lowring pillowes, threatning no disturbance. 2. Withdrawing from stirring ones, and resisting them, and expelling them as *Abab* did *Elija* and *Michaiah* his two enemies that never spake good to him. 3. *Kis. 32.3.*

3.

3. If conviction assault, yet holding it off with obstinate errore or profanepesse, and colouring with halfe yeelding: and shew of consent, the heart being rotten. The Law of God fightes against all these, (having once the soule upon the hip and vantage of terror) and doth cleare the deluded bribed judgement, slabbes the heart for her long rottennesse and selfe in it, rends off and sweeps down with the hand & besome of the Law, all the paper-walles and copweb devices shee had spunne ; and utters it selfe both to her selfe and others, in deepe detestation against them. All that league of a rotten heart with sinne, selfe, hell and danger, *Esa. 28.18.* the Lord batters against the hard stones of terror, that it may be dasht in peeces. And so for the time it holds (except the soule shake it off) and therefore at the worst is infinitely better than all old peace. A just warre is to bee preferred to unjust peace alway: and the hardest day of terror to a mans conscience for all his old rex, is better than the sweetest he ever had in evill, and the pleasures of it. Oh, his companions, his excuses, colours and deceits are revealed to be hellish ! the curtaine now is opened, and he sees them all meere Paint of an Harlot to keepe him in a spirituall fornication. Hee is now so farre from peace, that hee sees hell gaping upon him to devoure him for his sweete pleasures ! Let the use bee treble.

Esa. 28.18.

First, Judge thy selfe, if thou bee not yet come thus farre; that thy false peace is broken off by the Law, thou art in wofull case, and the man thou wert wont. Oh, how few other doe we meet with, in our Ministry ! Men wil do much to be well thought of by other men, but take no paines for the Ministry of Gods Law to hunt out their soothing and hollow love of themselves. Alas, why doe yee spend time to nouzle your selves in selfe-love, which tenne times might bee better spent in bringing yee

Vies of this Branch.

yee

yee out of conceit with your selves, and abhorring your rotten league that so the Lord might begin to thinke well of yee ? But men cannot abide to be thought ill of : what doe ye think amiss of them ? Even as the life of bankrupts is, to set a good face on it, and borrow what they can get, and brace it out with their wealth, and goe brave in apparell, till ruine come : so here men occupy with a stock that is none of theirs, and yet scorne to have their states suspected , but are as good as the best of all others ! Oh, false peace will bring yee to ruine at last ! That yee would catch at, yee shall never get : but that yee do so shun, yee shall for ever meet with ; utter shame with God and men, and destruction to your selves.

Vie. 2. Secondly, Labour for this worke of the Law, to pull yee down and bewray your false peace : try your selves by this, that now yee cry out of all dawbers with untempered morter, false Prophets, and preachers of peace, together with that Arch-false Prophet of selfe-love : and cling to the faithfull, and count their wounds Balme : as for your owne vanities, they have caused yee to forsake mercy.

Vie. 3. Lastly, Let not this be enough, that ye are brought thus farre; till Christ have wholly *expelled that strong man*, who rules and lockes up the house in peace ; and till he bring in a true bottome of peace into yee, by sprinkling yee with his blood *that speaks better things than that of Abel*. When this Sheriff comes, hee will fetch out all dwellers in the house, and breake open all : *happie are they to whom the Law brings this writ of ejection*: especially if the other Sheriff of the Gospell bring in a new and a sound peace, for an eternall guest.

Q. What is the third effect of the Law ?

The 3. Effect. *A. The Spirit of bondage*, of which see Rom. 8.15. Heb. 2.15. and Heb. 12. 25. *You are not come to mount Sinai*, to those terrors and smoke, which made Moses himselfe to say, I quake for feare ; hee speakes of the first condition under the Law ; they were past a Taskmaster and Scholemaster, and were come to mount Sinai, and to the libertie of the first borne, &c. But here hee intimates how they came by it. Now this differs as much from mere feare, as a passage differs from an act.

The Lord aiming by this to hold and keepe the soule whom he will save, from all revolt to former lust and liberties. The spirit of bondage is the frame of a fearfull heart, held under slavery

*What God
synnes at in
it.*

slavery and chaynes of the Law, from all escaping. As wee say, such a man hath the spirit of mirth, or covetousnesse in which hee is rooted. So in one place a woman is sayd to have a spirit of infirmitie, when her disease had so prevailed over her, that she was crazed by habit. So the spirit of bondage, Gal. 4.7. is to be as one *Gal. 4.7.* sold to it, that cannot get out. It might be wondred at, that the Lord should use such a course to doe the soule good: but considering our cursed base heart (which is like the slave, no longer to be in worke, than the whip is upon the backe:) it is no maruaile. Take a similitude. We know it is one thing to be rankt in the forlorne band which goes against the Cannon mouth: another to be beleaguered in a Cittie a long siege. The one looke at present danger, which when its over, they are past it: but in the Cittie men are held under continual feare: they see the image of Death before their face ten wayes; by famine, pestilence, sword; here one wall beaten downe, there another; here one slaine, there another; some dye of famine, and threaten the rest to follow: so here: to be under bondage, is to lye under chaynes, as *Peter*, under many keepers: by which *Ad. 16.5.* meanes, frequent terrors assaile daily more or lesse: and the soule is held to it, as poore *Israel* under bricke and clay. Never was this Taskemaster of more use than in these dayes, wherein men shunne legall feares, as Toades or Serpents, or if any come nigh them, they shake them off with violence. Its irksome to the flesh to be under the whip long: some way of breaking out of this house of Correction they devise, thinking themselves never well, till they be at their old libertie out of the hands of so hard a Master. But as it is with the breaker of the houle of Correction or prison, his end is commonly to be hang'd: so is it with such as despise this remedy of a licentious heart,

Q. What use is to be made thereof?

A. First, Admonition, to beware that we rest not in this servile state. Whatsoever the Lord meanes to doe by it in time, when hee offers the Gospell to the soule, sure it is, this is no state to rest in. For why? It differs, from true feare as *Dffences of* much as from true libertie. True feare, is the Loadstone to *Leg all terror*, attract the soule to God, and to acquaint it with God; *and filiali* this rather (of it selfe) drives it away from God, especially if it be in any excessie. Secondly, This feare hath a respect *feare.*

to ſinne onely as an occaſion, to punishment as a cauſe. As wee ſee in the Slave who lookeſ not at his floth, but the whip. But the true filiall feare lookeſ at ſinne as the proper cauſe of feare, but a punishment as the occaſion. Thirdly, True feare ſoftens: this rather hardens and imbitters the heart: As wee ſee both in the examples of *Iofiah*, who melteſ; and *Ahab*, who hardned his heart by his feare, and re-turned to his prankes. The feare of a condemned man is an hardner of him, but hee that heareſ of a pardon, relents at it preſently. Fourthly, It bath excedeſ in it, both for the con-ſtant auſt of it without intermiſſion, in all places, duties, and occaſions: and alſo for the dangerous inconveniencie it brings after it oft times: Hinders all fitneſſe of ſpirit, both to dutie, and in dutie, to calling, worſhip, libertie, ſolita-rineſſe: defiles all, and is a ſpeciall ſparke to light upon the ſad and melancholike temper of the body, (which the Devill ſeldome hayles in) to make itлаſh up and blow up the whole frame of nature: yea even in the godly themſelues often it is a maine enemy to faith, hope, or other graces or duties. Fifthly, And the truthe is, looke how the feare of her that played the harlot, diſfers from the loyall wifes, ſo doth this from the feare of the regenerate: the one feares danger and hurt from her husband; the other reverences him from love: *Saul* feared *David*, because he lookeſ for danger from him, no otherwife. Well ſayd *Pauſt*, *We have not the ſpirit of feare.*

¶. 2.

And ſecondly, Let none here ſtumble at my deſcription of it: for although it be no better in it ſelfe, yet the Lord can moderate, qualifie, and correct it ſo, that it ſhall be a ſpeciall medicine to prepare the heart for that which lightneſſe and giddineſſe would diſable it from attayning. Pray therefore for a moderation of it, and a directing it to the end which God intends it for: and the leſſe good is in it, of it ſelfe, the more adore his wiſedome who uſes it to good both in the restraint of evill, and the preparing of the heart to more stayedneſſe and ſobrietie. Other uſes ſhall follow of the whole doctrine in due place.

Q. What is the end of God in this worke of the Law?

Gods end in
ſetting his
Law on
worke.

A. To make way for a ſinners reconciliation, which otherwife were not poſſible to worke. As ſoone catch an Hare with a Taber, as a wilde wilfull ſinner by the charme

of

of the Gospell. That woman of Samaria scoffed at Christ's ^{John 4.} telling him the well was deepe, and there was no bucket. But when hee had well tozed her, she changed her humour: See Job. 33.23. If then, (after long terrors) there be an interpreter ^{Job 33.23.} one of a thousand, to declare to man his Reconciliation: he will be good to him, and be entreated, saying, Deliver him, I have accepted a ransome. But how appeares this? Doubtlesse hitherto appeares no such things in all this tedious Law-course: no, as the Law is for her we, so is the Gospell for hers: neither intimating other, but opposite save in the intent of the ordainer. But if we looke therat, we shall in sundry respects confess this a most wise and fit way to bring on the remedie.

First, by this meane, God joynes all wholesome Doctrine ^{How this} together. For it is not his purpose to leave the soule in this appears, eare, to seeke out of her selfe after case, seeing its not in her power: But he himselfe will have his Minister to joyne all Doctrines together in the order of Catechisme: both of remedy and misery, in their due order. Not because all that heare them, can for the present apply them, but that hereafter they might: and the whiles want nothing which might set them on worke.

Secondly, by this consternation, hee doth tyre and weary the spirits as in a Labyrinth, working them to an utter hopelesse in themselves to be better: that in such a case, the least inkling of mercy might be as newes out of a farre Country.

Thirdly, That by the hear-say of it, their hearts might be rayfed up to make serious inquisition after it, and not to perishe in their misery: When the prodigall was brought to huskes at the trough: then, and never till then, the notion of a father pierced him really. When those Lepers saw their lives past hope, they resolued thus; If we sit here, we are but dead men: and we ^{2 Kings 7.} can be no worse by the Aramites, than by famine. So, they made into their Campe. Thus doth a cast-downe-troubled sinner resolve to doe. If there be a way of possible escape, the matter is not now whether I shall finde it: but, I know I shall surely perishe, without it: and sure I cannot bee worse than I am: I may be better: I will venture the tryall, and my selfe upon the Promise,

The use briefly is, First, To observe how God prevents ^{Vie of this} a sinner by this wisdome. For what is all the complaint of a ^{particular.} poore

poore soule when the promise is offred? Oh, its true, if I were loden, I doubt not of easie! Thou lyest against thy selfe, thou doest doubt of easie by the promise: for of the former thou canst not doubt, having beene enlightened, cast downe and convinced by the Law. That then which is the more easie to grant, the Lords workes first, as a part of the condition of Grace (for even legall bondage is the first part of it) that is, to be loden: that when the harder comes to be urged, that is, Faith, the Condition already wrought, might be ready to comfort the poore soule.

3. Secondly, Wonder therefore at this wisedome, which most fitly to the soules condition, doth even worke by contraries, life out of death, and order out of confusion, and descant not by carnall reason aginst it.

3. Thirdly and lastly, In all the Ministry of the Word, let the Minister and people of G o D, still fixe their eye upon the scope of G o D, mooving onwards with him; and going even pace with his ordinance, for the effecting of his owne ends, and the glory of his Grace, in our salvation. Let us both so teach, and so heare, that still the Starre may guide us, and then our journey shall not be tedious to us, how long so ever, because it is our way.

Q. Conclude with the extremities and abuses of this legall worke.

1. First, for the extremities, they are two, legall presumption, and finall despaire. Touching the first, I call it Legall, because therer is another and more dangerous one by the Gospell. This presumption is two-fold. One this, when the sinner waxes bold and venturous to shake off this yoke of the Law, before his spirit bee convinced and cast downe. And this is that solemn Caveat,

Deut. 29. 19. If any shall applaud himselfe (hearing the curse) and say, I shall have peace, adding drunkennesse to thirst: the wrath of G O D shall smoke against such a man. Such therer are then, yea surely: bondage is of it selfe irkosome, but when it meetes with a bold heart, and is not set home by the Law: commonly it provokes wearinesse; and then, seeing that G o D seconds not his Word alway with plagues and death, and curses indeede: the deferring of sentence, sets, the heart on gog to evill, and perhaps worse than before. Thus **Psalme 50. 19.** the hypocrite growes

Medef. 8.

Ps. 50. 19.

Article 6. *The abuses of his legall worke:*

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growes to thinke God to be like himselfe. This sinne made Adam, and all us cursed, even presumption against threats. Oh, when we thus fall to our old trade, the Devill falls to his, and finding the soule thus sweepes, returns with seven worse than Matth. 8. 1. &c. himselfe. Let us tremble at it, and leare to inure our selves to heare all threats with feare. Learne to beleevē this doctrine, which I have at large described. I speake not now of saving faith, but against presumptuous boldnesse against the Law. To credit the Word to be Gods, who cannot lye, may fall into a supernaturall conviction, although not yet saving.

The second presumption is, When the consternation of the Law, The second saezing without the addition of the Gospell, causes the soule to kinde, waxe confident of it owne welfare, because it hath beene humbled, and perhaps holds some impression of it still, not daring to resist her light. But this is rare, and where it is, dangerous : for its a signe that the heart is secretly false : Rest in no checkes of conscience, where conscience her selfe is not first purged, both to checke and also to excuse and comfort the soule in the satisfaction of Christ.

Q.

What is Desperation?

A. The other contrary, offending as much on the left hand, through the excesse of terror. Thus *Saul* and *Iudas*. And it commonly growes from the first : Satan never seeking more to powson with presumption, and dalliance with the Law, than where hee meanes to share with the contrary of despaire. How oft was *Saul* convinced of his malice and persecution? But returning to his vomit, brought soule and body to a desperate end. So *Cain* and *Iudas* by their hideous sinnes brought themselves to this, that inreyn and Christ were not able to doe them good : their sinnes were growne beyond forgivenesse : A wofull fruit of boldnesse : And yet just : for hee who will undervalue grace in the worth thereof, is justly left to overvalue sinnes in the merit of it. Hee that never can finde sealon to beleevē the Word being offered, is justly left to seeke it with violence when the sealon is over. And so, either its never time with them (as hee spake of marriage) or else past time. Many compare these sinnes each with other curiously : but the wiser way is to prevent both, and the latter in the former. Doubtlesse it is the sinne of the damned, to live in the perpetuall despaire of release ; and in perswasion

The second
extremite is
Despaire.

that Grace is unable to doe them good. Let us know, farre worse sinnes than these may destroy : let us never presume to venture, so farre as to dye by these.

Vise of this
Point.

1

And for vise of the point, learne we daily to roote this cursed Roote of bitternes out of us : by two things ensuing : First, A spirit of humilitie and feare to keepe our selues under the bondage of our Schoole-master, rather than to affect the libertie of presumers ! and in so doing to beseech the Lord to proportion out our stripes according to our strength, and to keepe our despaire within the compasse of our selues, and any thing in us : but to be farre from the least thought of enlarging our basenesse, above the infinitenesse of mercy.

Secondly, To nourish in our hearts above all, those Meditations of Mercy and Grace in Christ, which may set us upon a Rocke above our selues, and all fearefull distrust, and carry us in the stremes thereof with holy irresistablenesse. Frequent, holy and loving thoughts of God, are the surest remedies against this ridiculous monster !

Q. What lastly, is the abuse of this worke of the Law?

A. Double, each contrary to the other.

The Abuse
of it.

First, On the right hand many (not of the worst) abuse it, when they nourish themselves in a needless bondage, whereas they know that they are in case to hearken after the remedy, and will not : pretending they have not yet bee cast downe or troubled enough. What madnesse is this, to nourish a disease against Physicke ? or to thinke that our trouble pleaseth God ? or to thinke that to be of substance of Grace, which onely is for preparation unto it ? And yet many fullen and Melancholie ones, are thus abused by Satan, to think their Babel and captivitie, yea their Hell, another Heaven ! Let them rather haste themselves out of it, when God calles them, and know the Lord loves a chearefull giver. So farre should they be from ensuring others, who walter not (as themselfes) under their bondage. He is cast downe enough, who is in case to hearc of raising up, so hee deccive not himselfe in the soundnesse of it.

Secondly, on the left hand, those doe farre worse abuse this doctrine, who being weary of terror and bondage, as soon as they fall into it, cast with themselves, how they may shake it off, pretending that this is no estate to serve

God.

God in: And so, they returne some to their sport and pastimes, some their pleasures, some their profits, some their old companions, some prove more desperate Worldlings; and others with Cain to build them Cities: and while from their time here with singing sad thoughts away. Let these know, that the course they take, is violent, and much like to them, who to stop the cry of their Infants, put into the brazen belly of Moloch, did oppresse their own eares with the noise of Pipes and Tabrets. As their childrenes cry prevailed to bring an heavy plague upon them, which no Pipes could still: so when the sleepe of these Epicures is over, they shall awake with such sad confusion, that all the noise of their Kattles shall not be able to still them. And so much be spoken of this point of Consternation, and of the three acts of the Law, and the uses in speciall.

Q. Before wee adde the use of Terror in generall, one objection offers it selfe, viz. that Paul, Rom. 7. 7. sayeth; When the Law came sinne revived: how then is Terror the Lawnes worke?

obj. 10. 1. Obj.

Answ.
Explication
of it.

A. Both may stand together in one unregenerate man, according to divers parts. For when the Law had slaine conscience, then concupisence revived. And wee must distinguish betweene the naturall worke of the Law and the accidentall: Terror is the proper worke of it, and when its wrought, it is as it ought to be. But when rebellion ariseth, its otherwise than ought to be. When the Sunne reviveth, and sweetens the earth, it workes properly: when it drawes up the noysome stench of a dunghill to poysone the ayre, its accidentall, comming from the loathsomeesse of the dunghill. So, when sinne rebels, shee doth her kinde: for shee doth as the Devill when he went out, hee foamed and raged and tyrannized first. It proceeds from the fulnesse of the stomacke of sinne, lothe and disdaining to yeld to a new guest. But how-ever sinne doe her kind, yet if the Law doe set her selfe to doe hers, this rebellion shall not hinder the killing power of it: It shall rather encrease it: For when the soule comes to see, how lothsome sinne hath made her, that even when the Law by her righteous good nature seekes to destroy sinne, then shee most covets it, cleaves to it, and rushes her selfe upon it to justle it aside: this makes her conclude her selfe out of measure wofull by sinne, and out of measure sinfull. And

when rebellion begins to be fained, the heart growes more and more under feare: Although nothing hinder why both may not at one time be together. Only in the bad, commonly it endecates, till it have cast out all terrorre and so causes the saine to waxe worse for the Lawes enlightening, because the sweete of saine hath so provided, that with an high hand of rebellion it strengthens the jollitie of saine, and so reviveth. In the godly, in wisom God will use the Law as a seed of regeneration, and a way to a remedy, the Lord will charge terror and conviction so farre, that rebellion shall not stand it out, but stoope with confusione under the power of it. But its cettaine, many perish at this second rocke of rebellion, having shot the galle of ignorancie. To helpe bettore our expositio
Q. Of the rebelling of saine more fully. *int. vnto his question.*

*Further cleare
ring of the
Text.*

To this end, first wee must cleare the Text. Secondly, lay downe the objection, and answeare it. First, For clearing, note, That *Paul* by *Sinne* meaneas, Originall sinne, body and members. By *himselfe* / I dyed / hee meaneas the powers of soule and body: there must be well distinguisched. Secondly, obserue that *Paul* compares, *Sinne* and *himselfe* in this point, viz. The time before, and the time after the Lawes powerfull comming by conviction and terror. Before the comming of it thus, *Sinne was dead, and Paul alife.* What's that? *Sinne was dead* in poynct of her stynesse, peace and quietnesse without any distemper: Why? because either no Law came at all, or else came not in her power. Againe, *Paul was alive.* What is that? Merry, jolly, lusty, secur, without any feare. Why? Because there was none to oppose. The death then of saine ere the Law, was no true death, for still her poysone remained as the snakes in her cold hole. The life also of *Paul* was no true life, / for he was dead in poynct of misery, a dead carcion to the life of God / but alive onely in the matter of his jollitie and lustynesse. Thirdly, note, Saines death, and *Pauls* life, caused this deepe content betweene them both: I say, her quietnesse and his jollitie made them as close as buckle and thong: for why? saine was glad to see *Paul* lustie: and *Paul* was as glad to see her quiet. Thus it was betweene them ere the Law came. But how saine? Oh, quite contrary. *Saine revived, Paul dyed.* How? saine perceyving

ving the Law refolved not to give over, till it had divided her and *Paul*; (who had so long lived at peace together, and traded with gaine and pleasure each by other) and to scoure her house of her guests, whom she so corrupted (the minde, the will, affections, conscience and members of *Paul*, being the creation of God) begins to revive, to be no longer quiet as before, whyn her trade prospered : but to fret, rage, and be unquiet. On the other side ; *Paul* also seeing the Law refolved to gaster him out of his wicked haunt, what doth he ? eyes, is all amort, forsakes his old mistresse *Concupiscence*, and begins to be weary of his trade.

I cannot open it better than by a Similitude. There is A Similitude somo lewd huswife in an end-way of a Towne, that keepes to illustrate a base Suckling ! house : and there be many lewd drunckards it, her companions that fuke her. Marke : Ere the Constable come, shee is still and quiet, utters no distaste at all, followes her trade at ease, and puts up her wicked gaines : and the more quiet shee is, the more merry her guests be, thtowing all out at windowes, and so, both consent most inwardly : yea, and perhaps while this league lasts, although the Officer come, yet at first face keepes her quiet, and they their jollitie, and both out-face the Law. But marke : The Officer comes the second time upon them, and they understand hee is fully bent to execute the Law, to pull downe the Ale-house, and to divide the keeper and the guests from each other : how then ? Then the guests all turne jollitic into feare, they are all a-mort, well is hee that can betake him first to his heelis, out goes one at one posterne, another at another, and leave their hostesse ! What doth shee ? Alas, shee is the house-keeper, shee must bide by it, shee hath forgone her trade, therefore shee matters and rages, and gives threatening speeches, they will undoe a poore woman, &c. And if shee can by any meanes toll in her flayted guests, shee will, and tels them, Shee must not be so forsaken, they must sticke to her better than so. Howbeit the Officer is diligent, and tells these guests, I am resolved to breake your knot ! yee shall no more rout here, it shall cost yee all yee are worth to your skinne, rather, and if there be Law to be had, I will breake your meetings. As for this base huswife, shee doth her kinde : I never looke to see

see her honest: I will watch her as well as I can: but as for reforming her, I never looke for that: I may bind her to good behaviour, fyne and yoke her, and hold her downe as I can: but her ill will I looke alway to have, and care not for it, and I know (as shee can) shee will play her pranks. But as for you of whom I have more hope, let me perswade yee to refraine. What comes of this? The base woman frets still, and malignes the Law: but the guests being overpowerd with authoritie, leave their trade: and the more the woman rages, the more they are ashamed: not onely by the feare of the Officer, but by the rebellion of their old hostesse, they grow more to lothe their old trade. This for the first, to wit, the clearing of the Text.

Q. Now how cleare you the doubt?

A. Easly. For what is it against Pauls dying, that sinne reviveth? what is it against the guests shame and dying to their trade, that their old hostesse rages? Rebellion is in her, not in them: they are shamed and flayted, though shee will know no Law: conscience and concupisence are two things.

Q. I understand plainly: but now because the point of sinnes rebellion in one whose conscience terrified, is somewhat unusually caught, speake a tittle of it: shew what it is, and so with a little use conclude all.

A. Thus then we may conceive what this sin-reviving in the of Rebellion soule cast downe, meaneth, if we distinguishe the sorts of Rebellion in general. Its three-fold: First, Naturall or corrupt, Second, Penall; and the third, Mixt.

1. Naturall.
What is it. The first kind is, when the Word or Law comes so to the corrupt soule, that as yet it carries no power or authority over the soule with it, but still the soule holds her owne: for then so close is sinne and the soule, they so consent, that to be parted from their filthy fellowship, is even death to them both, sinne incorporating her selfe into the soule, that she is as one with them, though in truth there is as great oddes betweene them, as betweene the creation of God, and the confusion of the Devill: howbeit, so it is by their neernesse and Inmatership, the one so defiles another, that it is as easie for Sampson to part with his Delila, as for these to be sundred. Here therefore as both band in evill: so both doe conspire in rebellion against all the Lawes of God; all his Knight-Marshals,

The conclu-
sion.

shals, Constables, and Officers : its as easie to rob a Beare of her whelpes, as these of their sinfull pleasures : and when any thing is done by the law against them, Oh, what a livery doe they give it, and Gods Officer for it ? Oh, hee comes to make uproare and bring in confusion among neighbours, that lived before at one ; Oh ! say they, its pittie that ever such were suffered, to breake the love and liking that was before ! Oh, how they combine to cast him out, that they might roll backe to their old mire ! The Minister is to such as the Marshall in *London* is to Harlots ! an eye-sore, a reproach, and common wonderment ! Their gaine, their sweet trade, their shrines for *Diana* are stopped : therefore now they cry out more then ever, *Great is Diana* : their drinking, their lusts, pride, and covetousnesse, were never so sweet to them, as now the opposition of the Word makes them bitter. The good, and holy Law of God, makes them worse and worse, they rush their crazie soules against the pillar of Gods truth, and split themselves at it, and become more out of measure sinfull. This is the first rebellion in the unconvinced : the most ordinary and common rebellion to bee seene now a dayes, where the Word comes powerfully upon ignorant Consciences, snorting in prophanenesse. This is not here meant.

The second is Penall, a fruit of this, onely encreased by the just wrath of God upon the former rebels : whose chaynes the Lord makes stronger, *Esay 28.22*, by how much the more they kicke against the prickes : I say, when the Lord penally smites them, and suffers them to encrease and fulfill the measure of their lusts, to grow frozen in these dreggs, desperate in their lusts : to scorne, pursue, deface the meanes, and waxe impenitent in their rebellion, so that they finde no place of repenting. See these Texts, *Mat. 23.32.34. Act. 14.19. 1st. 28.27*, and the like: neither is this meant here.

<sup>2. The Penal
What it is.
Esay 28.22.</sup>

The third is Mixt : When rebellion is allayed with terror of conscience, and not permitted to her selfe : as wee know a theefe in hold, is one thing : and at libertie, is another. Now this mixt terror is the accidentall worke of the Law (in a convicted and troubled conscience) working corruption to a rebellion and resistance, that sinne might be odious, and the soule more humbled. So that by this it appears, that this reviving or rebelling is no act of conscience,

<sup>*Mat. 23.32.*
Act. 14.19.</sup>

<sup>3. Kinde
Mixt.
What it is.</sup>

ence, or the soule : for its planted in another subject, to wit, sinne. Conscience all this while, is oppressed with thralldome by the Law, and held downe : the rebellion which is, comes from the principle of lust, which cannot endure separation. To apply then the distinction, I answere, This objection hinders not this truth: That the proper worke of the Law, is to cast downe and embondage the guiltie soule.

Q. Well; the chiefe doubt remaining, is: How a troubled Conscience, privie to much reviving of corruption, may discerne, that it commeth not from her selfe, but from sinne?

A. This may be discerned easilly by many markes. First, from the worke of the Law that hath separated her from sinne, and that amitie, which once was betweene her and it. This is no hard matter to prove, if once the soule can say, her old lusts and she are divided by the Lawes terror: How can shee then thinke that she should rebell against the good Law, for working that which she is glad of?

2 Marke. Secondly, It will appeare by this, that whereas true rebellion must come from a free will and principle of the agent: but that cannot be conscience, nor her selfe, because shee is convinced by an over-ruling Law, which hath killed her freedome; therefore this Rebellion is from sinne.

3 Marke. Thirdly, By this, that rebellion where it is unconvinced, doth not onely fret in respect of somewhat shee is denied, but also at that which crosseth her for it selfe. But in this legall rebellion, when the soule is in chaynes, the scope of this is as much in respect of that which is denied, as at the Law simply. Take an instance, Act. 19. 25. When Demetrius made an uprore against Paul, the Iewes also tooke occasion to oppose him: but how? Demetrius looked at his gaines: and if hee might have had them, hee was quiet: hee opposed not Paul in his preaching. But the Iewes looke at Paul, as Paul a Preacher of Christ, and in no by-respect: Even so, when the soule lyes under the horror of the Law, sinne rebels because shee wants her old factor and agent, that is, Conscience, with which shee was wont to consent, fretting onely because old commerce and traffique in evill is cut off, and would be well pacified, if shee could recover that againe: But ere conviction seaz'd upon the Conscience, the Conscience and sinne both equally joyned in opposing

opposing the Law, as it is a pure and holy Law resisting sinne simply, and therefore must needs be the strongest rebellion. Force united (wee say) is stronger. Understand this wisely. The summe is, when sinne wants Conscience to rebell with her, she is not carried with so hatefull a rebellion against the holiness of the Law, as when conscience was as ready to rebell as her selfe.

Fourthly, Try it by this, when rebellion comes from the soule, it encreases ordinarily : but when from sinne it decreases : because the Lord more and more weakens her by terror of Conscience. These and the like may serve for Answer.

Q. Now finish with some Vses, what are they ?

A. First, Let us from hence conceive the woefull state of a wretch, ere the Law comes in terror to him, he and his sinne are in a cursed league, and commit hideous villany together. To thinke of this time of ignorance, might alone breake any heart, except as hard as a stone. They were (as Job speakes of his flesh, and the wormes) even two sitters. As Simeon and Levi sworne brethren. The cursed prankes which they plaid in Shechem, are not so odious as those which sinne and conscience did in secret ere the Law came. They are not to bee named. All was then locked up in peace, and there was little cause of rebellion. Yea perhaps when the Law came, ere it could convince the soule, much naturall rebellion encreased. Oh that the thought of such cheats would gaster men ! making them say, My soule, come no more into her counsell and consent ! How much better is the Lawes little-ease, than such libertie of hell ?

Secondly, Let this teach Gods Ministers of the Law to ply their tooles. God hath put a weapon into their hand, able (if well urged) to seperate even sinne and the soule : Doe not suffer this law to perish for lacke of execution : Thou complainst that good Justices and Judges are so rare, there can bee no Law gotten against lewd houses : Beware wee, least wee suffer a worse Inmatership, and spy it not out, I meane privy sinne and conscience. Though we preach all our dayes against morall offences, drinking and the like, yet we shall never doe good, if we urge not the Law upon these two, and put a separation betwene Gods Creature and the brood of Satan. Ply it therefore.

Thirdly, It confutes the worlds aspersion upon the power-

full

Vse 3.

*Vses of the
point.*

Vse 1.

Iob 17. 14.

Vse 2.

full Ministry of the Law : they call it debate, and raising up strife (as I said :) but oh yee lyars ! wee doe not envie your neighbourly peace, nor lawfull consent : but your close league in your lusts : Wee would divide you and your concupiscke that God might rule by that division, whom yee barred out by your consent. I remember *Jobes* speech to the woman of *Abel*, who accused him for robbing the City of her Inhabitants : No (faith he) no such thing, God forbid onely there is one *Sheba* a traytor here, and if yee cast his head over the walles, loe I leave all the rest to their libertie ! Oh, that our Apologie for our innocency might speed no worse than his ! Oh, that the head of sin might goe off !

Vse 4.

3 Sam. 29. 21. Fourthly, Beware all such as nourish rebellion against the Law in the point of her holy purenesse ! If this rebellion here bee odious, under terror, what is rebellion of sinne and conscience joynly, I meane willfull and wicked ? Beseech the Lord to use any means, rather than such rebellion should bee nourished in thee ! Oh, beg of God, rather hee would divide thy sinne and thee, by the hardest courses, than thou shouldest rebell against the Word for doing her office. Cleere the Law, and say its *boly* : I am the slave that is *sold under sinne*, There is nothing more common now a-dayes than to fight against the officer of God, his holy Law. We know that it is counted a poore vantage to strike a Constable : such are faine to pay sweetly for it. Take heed the Lord leave not thy naturall rebellion to penall, which would faine relent and yet cannot, for smiting his officer.

Rom. 7.

Rom. 2. 3. Rom. 2. 3. Vse 5. Let it be exhortation to all such as God hath thus humbled, to blesse him that he hath chosen to tame the soule by terror, and stirring up of rebellion, rather than to leave it to it selfe. And let such be comforted in all their feares of their owne rebellious hearts against the Law of God, that the rebellions committed under terror, are none of hers, but sinnes-worke within her, which shee abhorres. Let her bee glad (even in her feares) to consider how God hath begun to separate her from sinne, and that so early, by the Law, making it to be an officer, to gaster her from it. Oh, if the Lord begin to doe it thus soone : What will he doe in time, when Christ shall set up his throne in her ? Store up this experience.

Vse 6.

Meane while, let all such comfort themselves in these rebellions

lions of sinne : they are markes of good, signes of the batteling of Satans and sinnes kingdome ! Sinne would never so rage if shee were at as good peace as formerly ! Beware of closing the second time with this Harlot. Beseech the Lord to nourish terror : though it be not grace, yet it is a seed of it : pray him him rather for a time to quash rebellion, than to suffer rebellion to destroy it. And be of good cheere, the Lord doth all this for good. When he hath cooled and rooted out rebellion, hee will after a while roote out terror also, and in due time bring thy soule out of all her adversity, turning both into a sight of the promise, and hope of the remedy : only now he is laying the first stone of the building, be patient, and he who begun shall also perfect. And this may serve forthe use of this point, and Objection from Rebellion.

Q. Now the doubt is taken away : proceed to the generall use of the former points of Terror, and so finishe.

A. First it may teach us to esteeme duely of sin according to her foule nature. For must it not be a foule odious thing which should bring in such confusion, as to turne that Law of God which was given for comfort of conscience and rule of life, to become the greatest terror, and matter of vexation ? Who lookes upon the Officer with feare, save a malefactor ? Let us tremble to consider what a disorder sinne hath brought in !

Q. What else ?

A. Secondly, To discover what sinne is in her kind, when she may act her selfe upon her owne stage of ignorance. Shee is an hideous Monster. If that phrase of *Paul* (*I was alive ere the Law came*) were understood it would helpe us to know it. When *Ezekiel* was led to see those *Jewes* in their privy houses of Idols, *Tammuz* and the like, hee was astonished to see : Should not wee bee so if we saw a blind Idiot in his kind ? Hee is alive, That is, as the Wise-man saith of the foole, *He casteth firebrands and arrowes; and saith, Am not I in sport ?* The life of sinne is not onely the committing it, (for so it may be in stealth) but when he is at libertie to it, none to controll him : when hee may lye, cog and sweare, bee drunken, uncleane, leading others with him to Hell, and none say, What doest thou ? This is the crowne, the life, the jollitic of a sinner, to play his parts without rebuke,

or

or remorse. Ease, quiet, and securitie in evill, is Satans kingdome, both while hee can barre out all light of the Law from the soule : and when he can barre out the soule from it. Then he playes Rex in the soule, and keepeth the house shut, holds possession *in peace*. The comming of the Law into such a conscience is, as the approach of a Sheriff with a writ of *Ejecto finne* : to drive a man quite out of his possession. And if we lived in place where, to see the wofull revell and ryot which the Devill keepes in men, who are alive in their sin, it might bee a sight little better than hell. And although the Word reformes not all where it is, yet if it bounded not men from their bold *jollitie in sinne*, there would be no living in a Common-wealthe. And as the common proverbe saith, *If the Adder could heare, or the Snake see what mischiefe would come of it* ; So if the Lord did not sometime enlarge this controllment of terror, to the reprobate as well as the Elect, what a world should wed live in ? Whereas how, how doth God in secret cast chains upon sinners, so that the boundles mischiefe which some would doe by their malice against the godly and others by their wicked example, is limited. They cannot doe as they would, conscience yokes them and scares them : or else they say, Give us our scope in sinne, and take your liberty in religion. Surely, else the unbridlednesse of drunkards, swearers, and bad ones, would pull downe all fences. And where it is otherwise, that God restraines not the villany of men by conscience, the wicked grow immeasurable, and thinke they doe God good service in pursuing those that they love not. So that we shoud pray, Lord either put thy hooke into sinners nostrils, or let them have no subsisting : for they will marre Church and Commonwealth, blast all, and make religion hang downe the head, and die in a a whole Country, till the face of it be lamentable and unlike it selfe. While the wicked reigne, the people mourne, or should doe.

Vse. 3.
Note well
these Vses
as the scope
of all this
first part.

The third use, is the very scope of this first part. Even to all who would bee truly moulded by the truth thereof, in the feare of God, to looke to themselves, and take in kindly and readily this point of the sword into the bosome of their soule, that this speare may let out the water and bloud of it, I meane that quiet, jolly and secure heart in sinne which holdes it as with cordes, to be content to be slaine, and to goe into captivity.

Article 7. *The uses of the point of terror.*

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tivity. For as it fared with *Jebusakin*, *Ier. ult.* because he was content to give up himselfe to bondage, the Lord long after lifted him out and made him a Prince : so the way which the Lord takes with a sinner to lift up his head, is to cast him into this thraldome. Therefore I say, apply all these sixe points home to thy heart, that the next part may prevaine the better, when this hath gone as farre as shee can. To none but to lost ones (not in a wood or a Labyrinth) but in this Legall conviction ; to none but to desolate ones, forlorne, fatherlesse, stript, and cut off from God and hope, plunged into utter selfe-despaire, can this next part of the Catechisme bring comfort. Not for any worthinesse in it, but because a secure heart resting in her peace and security, cannot favour it. Abhorre then first to stand out in rebellion : put up thy weapons, and fight not against God, whose naked arme is against thee. Abhorre secondly, a dead, blockish, sensuall heart, not affected or moued with this voyce : aske thy soule, If the Cedars and hils shall tremble and melt, *Esay. 64. 1.* And thy hard heart shall stand still intensible ? Abhorre thirdly, a presumptuous heart, which having heard of some hope, abuseth it to forstall the Lords work, and faith, *Deut. 29.* yet *I shall have peace. The wrath of the Lord shall smoke against such.* Abhorre fourthly, all meaneas of Satan, which might turn off quite, & dash or quench this work. Yeld not to the impossibility of recovery, run neit into despaire, take not thought for thy sweet sinne, God will make thee no looser : dispute not against the hardness of yeelding, the length of it, the feare of destroying thy selfe, or that God will never restore thee. Let not melancholly surprize thee, and besot thee : especially beware lest the retурne of thy lusts, and the Devils creame in a Lordly dish, doe not snare thee to runne out of Gods blessing into thy old warme sunne, after threc or fourre yeares, to thy old drunkennesse, riot, Ale-house companions, ill counsell, former lusts : sculke not into corners, to eas thy selfe of this yoke : let God that put it on, hold it on his time, till hee have truly tamed thee : if it seeme long know there is a cause. But to bee weary of God, and to shake off his yoke in coole-blood, is to cast him off quite and cleane : He will put on a yoke of iron upon such : let I say this both Admonition against what ever might crosse this worke.

Let it teach us to pittie the loose and jollie in sinne. Oh 1. Exhortation,
they

H

¶. 4.

they make either worke for hell, or (if God recall them) for the Law : for their chaines must be hereby esreasled, and they shall meete with a Taylor that will handle them accordingly. Oh heare counsell betimes, the counsell of Minister, husband, wife, parent, Master, friend ,yea childe, or servant, to yeeld to God at the first, that so thy yoke may bee the easier. *Objec.* But perhaps I may escape it, for all are not so yoked. *Answ.* Such as subtilly seeke to scape this net, except God let them goe quite, shall be most hampered. And yet wee tye not the Lord to one measure of dealing ; many under constant meane have waded more easily through this gulfe, and *Lydia* and *Zachee* were not so deeply wounded : because the Lord meant to make shorther worke : but under ordinary meane, the Lord more or lesse holds his course. Furthermore, let the Lord try us in this point of our selfe-deniall.

The Lord may bee said to try us, and wee also in a sort with reverence be it spoken may be sayd to try him : and both in one thing. Hee tries us whether wee are fit for mercy, and whether we bee vnder the condition or no : And that by our denying our selves. As *Gideons* souldiers were tried by their lapping water, as a dog lappeth, so doth the Lord try us by our selfe-deniall. If we love the ordinary course of the world, the easiest way, that which is most naturall, ready and pleasing to our flesch, the Lord hath enough of us. But if we love the way which most resists flesh, ease, and selfe denying our base hearts in all, not lusts and liberties onely, but performances, duties,devotions,affections, ascribing all to free,naked,pure mercy, we are they who are likeliest to obtaine it. So doe we also try the Lord, that is, whither hee bee that indeed, which his word would make him to be or no. And that is, when we are lost to God, to hope, to comfort, to heaven, and are brought to such a sad point, and deadly desolation, by our sinne guilt and the wrath of God seazing vpon our soules for it, that (with Christ) wee are in the garden before our passion, wishing the cup might passe from us, and crying, O Lord, why hast thou forsaken me ? Oh, the losse of thy favour, is as the losse of my life, and I seeme to lacke a subsisting, as one ready to drop into hell ! Backe againe I must not go, and if I go forward I goe into hell : What shall I doe? What shall become of mee? As one wildred or lost in a wildernes,or a child bereft of father,

and

and mother friends and all, left to the desolate wide world, and to the mercy of strangers is glad to meeke with a guide, with a friend, so must it be with us. Till wee be thus we seeke mercy to play with, to dally with for our owne ends, as one makes use of a bridge to keepe him from drowning, and there leaves it : But if thus forsaken and lost, the Lord is at hand to shew mercy. With thee the fatherlesse shall find mercy : Not those that have an hundred waies of evasion, and can subsist in any if mercy faile, in their witts, parts, learning, friends, wealth, hopes,devotions : but those who are lost to all, as *Paul Phil. 3.* who had made shipwracke and counted them all losse to him, in point of grace,knowing that none of them all could ease his sad and heavie heart, none of them all could helpe in thēevill day, but leave him in the fuddes. Such a man seemes to men and himselfe quite lost, but to God he is found. Such a one tries what is in the Lord and in mercy. He onely can put it to the venture as those Lepers did, because he cannot bee in worse case then he is, if he be in any better it is mercy, but hee is in hell already, lost and desolate and now he will try whether mercy be mercy or no : Truly this is the way, the narrow way, few finde it, but walke at a breadth ; they will never venture upon a promise, so long as they can catch at any raggeto cover their shame withall. Onely Christ is precious to a lost soule, that can turne him no way. Pray therefore, Lord robbe mee of all my props, shew me what is in them,all or any : pull mee off all my bottomes, and lay mee upon the dunghill, with a pot-sherd to scrape me, if ever thou wilt do me good.

I end therfore thus with Exhortation. Bury not the worke of this Spirit under these clods of flesh : streighten not the Spirit of conviction, Beg of God, that by all these sixe staires thou mayst fall lower and lower, till thou art brought to the Earth. Here is no place for freewill, for civility, or the Religion of a Pharisee in almes, mercy to the poore, good nature, good duties : all these lands vanish in Gods Map of misery, when God is pulling the conscience upon her knees. Happie thou, if when the Law seemes to have done working in the world, it beginnes to slay thee : so that by all these sixe steps, as *Enzichus from the Loft*, thou mayst be taken up as dead. Askē of thy selfe, When Lord, shall my laughter, light, frothy, merry, quiet heart be met with throughly ? Not to say onely, True it is

there is small caule any of us shold be proud (for so thou mayst, and be as proud still) but to meete with the Beare and Lyon indeed, and be afraid of devouring, There is difference betwene a face chalked over, and the palenes of one that hath lyen under a quartane a twelue-moneth. Lye under this worke, and suffer affliction : say, I see the Lord is in earnest, Hell is no painted fire, the ease of a sinfull course differs from that little ease of the Law : I am in a streight, I know not whither to turne me. No wealth, friends credit, marriage, honour, eating, sleepe, play or Musicke, can helpe now. Away now all old companions: the Lord hath laid sorrow upon my soule, such as, no tales or liggs can put by : my meat is now mingled with gall : and God seemes to forsake me : wrath, Hell and horror are upon me, my nights are wearisome, my dayes miserable. As one in a Forrest lost, feyth twentie deaths before him, by wildring, by thirst, by wild beasts but no escape : so doe I fare, not knowing what weapon conscience will use to devoure mee. Chase rather to be thus for the killing of thy flesh, than at libertie to the death of thy soule. And wait in this estate upon God, till he cause light to breake out : which in a word, I will adde in the next question, and so end this part. Thus much of the sixt Article.

ARTICLE

ARTICLE. VII.

Qu. What is the seventh and last Article?

A.



Hath the Soule brought thus farre, rest not here, but proceed on to a further ~~step~~^{part} of calling and conversion, by the hope of the Gospell.

Q. What availeth the doctrine of the Law to Conversion?

A. True: If God should so leave the soule. But here marke the Connexion of this to the second part leaves not following. The Lord, where he means to save, keeps not the soule alway in this anguish, but causes some upholding of his secret spirit to keepe up the soule of him whom hee will save, from utter extremitie. This hee doth, by shewing of them a doore of hope in the Wildernes, as hee layth in *Hosea 2.15*, causinge *Hos. 2.15*, the soules of his in shalldome,

some glimpse a farre off to appeare to them, as a crevis of light in a prison-wall: as to consider that God hath had a gracious meaning to thousands whom he hath thus humbled; that by Hell lyes the way to Heaven; that God delights not in this course, if the Rebellion of the heart did not require it: that God doth that which the soule shall not know till after, hee meanes to make Christ sweet, precious, and welcome, not as Hony to a full Laodicean stomacke; hee begins to lay some ground of mortification, which in the due time the Gospell shall perfect. See that in the 10. of *Ezra*, the second verse; *There is hope concerning this thing*: also *Iona 3.9*. *Who can tell whether God will reprove?* *Ionab 3.9*. So in *Act. 2*. How were those murtherers of Christ stayd by that the Apostle told them? And yet they had not felt the promise: But by such glimpse of the Gospell, which God requires to be joyned with the Law, the Lord keepes his from revolt to old base lusts (whatsoever come of them) from a despaire of mercy, and undoing themselves, or from a carelesse dissolutenesse which end goeth forward. And having so upheld them by the chin from sinking for a time, hee doth let in light by such degrees as he sees them meeteest

He worketh
a secret hope.

Ezra 10.3.

Ionab 3.9.

Act. 3.8.

to beare, and to keepe them low from waxing bold and venturous : till at length he settle them upon his promise, as in the next part shall appeare.

Q. I partly conceive you : howbeit this close of the first part, being weightie, open it a little ; and first, what reasons are there, why God useth this method ?

*application.
Reasons of
this method
of the Lord.*

1

Exod. 2.25.

A. Firstly, To keepe the soule from extremities of presumming or despairing (of which see in Article sixt) both being dangerous rockes, the one separating the meanes, from the end, running to their old liberties, and yet hoping to fare well : the other separating the end from the meanes after all their humblings, yet thinking there is no mercy for them. See Ex. 2.25. The Lord by this light at a crevis holds up the soule from both.

Secondly, He encourages such to beare the yoke of the Law, as other wise for the tediousnesse of it would shake it off.

3

Exod. 63.9.

Thirdly, He deales according to the capacicie of their weakeenesse : because they cannot beare much terror, he easeth them : and because they dare not hearken to much comfort at once, he gives them a little at once : in the former shewing himselfe a pittifull God, who delights not in the misery of any poore soule, under his lode, or to adde sorrow : In the latter, a wise God, to feede with a few crummes, when morsels will not goe downe, and to refresh with drops, when draughts cannot be digested.

4

Num. 14.15

Fourthly, He doth it for the honour of his owne worke of calling : hee hath promised to call those whom hee hath chosen, which hee shoulde not doe if hee left them in these briars. Moses tells the Lord, If bee shoulde leave his people in the Wildernesse, the Nations would say, Because bee could not bring them into Cannan, bee left them there. So, this is a strong cause.

5

And lastly, by this hope hee shewes them, that hee is as able to give them his full promise, and the effect thereof, sound peace, as he can stay them up from sinking, when they are at so low an ebbe of casting downe. Not to speake of the method that God takes with his, to begin early to reveale himselfe to them, in his smaller providence and sustainings, that they may learne to trust in him the better, for ever after, even in the greatest.

Q.

Q. By what meanes doth he worke it?

A. By presenting to them duly the sight of a possibilitie Eze 10.2. to get out of their terror. That hee dealest not in afflicting his, Reade the place. as with the wicked. Ezay 27.7,8. Did he afflict them, as those who How the afflicted them? He will doe it in measure. that he abhortes ex-Lord workes esse in his terrors, Ezay 64.12. Wilt thou restraine thy selfe, and this hope? hold by peace still, and afflict us very sore? So Chap. 63.15. Where Ezay 27.7. are thy rollings, are they quite restrained? Psal. 44. 22. 23. Ezay 64.3-24. & 63.15. Psal. 44.22. Wilt thou alway bee angry? Forget to shew mercy? No; hee answers Ezay 57.16. himselfe, Psal. 44.22. I will not contend forever, nor be alwaye Ezay 57.16. mrobb: for the Spirit shoud fayle before mee, and the soules which I have made. That hee barres none from him, who barre not themselves, 2 Chron. 15.2. That there is a necessitie of afflicting 2 Chron. 15.2. them with such tedious terrois, or else hee delights not in it: Reade Ezay 7.17.18. For the iniquite of his covetousnesse, I smote him: he went on frowarly in the way of his heart, (viz. till then:) I have seene his wayes, and I will heale him, &c. That he hath not done this to destroy, but to humble: for alas! if hee meant so, What are the busies to his consuming fire? And all Ezay 37.3-4. these hee doth cause them to digest and slay themselves by, and fasten upon in more or lesse measure to keepe them from extremitie: causing terror to decrease, and hope to succeede, as wee see in his course with Job, as tedious as it was, Job 3.1-40. in sending Elihu, and Chap. 40. 1. & 40.2. 2. 3. in speaking himselfe: for the proportion, both doe agree.

Q. Is this hope, grace, or can any such be said to believe in?

A. No, hope is the fruit of faith: this hope goeth before A doubtan-
faith. Yet it is such as the Lord enableth to uphold them betwene twered.
the horrours of the Law, and the grace of the Gospell: the L O R D being, as truly in his way with them, whom he will bring home, even in the first seede, and begining, as in the perfectings thereof, if wee knew assuredly who they were. See *Acts 15.18.*

Q. What are the markes of this hope?

A. Such as these: I. 1. First, In the entrance it is very weake and staggering; be-
tweene feare, and hope, very doubtful. Tobit 3.9. Who can tell? Its a great hazard. Only (as it is in Gold-weights, Tobit 3.9. the least straw will cast them) so heretic is, especially when the

hand of God casts it into the ballance of the thoughts.

2. Secondly, Yet this little hope keepes from the hardest and desperatet attempts. Who else should have thought that those *Nimibites*, being so put to for fortie dayes, would not have prevented so generall an horrour and calamitic, by destroying themselves? But God supported them in secret.

3. Thirdly, It rather bends the eye to the end why God troubleth the soule, than at the trouble it selfe in a plodding manner; *Who knoweth whether hee will asswage, and shew mercy for all this?*

4. Fourthly, Its weary of trouble rather by that easse which God sheweth, than by tediousnesse. See *Hab. 3. 16.* Rottennesse entred, that I might have peace: As *Hagar*, when she saw the fountaine a farre off, ended her anguish. Every creature is naturally weary of trouble by meete time: but a soule under Gods hand, is not weary till God declines it.

5. Fifthly, It weakely turns the thoughts, to muse, What would follow upon it, if God should shew mercy? Oh, this is great newes to one that was so oppressed: As *Job* saith, *When Iooke for easse, losse, trouble is present!* And the Church, *Lam. 3. 17.* *Thou hast remoued mee farre from prosperitie:* Oh, now therefore to swicher up with thoughts of welfare, is a great change.

6. Sixthly, When trouble decays, and hope encreaseth, as that little oyle and meale waisted not till plentie came. And abe like.

Q. *What uses are to be made of this doctrine?*

A. First, this point should strengthen the former Article: and the more earnestly presse the point of the Law convincing and holding downe the soule under the burden of sinne and wrath. A thing which is rare to finde, in these dayes: wherein the power of all Truth is so restrayned. But yet so many as can approve themselves in the former Article may take comfort to themselves in this. There is no hope of the Gospell, much lesse comfort from a promise, belonging to any save to such as are loden and tyred with the thoughts and horror of their cursed condition. Only these may lay claime to it, and resolve that to them the promise of easse belongs: Only to them who are pinched in spirit, in a streight, desolate, lost, forsaken, at a pludge, sick at heart, and farther lesse; the promise belongs. These phrases the holy Ghost vseth to expresse the cleare of a man who is at last cast, out of himself, and

Article 7. *The Lord workes a secret hope in them.*

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past hope, or remedy for ought he findes in himselfe. Those that have beeene in such a case can speake by experiance : others cannot: for it cannot be counterfeited. One who walkes light and easie, cannot conceive what it meanes to be laden with an intolerable burden, crushing him to the earth : a man going on in his way, cannot conceive, what it is to be lost in a wildernesse or Forrest, or Wood : in which he is like to perish for lacke of a guide. A child having father and mother knowes not the prelure of an Orphan. One that is at liberty, cannot tell what it is to be at the advantage, and courtesy of an adversary, who hath got the day of him, and hath a power to strip him of all he is worth. Therefore, deceive not thy selfe : dissemble not with God, and thy soule: Hope and possiblity of pardon, cannot be the portion of any who cannot prove themselves truly laden (by the six former Articles) with the burden of their estate. Therefore I say, let it be a spurre to the enforcing of the former point, prove thy self truely laden, and I wil prove that the promise belongs to thee. Thou wilt aske how should I prove that? I answer, Goe through the last Article, and try thy selfe thereby : for he who is truly convinced, is truly loaden. Yet for thy satisfaction I will branch out some markes of tryall. Examine thy selfe by them.

First, A loaden soule looks back to her former liberty and ease in an evill course, with admiration and astonishment, how light and jolly shee was in her Element : how impudent, presumptuous and senslesse shee was, and could be then ; whereas now the fence of one sinne (being out of her place, and course) doth so extreamly annoy her ! Oh ! shee sees and detests that infinite stupor and sottishnesse which lodges in a sinfull soule, till the Lord settles her lode upon Conscience.

Secondly, A loaden soule feeleth her self discharged from all those false shoulders, which discharged Conscience from feeling that to be any burden which yet was intolerable. As a stout fellow putting his strength under a weight, which else would fall upon a weake body, keepes it off for a while : but if hee pull away his shoulders it must fall upon him that is weake and crush him. So it is here. The Law abandons all false supports of the soule, as ease, peace, security, pleasures, profits, false opinions, worldly welfare, so that nothing can keepe the soule besotted, when God will have it loaden : Then all contempt of Minister and reproofe, deadnesse of heart, bad custome, ill example, sweetnesse in evill,

bace

base gaynes by sinning, and the like, must leave the soule to her selfe, and then shee must needs sinke, and lye under her burden : and when in stead of her merry veine of evill, a veine of vengeance is let in, how should the soule subsist (of her selfe) any longer ?

Thirdly, A loden soule is appalled with a thing above it selfe, and feeleth it so. We have a saying, That when a thing exceeds all naturall fence, either it weakens it, as the Sun-beames doe the eye; or destroyes it, as the fire doth the body. Such is this effect to the soule : it over-powres weakenes and kills it. And the closer it comes, the more it oppresses.

Fourthly, A loden soule is past modesty, or biting it in. If one can conceale a barden and not complaine, its no true lode because there is a shift. *Men and brethren what shall we do? as Act. 19. Act. 2.* They could not hold in.

Fiftly, A loden soule, covets ease, cryes out for it, cannot dislike it, nor reject it, finally. It cries out, who shall rid me ! joyes when it meetes with any such helper, it cavills not with the instrument, is not coy, but glad of it.

Sixtly A loaden soule confesses, God hath cause sufficient in justice to lode her : and besides , that hereby, shee is made, for ever after, more tame, tender and wary of sinne, then those that never feele this burden kindly : who commonly waxe loose, before they come to enjoy the fruit of Christ, in a settled manner.

Seventhly, A loden soule, feeleth not onely aburden above strength, but a lode so rayled to her bones through the flesh,that shee cannot disburden her selfe. It stickes as a venomous dart in the soule, the more shee struggles, the more her load settels.

Eightly, Other mens loades trouble her not as her own : Shee hath neither leisure, nor spirit to looke at others : shee hath so much upon her owne shoulders. And (for the time) shee feeleth no other lode, but this : As one that is under deepe thirst, and famine, thinkes not of poverty, or debt, or losse of wife.

Ninthly, A loden soule, if eased, shall not readily returne to his old lusts, nor wende out of Gods fingers.

Tenthly, It shall not be a lode crushing a part, as a Legge, or Arme, but oppressing body and soule, even the whole man: a toall burden.

These and the like markes may direct for triall, and teach men

to come to a strict survey of themselves. If they can find that the Law hath thus settled a load upon conscience : then shee may conclude, that shee is vnder a condition of case, and hope of pardon. If thou seele then that the Lord hath thee at this infinite advantage, thou mayest conceive some comfort, in the middest of thy streight. And although thou mayest finde it hard (perhaps) to grapple with the Promise as thou wouldest : yet (as one who is under an execution) would choose to put him selfe vpon the mercy of his Adversary, rather then be quite vndone; (for why? If he will not shew him favour, yet hee is but as hee was, an undone man :) But perhaps his enemy may be moued with compassion towards him: so here a poore soule may and ought to choose the hazard of a Promise (although hard to beleev) rather then be desperate, and disdaine to come in to seeke reconciliation. Let all then who would be under hope, prove themselves to be under a streight. For no other are under any possibility of mercy: but lie under the absolute condition of wrath.

Secondly, Instruction to Gods Ministers to discerne wisely of the season of staying the troubled heart. For else they may spend much labour in vaine. It fares with an heavie heart as with the bleeding wound, and the deepe humor of melancholy : while the dint is, they refuse plaster and counsell. *Jobs friends sat seven days and seven nights by him, and said nothing,*
Job.2.13-18.
 because they saw the grieve was great. And againe when they see the season come, let them ply God his fittest Medicines, as *Esay 50.4. A word in season is as apples of Gold.* Sure it is that for lacke of counsell Gods people doe miscarry oftentimes ; as appeares in their agonies and feares, that when their spirit is unable to sustaine it selfe, they are ready to faint and give over ; yea some to lay violent hands upon themselves. Oh ! in such a case, discerne of the state of such a poore soule, and pittey it ! Bee yee O yee Priests of the Lord, cloathed with salvation,
Esay 50.4.
Prov.25.11.
2 Chron.6.41. Doe not apply your selves harshly to an heart overloden already ; Rather give wine to such, that they may forget their sorrow, *Prov.31.6.* Blessed is hee that consideres wisely of such a condition ! Let terrors serve for the desperate and refractory sinners that they may come vnder Gods chain; But such as are bound in it already, must not bee oppressed more, as if there were no succour for them, no Balme in Gilead. But let this doore of hope at least stand upon the latch, ready to open unto.

*Vse 2.**Job.2.13-18.**Esay 50.4.*
*Prov.25.11.**2 Chron.6.41.**Prov.31.6.*

unto them ; For God will not be angry for ever, least flesh should fail,

Be wee wise then, to discerne ; Both how farre its expedient still to hold them upon the hooke, least a giddy heart returne too soone, (to which corruption is most prone) and powre not out all Gods consolations at once, till they runne over, and forget all heaviness at once ; But put difference betwene same seeds of terror, and the spirit of bondage : yet on the other side, play not *Ionas* part, to bee more streight toward the distressed soule than God himselfe ! But keepe a wise mediocrity. We are but servants for the good of the Elect : it is not in our power, to make Gods way a jot easier or harder than himself hath made it ; Therefore according to the measure of his working, so apply wee our selves. The folly of Ministers is great in this : Either they are too forward to thrust this hope into the bosome of each Complainant, or else to hold it backe unmercifully from the truely loaden. The Lord who will have none to picke up their crummes too soone, yet will not have forrow unseasonably added to sorrow.

Vse 3.

Branch 1.

Exod. 6. 9.

Thirdly ; Let such as are to receive their counsell, beware of being stout and obstinate by melancholly and sullenness. Many people make their chaines heavier then God makes them, and will not suffer a thought of hope to enter through the anguish of bondage. So it is said of the *Israelites* in *Egypt*. when God sent them a delivery, *they looked not after it*, Exod. 6.9. This is a sullen heart, to make prison to become libertie and our meat to bee as gall by ill custome, or a melancholick spirit : The Lord delights not in it. These discourage Gods Ministers from helping them.

Branch 2.

Thirdly, All such as, because they cannot feele so strong comforts as they fancy, therefore quarrell with God, and reject such as he offers them. No, let not God be tempted by thy frowardenesse, when he seekes to try thy humilitie. All Gods people are little ones, *Zach:es* : little things are welcome to them, till greater come, and every somewhat hath some favour with them. *They who are leſſe than any the leaſt bleſſing*, count each little great ; as a pledge of better to come, they despise it not because there is a bleſſing in it. And let them not grieve Gods Ministers, in slighting of Counsell : but count it a great priviledge ; for how many poore soules perishe for lacke of Counsell.

Hof. 4.6,

Hof. 4. 6. and lay violent hands upon themselves? which rarely fals out where any Counsellors be. Oh, be base, and vile in thy owne eyes, thinke it a mercy that thou mayest tread upon the earth, (so the Publican thought, *Luk. 18. 13.*) but the honour of an Angell (for so it is *1 Pet. 1. 12.*) to heare one Sermon of Christ.

Fourthly, Its exhortation to all poore troubled soules. First, *Vse 4.* To get and pray for ready and willing hearts to heare and see *Branch 1.* Gods voyce and steppes for ease: and doe not devoure their owne flesh, *Prov. 9. 12.* Get *Abrahams* wisedome, *Gen. 22. 13.* *Pro. 9. 12.* Who although *Isaac* had the knife at his throat, yet had an eare to *Gen. 22. 13.* heare the Angell, an eye to see the Ramme caught in the bush, in stead of his sonne. So bee you apprehensive of the least sound or syllable of hope: and dispute for God and thy owne soule, as the prisoner at the barre for his life. Seeke out and bee wise for thy selfe, that's true wisedome, *Prov. 1. 32.* *Catch at a Word from God,* for so doe Captives and fearfull ones, *1 King. 1 Kin. 20. 32.*

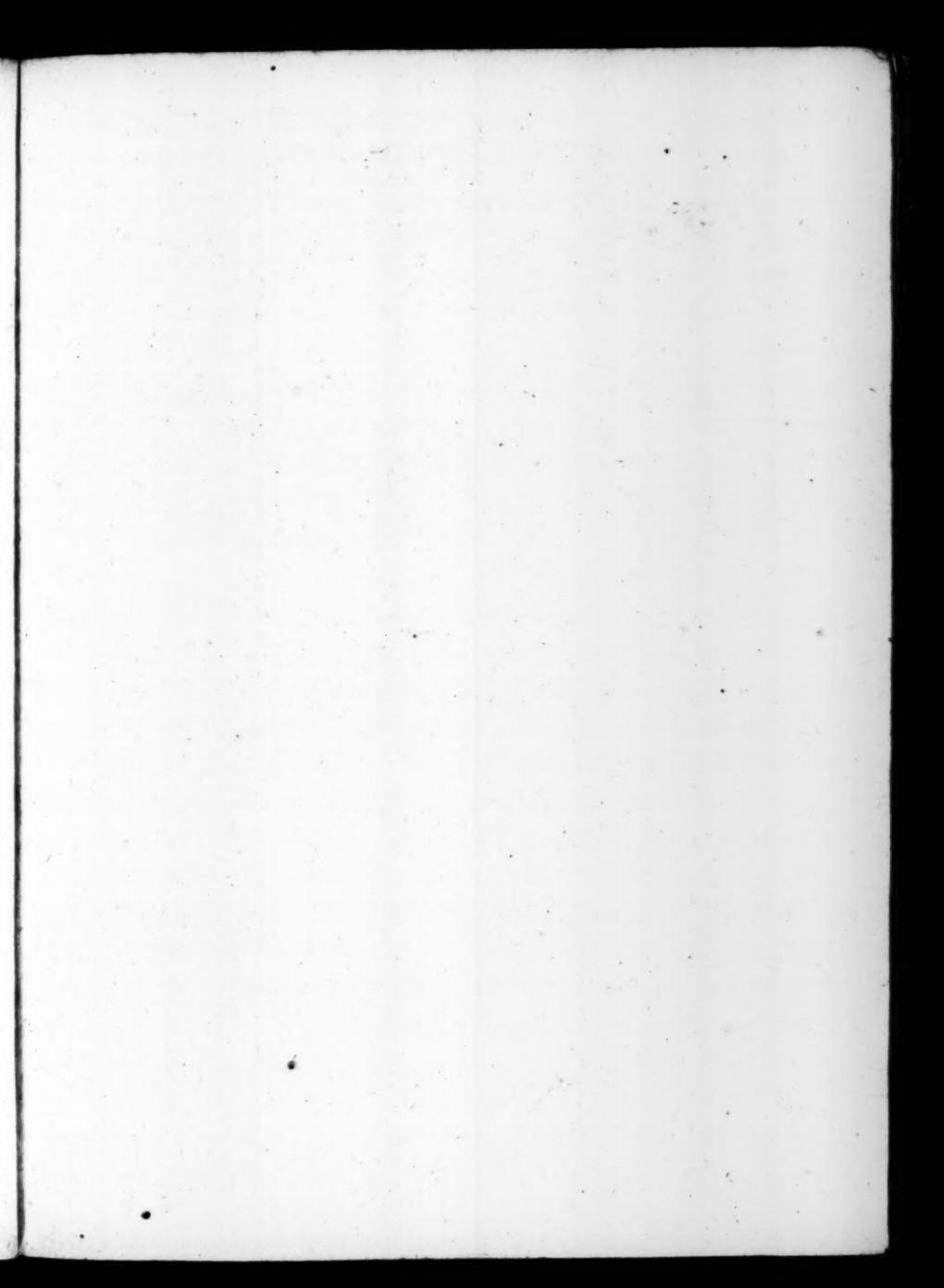
Secondly although your hope bee small, yet because your freight is great, consider whether it be not better to venture upon uncertaine hope, than upon assured woe. Thy case is as the Lepers, *2 King. 7. 4.* *If wee sit here, wee dye: if we goe into the camp of Aram, we may dye, but perhaps we may live:* Howsoever wee are but dead men; And so they ventured, and the Lord was with their resolution. Doe thou so in the strength of God and prosper. It is a sweet signe that the promise is digested by the soule, and not suffered to passeaway as a sound of waters, when thou canst not chuse but fasten upon it in some confused measure, when yet thou seest not any certaine escape. As a man in the waters strugling for life, though he be not sure to avoid drowning: yet in his confusion is able to lay both his hazards in the ballance, and resolve upon the lesse: On the one side he knowes the mercy of the waters is cruell: drowne he must without helpe: on the other side he sees a reed put towards him, which hee cannot tell whether he shall bee able to reach, or whether that will save him. What doth he; he chuseth an uncertaine hope before a certaine death: here I die, there I may live: If I might escape, how happie were I? The reed is offered me to save mee: I can but perish; If I perish, I perish; But I will surely make toward it, I will not perish wilfully. *Waite upon the Lord,* and let

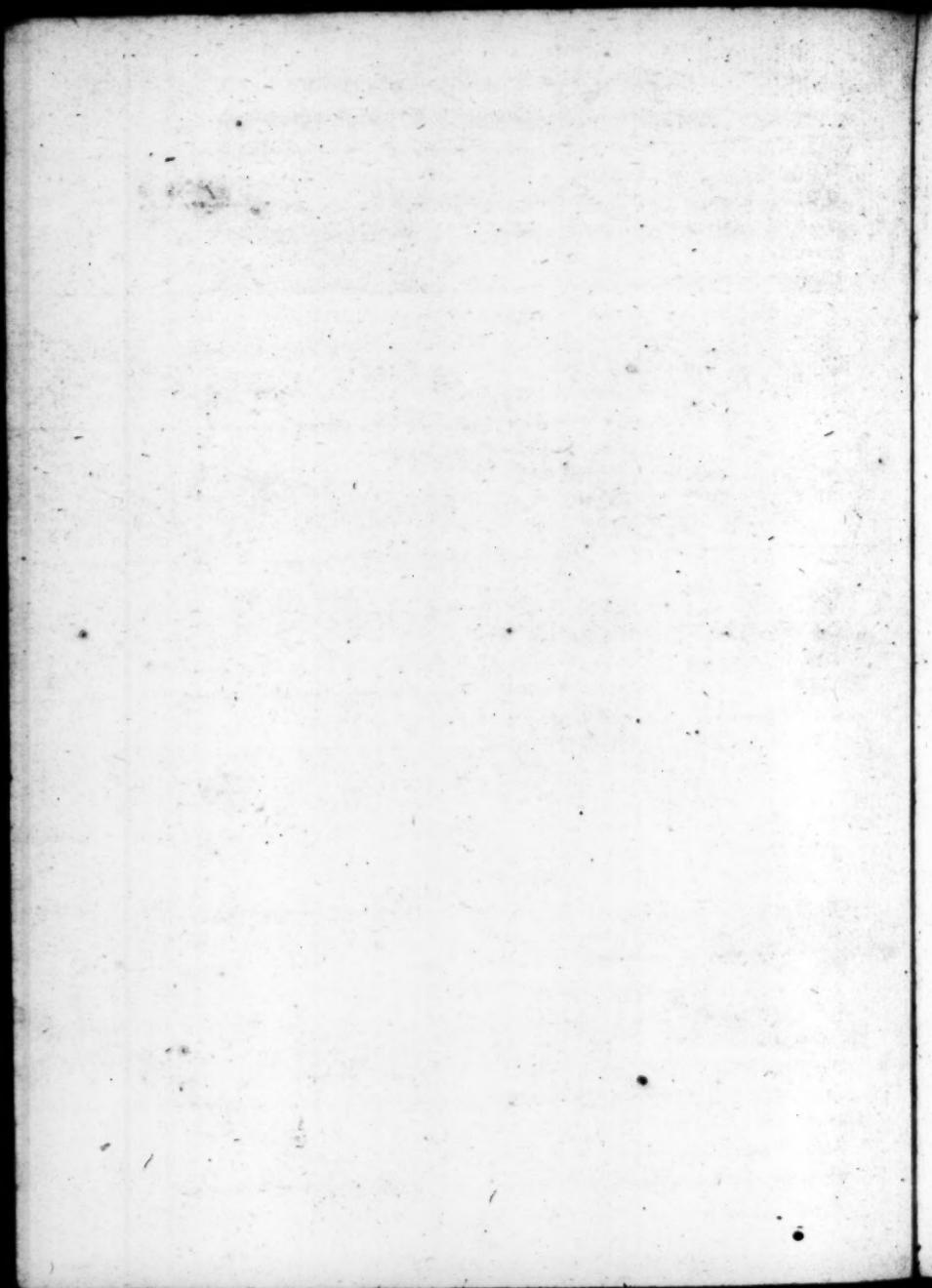
let there be no crevis of light, but thou mayst spie it. For as the Lord would have loose hearts to be beaten from their holds, so he studies how to speake to a fainting heart, lest it faile, as I noted out of *Esay 57. 18.* *God hath comfort for thee and thy mourners:* yea for them a farte off, as well as the neare, if thou seeke not thy owne ends.

Lastly, To include all in one, let the last use be to such, that they suffer not bondage to swallow them up in their legall forrow: that they thinke not their Hell, an heaven by custome, but as spedily as they can get out at this privie doore, blessing God for such a mitigation of misery, that in the discharge of the duties of their places, they might attend upon the further worke of *God*, abhorring to thinkne themselves well, because the Law hath them under bondage, till the Gospell have comforted them.

Of which in the seconde Part
following.

The End of the first Part.







THE
SECOND PART
OF THE PRACTICALL
CATECHISME.

The ground of the second part.

Titus 3.4,5,6. &c.

But after that the kindness and love of God our Saviour toward man appeared : Not by workes of righteouesnesse, which we had done, but according to his mercy he saved us, through the washing of Regeneration, and renewing of the holy Ghost : Which he foed on us abundantly by Jesus Christ our Saviour.

Question.

HE connexion of this being opened before, what doth this text containe ?

A. A cleare view of the doctrine of the second part of the Catechisme, I meane, of the deliverance of a sinner from this misery, together with the use of it to all that want it.

Q. Open the parts thereof more fully.

*A. Generally the scope is, to oppose deliverance to misery, as appeares by the adverbe (*but*) q. d. Thus indeed it was with us by our own deserving, and Gods Justice : but yet the Lord could not find in his heart to let us lye thus in our wofull shiftlesse estate : but when he saw none to save, himselfe saved us,* Eph. 63.
as a man seeing a perishing creature in a ditch, and ready to despair for lack of present helpe, himselfe stepped forth to helpe

The ground of the second Part.

it out: (he of dury, the Lord of māre goodnessē) but thus he did; found out a way to set man upon dry land againe, out of the gulfe and depth of misery, so that the one was not so hideous, as this is precious and gracious.

Q. More particularly, what do they containe?

A. A sweet view of the chiefe parts of this Redemption. First, the first hidden and secret eternall Workeman of this deliverance, and that is *God the Father*. In whose bosome this depth lay before all worlds, who fore-seeing this ruine and his endlesse Justice against sin, yet purposed not to abandon all grace out of his heart toward defolate man, but to retaine some still in the bottome of his wisedome and good pleasure. And note, that this appeared not at first, yet it was there then, and appeared after. This is the cause, why *God the Father* is here called *our Saviour*, and why he is said to *save us*, in ver. 5. viz. as in 2 Cor. 5. 17. he is said to *Reconcile us*: not by meriting it, but by first and originall ordaining it as the first agent in the working of the Trinity, the deviser of this salvation, and of the Lord Jesus the meriter of it. Now marke this act of God is described by a double argument.

The first, is the impulsive cause, set down by three words, *Kindnesse, Love, Mercy*, Whereof the latter interprets the former *Kindnesse and Love*, noting the remainder of that goodnessē of Creation, as if the Apostle should say, The sin of man could not root out this goodnessē so, as to take it from God, but still he had a bottomlesse goodnessē and kindnessē left in himselfe. But the third word (*Mercy*) addes to them both, q. d. The Lord im-parted himselfe to *Adam*, in this goodnessē of his, ere he was fallen, but he shewed him no mercy, for he needed none. But beeing become miserable; Lo, he addes mercy to goodnessē, and enlarges his first kindnessē and love by a second compassion and pity, respecting him now in his blood and misery, in which he exceeds the former as much as the Sun at noonetide doth the rising: mercy being the perfection of love.

The second argument is from the deniall of contraries, *Not by workes of righteousness &c.* The summe is, this eternall mercy was free in the conception of it. The Lord foresaw not who should intime embrace this mercy, nor left it in a middle doubtfull uncertainty who shold and who not, suspending his pleasure upon mans will; but he did out of the freedome of grace and mercy. (when as yet no good in us was foreseen, much lesse actuall.)

when no naturall or supernaturall goodness was to be seen in us
oren then he saved us, because he would so do.

Q. What is the second branch of this description.

A. The instrumentall meriting cause of this salvation, set forth
in those wordes : when this *love* appeared : and againe, verse 6.
which he shed abundantly through Iesus Christ our Saviour. Note
the sweet phrase which *Pau* delights in, to stile both the Father
and Christ our Saviour, the latter flowing from the former. Now,
in this point, note, first he sayth, *It appeared.* As we see the like
word Chapter second, verse 11. The summer is, Whereas it had bin
impossible for man or angell ever to have dived into the depth of
this mercy ; Lo, the Lord caused it to appeare in the fulnesse of
time, and brake open this sealed fountaine of his bosome, by the
manifesting thereof in his Sonne: for no man at *any time hath seene*
the Father, *but the only begotten Sonne of God,* comming out of his
bosome, *hath revealed him.*

And who is this Appearer, who made mercy appeare in him-
selfe *Iesus Christ our Saviour.* It must be so, that howsoever
mercy was hidden in the Father, yet it could not appeare but by
Jesus our Saviour : he truly God and man in obeying and suff-
ering, must bring justice to kisse this mercy by appeaing that infi-
nite anger of the Father for sinne, and performing such a righte-
ousnes for man, as might afford a sufficient satisfaction to God in
his uttermost justice. Christ, and none else could thus doe or suffer,
none else may satisfy, he himselfe without all this, both obedience
and blood could not doe it : nene of his love, or prayers or pover-
ty, but Jesus our Saviour in this his full payment, as a surety and
Sacrifice of blood could save us ?

Q. All this is evident : but what else addeth the Apostle to make up
this description of deliverance ?

A. The third point is the object upon whom this blessing is be-
stowed, intimated in these words, *Towards (man) and save (us)*
and *hid on (us,) &c.* By which as he implieth that Man in his mis-
ery, the selfe same man that fell from God to hell, was the ob-
ject of mercy : so the number of all those to whom the Lord
doth savingly appeare in this mercy of his election in Christ, are
the full object of mercy, and all that mercy can behou. The
Church of Christ is she, who is the sole and equall object of Ephes. 5.
Christ : all he did and suffered; was, not for the reprobate, but the
Elect : these he redeemed, gave himselfe for, shas he might make
them

4. There is a Deliverance ordained by God from this misery, them a peculiar spouse to himselfe without spot or wrinkle, as he saith to the Ephesians in plainer terms.

Q. And what are those excellent things which Iesus our Saviour hath purchased? doth this Text mention them?

A. Yea, very fully: and that both in gegeall and speciall. For the first, he saith he *saved us*. Which is as if he had said, He restored and set us in as good an estate as we lost, and quit us as fully of all our misery, as ever old *Adam* did plunge us into it. If he lost us, Christ saved us: if he betrayed us to bondage, He redeemed us: if he brought us to utter hatred, He reconciled us: if he condemned us, Christ forgave us: he did deliver us (in a word) from all sinne and curse, and laid a plaster on us, full as broad as the sores. Yet this must be added, that *Not as the offence is, so is the gift*. For in *Adam* we were so made the Image of God, that we lost it presently: but the second *Adam* so saved us, pardoned and reconciled us, as never to be lost, never to be cursed, never condemned the second time.

And more yet, *Adam* was not created to any happinesse save immortality upon earth, in a created righteousnesse: We to an uncreated Union and Communion with God in Heaven, in the presence of God. This in generall. More particularly the words heere are three, *Saved us*, *Regenerated us*, *Renewed us*. By the first of them, understand the negative part of this deliverance, *viz.* from what he freed us: Sinne, Law, Satan, Wrath, death, Judgement. By the latter two, the positive good things purchased us. First, by Regeneration, he meaneas all those graces, which concerne our estate in the grace of Justification; standing in somewhat out of our selves; the imputation of the righteousnesse of our Lord Jesus, remooving our guilt, and bestowing on us pardon, acceptance to favour and right to eternall life, as adopted heires thereof. And in this respect we are regenerated and borne againe, by reconciliation. Secondly, by Renewing, he meaneas somewhat within us, which is the Inherency of that Image of Christ, infused into us, and abiding in our nature, soule and body, and all the powers and faculties of both: purging out and killing old evils, and planting good anew in the stead thereof. In both these stands the new creature, renewed in Christ, to true righteousnesse and holinesse in this World, and hereafter to the glorious Image of God in perfection. And this latter concerneth our Renovation.

Article 1. Deliverance ordained by God from this misery.

Q. Doth the Text mention any more?

A. Yea, the instruments of applying these good things to us: And that both outward and inward. Outward, the Word and Sacraments. He nameth not the Word, but yet includeth it. For a seale is nothing without a covenant. He meaneſ then, that by the word of truth, the Covenant of Grace, offering us to be conciled to God, preached freely, generally, without exception (to ſuch as need it,) to all ſorts, ages, ſexes, conditions, the Lord (as by an exterrnall ordinance) doth apply and convey these good things of Jesus Christ to his elect. And then having ſo done, he ſealeth up and affuſeth them, by the anſwerable ſeale of Baptiſme.

Then, the inward instrument of application, (without which the outward is barren) is the work of the Spirit of regeneration, which attends the Word and baptiſme, and washeth the foule by the power thereof, even the ſpirit of Christ. To the which end, this Spirit doth ingender the grace of Faith in the ſoule, for the apprehending of our part, in our paſſualar Salvation and Rege-
nration: Which grace of Faith, althoſ it be not heere named, yet is implied ſufficiently in this worke of the Spirit. For there is no other way for the Spirit, to ſettle these benefits upon us, but Faith only. And thus we ſee how the Apostle doth in this text moſt pithily contrive the chiefe heads of this Part, as in the Ar-
ticles following appears.

The firſt Article of the ſecond Part.

Question.

What is the firſt Article in this Second Part?

A. That there is a deliverance, ordained and gra-
nted to miſerable man out of this his thralldome. As
the matter of Adams creation lay before the Lord,
at his free choyle whether to create it, or not: ſo the
object of Redemption (fallen man) lay at the Lords courtesie,
whether or no he would deliver him. If man had been wholly
left to himſelfe, his mends had been in his own hands. In all
outward miſeries its otherwife a man may be lost in a Forrest and
perish: pursued by enemies, assaulted by diseases, opprefſed by
death, and perish without helpe. Heere not ſo: miſery was the

6 God the Father applies this deliverance. Part. 2.

furthest from meriting, but not occasioning mercy : As in that type of Christ Isaac, so in Christ himselfe that was veritied, in the mount will the Lord be seen ; when no other way could be devised, then did God provide this sacrifice by his speclall prouidence. The Lord freely out of meere mercy, beheld misery, and when there was none to save, he himselfe did ; yea, used this ruine as a meane of declaring himselfe to man, the authour of a farre more excellent estate than he lost by his fall. And this purpose of God the Father to permit the fall, that he might worke his own endes thereby, *viz.*, the setting forth of the riches and treasure of his grace of election in Christ, by the meanes of calling and the Gospell, is that which the Holy Ghost doth make the object of the admiration and astonishment of men and Angels : *Whs* *pry* *into* *this* *misery*, as the Cherubins into the Mercy seate. So that first note : In the most wofull ruine of man, there is a deliverance, See these texts, Eph. 2. 10. Thess. 1. ult. Luke 1. 74. Esay 63. 5. And secondly, its appointed by the Lord out of the unsearchable treasure of his wisedome, using it as a meane to declare himselfe to his Church in all those excellencies of his attributes, especially the conjunction of mercy and justice, which in the creation could not appeare. See Col. 1. 27. Eph. 2. 10.

Col. 1. 27. Ephes. 2. 10.
Q. By what alts may it appear, that God hath wrought this Deliverance.

Acts of six twos

A. Partly, by his eternall purpose within himselfe, and partly by that expression of himselfe to his Church and to his elect. Both these, the intention of his heart toward them, and the declaration thereof to them in his word, doe shew that it was not the Will of God that man sunke into the dungeon of woe, should lye still there and perish, but recover out of it and live : and this he would have no secret in his own bosome, nor hidden from us, but known and revealed. By vertue of both which, he testifies, that he will not hold enmity against us, but be freely reconciled : yea and beside that, will afford us all good things, and shew us both mercy to restore, and reunite us unto himselfe : and also his Alſufficient grace to uphold and sustain us, in himselfe for ever, so that nothing shall be wanting to us, in this pilgrimage of ours : Nay further, he will settle upon us, a farre other and more perfect estate, than ever Adam was capable of, and all this without forfeit or feare of losse, which Adam never had. Hee suffered not lost man to perish in his sinne, nor a chaos of confusion to co-

Article 1. Deliverance ordained by God from this misery. 7

ver the face of the world, but sayd within himselfe and uttered it by a Covenant, I will pull out to my selfe a Remnant, a peculiar, to whom I will be a God, and they shall be my people : yea, this I will doe by occasion of the sinne and curse of man ; thence will I search matter of my infinite praise and glory.

Q. Is there then no difference, betwene the Election and the Covenant of God ? if there be, shew it.

A. The difference is great and large. For the election of God is a secret within his own brest and bosome, hidden from us (till we believe) and so come to know it by the fruit. I say, it is altogether absolute, unrespective, unconditionall, the cause of every thing and the effect of nothing. But the Covenant is a publishing, and Proclayming from Heaven this his meaning, that so the Church might not lye in darkness : as if the Lord could beteame to save her, and let her not know it. No. But he would speake to her very heart in his covenant, and discover his secret affection, by falling (as he did upon his brother Benjamins) upon her neck, and telling her his purpose. See Job. 3. 16. both together.

Q. Although this Booke scarce reach so farre, yet by this occasion, shew what bothe these Acts of God are about man fallen : and first what his Election is ?

A. Conceive it thus : From the beginning, all the acts and waies of God were known to himselfe in a cleere and present view, all at once without successivenesse or disorder : And therefore I say, That the Lord from Eternity foreseeing wretched man rolled out of the sheet of his created integrity, into the dung and mire of corruption & curse, purposed within himselfe not to suffer him to fall finally, as he had permitted him to fall voluntarily : But intended with himselfe and actually so decreed, to exempt a Number (to himselfe known) out of this Destruction, and that for the expression of his rich and boundlesse grace, which he would have the world stand at wonder, to gaze at it, and magnifie it. And yet, out of his Justice, not to extend this Deliverance to all, but to passe them by (as not bound to rescue them) and leave them in their corruption still : and this to manifest his infinite Justice against sin, and in both these attributes to seeke to himselfe addition of honour, much greater than he had yet sought in that goodness of Creation.

Q. What then is the Covenant of grace ?

A a 4

A. It

opportunity
of God's
election

1 Act.
What Gods
election is.

2 A&.
What the Co-
venant is.

8. God the Father appliceth this deliverance. Part 1.

A. It is (as I said) the Promulgation and publishing of this his purpose, in and by his word: that is, by his Sonne, the eternall Word of the Father: (for the covenant of grace, is a conditionall thing founded upon the Mediation of a Surety, in whom it is established.) And (properly to speake) this Covenant reaches equally to election, and no further, (although the covenant in generall reacheth to all, as Baptisme also doth:) And the summe of it is, that God will be their God, to pardon, sanctify, protect and save them, will not be ashamed to be so called by them: nor of them to be his own beloved, but hold them in this everlasting Covenant of his, till he receive them to immediate fruition of himselfe: This Covenant by sundry steps and incklings hath been made known to the Church, first to *Adam*, then to *Noah*, and *Shem*, then to *Abraham*, *Moses*, the *Patriarkes* (yea in the Law at *Sinai* darkely, and so farre as might drive them from all other covenants,) and so downward to the Prophets, till at length it brake out in fulnesse and noon-tide of light and brightnesse, when the day of Christ came, in whom it was ratified.

What the ge-
nerall Cova-
enant is.

Q. You speake of another covenant: what meane you by that?

A. The generall covenant of ordinary calling by the offer of the Gospell, and the common badge of Baptisme: which is made to all without exception (who exclude not themselves) but differeth from the former, and is much lager than Election. For therfore the Lord doth not utter his secret will, but his revealed only: not telling men what he meaneth finally to doe with them; but what he would have done by them, to wit, that they believe, repente, and be saved. Now it behooved, that this offer be universall. 1. Because whom the Lord calleth, he calleth and culleth out of the wicked world: Now, when his voice reacheth to all, none can except themselves out of his Call: Those who receive it, shew themselves elect; those who finally reject it, perish by their own unbelief, and shew themselves, to be none of Gods number. 2. His Ministers being his ordinary instruments, cannot put difference between the Elect, and the not elect: therefore they are to publish it generally to all, that so it may appear whom the Lord will call. 3. If the covenant should be dispensed with restraint, this might strengthen the rebellious, in their cavilling against the decree, and fasten the cause of their perdition upon God which only is from themselves. This I heare adde to make some difference betweene the wayes of God manifesting himselfe. To these

Article 1. God the Father applyeth their deliverance.

9

these may be added; The promise of God, which is an encouragement annexed to the offer; and taken from the faithfulness of him, that offereth to all that performe the condition of the Gospell, which is, to beleve. Of the which in their due place, Article 2. for this whole second part is nothing else, save it declaring of this covenant in all the parts thereof.

Q. But doth not the Scripture tell us Heb. 8. 9. &c. 10. that there was another old covenant under the Law, which is now abolished by this new one of the Gospell? what hath God two Covenants?

A. You doe well to mention this: and, it had bin well, if some of our first moderne Divines had answered this doubt. To proceede with more cleernes, I answer by a distinction, that if we looke at the substance of Gods Covenant with his elect, its but one, which is that he will be the God of his people reconciled first, then All-sufficient. But if you ask touching the expression, or the condition of it, its divers, yea contrary: the one requiring on our parts, obedience and doing: Doe this and live: the other sayth, beleve this and live, which two are contrary.

Q. How can that be? doth God speake contraries, and yet meane one and the same thing?

A. He pleased first to make a covenant with *Adam*, of immortality and happines in paradise on condition, that he continued in his created integrity, whereof a marke was, his obeying the charge of onely eating of the Tree of life. But this covenant of workes (thoughe he was then able to have kept it) yet he brake it and so forfeited life. Now his posterity standing hereby accursed, the Lord by sollemne voyce, renewed this covenant with the Church of *Israel*, at the mount *Sinai*, and often afterwards by *Moses*, strenghtning it by legall ordinances, ceremonies and sacrifices, all standing in the deed done, that if they fayled in doing the morall, yet they might be relieved and pardoned by doing the ceremonials. And this is the first and old covenant. Now since this, he hath made another in Christ, with his Churche, that he will give her life, upon the condition of believing only, these are contrary in their conditions: yet not in their scopes. for therein the covenant of workes is only subordinat to the latter covenant of grace.

Q. How doth that appear?

A. By this, that first, notwithstanding the covenant of workes,

yet

yet the Lord did both to *Adam*, and to *Abraham*, and after to the Prophets declare his other covenant of grace, that the seed of the woman should break the Serpents head : and that in his seed, all the Nations of the Earth should be blessed : that is in Christ whose Father God promised to be, and of his seed, that is, all believers. By which it appears that the Law of works comming about 4000. yeeres after, could not infringe the first covenant of grace : And also, that the Lord did not expect any due performance of obedience to himselfe, through any strength of man, for why? he knew he had lost it, and that he was disabled thereto. But he enjoyed it to those blind and sturdy *Jewes*, to curbe their rebellions, and to drive them out of themselves to another, which was Christ. Adde hereto, that even the sacrifices, Sacraments, and ceremonies of the old covenant, although considered barely in themselves, they required no more then doing : yet, in their true scope, they lead the people out of themselves, to another, who by the sacrifice of himselfe, should give pardon of sinne, true righteousness and life to all that should trust in him. These things being seen into by men but darkely, were the lese effectuall, and therefore men clave to that carnall way of doing, which they understood better, and so overthrew the way of God in the second covenant of grace in Christ. But so many as saw into the scope of these, renounced their Law righteousness, and the old covenant, and clave to the *Messia* to come to deliver them from their sinne and curse, which else they saw, they could not escape. All which shewes, that the Lord only aimed at one covenant finally, which was the covenant of grace, and the other was interited only as subordinate unto the latter.

Q. Shew then briefly the differences of both?

A. First, the old covenant at mount *Sina* was given with great terror and astonishment : but, the New to *Adam*, and to *Abraham* with exceeding mercy, and love. The first by *Moses*, the Mediator of it : the latter by Christ, the promised seed : the first was confirmed by the priesthood of mortall weake *Aaron*, a man : the other by the priesthood of *Melchisedec*, that is *Emmanuel*. God and man. The first by the blood of beasts often shed: the second by the blood of him, who was once for all, Priest and sacrifice : as also by his presenting of this his satisfaction to his Father in Heaven, whereby the Father was appeased and so made a covenant of grace with his Church (in which respect its

(its called the new Testament in Christ's blood) the first had only annexed to it, perfect obedience, as the condition of it : the latter only had the condition of Faith added to it. The former was weake, unprofitable, gendring to bondage, causing wrath, through our corruption, and inability to keepe it : the latter perfect, lively, and profitable every way to remove sinne and guilt. The one convinceth, condemneth, and strippeth man of all hope : the other reviveth, and quickneth him by the merit of another, and the acceptance of grace. The one admits of no mercy, but of righteousness deserving life : the latter doth wholly abolish that, establishing the soule upon free mercy alone. That was made to the old man : was before Adam himselfe : this to the new man, and came after the transgression. Read for the first, *Coloss. 3. 10. Eph. 4. 24. Rom. 2. 14. 15.* For the second, *Ioh. 1. 17. Ioh. 5. 46. Heb. 4. 2. Luke 1. 41 & 2. 67, &c.*

Q. Are there any more differences?

A. Yes, for to speake shortly (as one faith) they differ first, in kind, for, the first was a covenant of friendship with Adam : this of reconciliation with enemies. Secondly, In the efficient, for in the first God and man both covenant ; in the latter God only, man being disabled. Thirdly, In the object : in the one all are covenanted with, in the latter, a few. Fourthly, in the principle : of the first God in his Sovereignty ; of the 2. God in meere mercy. Fifthly, the ground-worke : the first in mans free will, the latter in Gods free grace. Sixthly, in the matter : of the first, the matter, was only life and immortality ; of the latter, restitution, righteousness, life in the presence of God. Seventhly, in the conditions, for the one required obedience as going before : the other, faith, and that following after, being Gods gift. Eightly, in the effect ; the first requiring, the latter working righteousness. Ninthly, the one for a time ; the other eternall.

Q. Make some use of this point of Gods Covenants first before you come to the uses of the Article.

A. It shoulde teach us to adore the wisedome of God in this manner of manifesting himselfe. The Lord held in this covenant of his a long time, ere it could breake out cleerely : only suffered a dim light of a *Messias* to come, to be scattered among his people, (but from all the world beside kept it wholly) yea, he darkned it by a world of Ceremonies and Shadowes ; and yet fur-
ther

that by a Covenant of workes , which seemed quite contrary to
the covenant of grace ; and yet by implication , made a darke way
to it , so as if their inability to keepe it , that so the o-
ther might be defind . The loving heart of the Lord was full oue
and the same to his Church , howbeit the expression of it was
referred to riper times , when the Lord Jesus brought the Spirit
of the Covenant with him . Oh ! Then how should we in these
times , blesse God for making his league and covenant more evi-
dente , and not speaking in parables to us as to them ? How should
the Ministers of God now rejoyce , that the least of the kingdonme
of the Gospell is greater and more glorious , than the greatest was
who lived in and under the ministracion of the letter , and out-
ward (covenant only) ? How should the people cry out and say ,
Why hast thou revealed thy selfe to us , and not to the World ?
Especially such as ly under the fence of misery (cut off from hope
in themselves) how should they wonder and say : If God had not
stooped to this course , what had become of us ; where had our
amends been , sowe in our own hands ? How should it cause them
to be well sene this Charter of God ? to scau and consider well
of the parcels and particulars of it , never linnen till they be
throughly informed of Gods meaning in it , and that to themselves ?
How should it cut off all our cavils and preposterous exceptions ,
all basall reason , bondage , and enmyt against God ?

V/s . 2.

Secondly , how should this Covenant of God be as an hiew and
cry in the ears of all such as are in the heate of their flight from
God , and in the pursuit of other objects , which they are in league
with , their lusts , will , pleasures , profits , vanities , which bereave
them of mercye ? Poore wretch , whither in the Name of God , run-
nest thou , or flyest thou to seeke ease ? or say , thou flyest from the
angry brow of wrath ; yet I say , why dost thou so ? Looke back
and hearken , Lo , heere is a covenant of mercy strengthened with
the oath and seale of God that cannot lye , and all to perswade
thee to breake off thy old league , and to embrace this new one ,
this eternall one , the sure mercies of David . There is hope (poore
wretch) in a covenant , except thou be so saped in sinne or loden
with bondage , that no hope of a delivery out of Sion (to save
his people from all their iniquities) can favour with thee ? If thy
medicine be so unpleasant , how unwelcome should thy disease of
being out of Covenant be unto thee ? especially since that God
who offers a Covenant to thee , hath power to be revenged of
thee

thee for such contempt , and to be revenged of thee for the quarrell of his covenant :that thou walkest contrary to him both in law and Gospell : how should he choose but walke contrary to thee ? Shall thy league with lusts and hell fence thee from the revenge of God for this contempt ? (See *Esey 28.9*) No verily , for thou makest thy selfe equall to that arch-enemy of God , Satan himselfe , and debarrest thy selfe wilfully of that Covenant of grace offered, which he is excluded from finally : but thou excludest thy selfe . This for the point of Covenant .

Q. What else may be said , to lay open this point of Gods finding out this deliverance ?

A. This may aggravate it , that the Lord God devised this out of the abundance of his love , and the riches of his mercy , which the holy Ghost useth to call in one word , the gratiouesnesse of God , of which more shall be spoken in the fourth Article .

Q. Speak somewhat of these , what is the goodnessse of God , or his love , and mercy ?

A. It is that attribute of God , whereby he stands well affected to his creature , willing it well , and desirous to communicate himselfe unto it , in all the meanes of the well-fare of it , for the perfection thereof . This goodnesse , or loving kindnesse first uttered it selfe in mans Creation : wherein such was Gods admirable goodnessse of nature that whereas he might have contented himselfe with the enjoying of himselfe in his own abundant excellency , or in the angelicall natures and spirits which he framed at the first , as neerest to himselfe : he yet , would not , but caused his infinite fulnesse of goodnessse , to overflow and to communicate it selfe to Earth and dust : as it were to shew what he could doe , in so base and silly an object : Wherefore , of the Earth he framed his flesh , and of his own breath , his spirit : furnishing both with the perfection of his image . Now , when man had lost this goodnessse , yet God lost not his , but still held it our , and continued good to the lost creature .

Q. How did he utter it ?

A. In a peculiar kind of goodnessse , that is the love of his mercy : which is the perfection of the other : whereby the Lord , when he might quite have destroyed man , yet would behold him with an eye of love and an heart of mercy as he was miserable , utterly sunke into a dungeon of woe . Then he beheld him with a better goodnessse , even a goodnessse , which imparted it selfe

selfe to a miserable one : finding in the bottome of his heart (though justly enraged against man for his transgression) a seed of mercy : which mercy was so rich , that , both it silenced the loud cry of justice and revenge ; overcame it , exalted it selfe above it : and not only prevailed to the bare restitution of man , (for so he might have done , if he had created another *Adam* :) But to the restoring of him to an uncreated , unchangeable , and eternall happiness , subsisting in Christ , unto finall perseverance : yea , devised meanes by this fall , how he might both declare all other his attributes in their full beauty , (which in the creation did not appear) justice , wisedome , mercy and all in one way of deliverance : and also make man happier then ever . In the which two (besides other) stands the riches of this goodness and mercy of God to the lost nature of *Adam* , as in that of *Titus* , 3.3.4. hath bin before said in the preface .

Q. What use may be made hereof ?

A. Surely this , first to teach us to esteeme this attribute of rich mercy and accept it thankfully according to the excellent and full nature thereof . A rich man may give what he will : no hurt to him . Secondly , not to rest in any inferior goodnesse , as being oflesse use now , in this our misery , then before . True it is , there is a relique of Gods first goodnes to be seen in the creature , and in providence , to support the poore being of man : the Lord in goodnes extends himselfe to man and beast , yea , to such as he never meanes to shew mercy unto : but this is only as the act of a Prince , granting to a traytor his life , and liberty of a prison , with meate and drinke for a while , that so he may bring him forth at last in open view to execute his just revenge upon , by condemning him to most bitter execution . Most men rest themselves satisfied with this generall goodnes to the Creature (which yet I grant hath generally mercy in it) but , that excellency of goodnes and love which stands in peculiar mercy , in compassion of a miserable lost creature , for the pardoning of it , reconciling of it to God , saving it , and settling it in such an estate as never shall decay , a better then ever *Adam* had , oh this , they have no joy to looke after ! Any inferior degree of kindnesse , in life , health , wealth , marriage , posterity , filling belly and purse , cloathing back , &c. will serve their turne , though they never equall the Lords besit love of mercy by applying it ! They care for no other goodnesse , save that which may leave them as cursed as it found them .

The

The love of God differs not in substance from his mercy or grace, but in circumstance only : As our condition by nature, is one, that is corrupt, howbeit it admits many respects; so Gods goodness to us is one, yet it respects us diversly : as we are shiftless to helpe our selves, so he embraces us by free grace, when we never dreamt of it : as we are miserable and stript of all good and hope of it, so he embraces us with mercy and compassion : and as we were enemies, who having hurt the Lord, hated him traytor-like, and rebelled against him, so he embraces us with love and affection : shewing what a bottomlesse spirit he hath of goodness and a fatherly heart, how neere love sits to his soule, that it is more deeply seated in it, then justice and displeasure. Teaching us, not only to gage our own spirits throughly, that we may find out the uttermost rancor and venom that lurkes in us against him; But to breake our hearts in the bosome of this love, and say, Who would so entreat his enemy (having him at so infinite advantage) as thou, Lord, hast entreated me ? And more then so, to cast out all base enmity out of our spirits, which judges of God, by our own measure, misusing of him as we use to others. Yea, shewing forth a placable, and forgiving heart even to our enemies, that we may shew our selves truely bred of the seed of mercy.

Q. What other uses flow from the Article it selfe ?

A. Singular, and that many waies, first. That although Redemption be one undivided worke of the whole Trinity inseparably (as all works are which are called, without:) yet even in this, there be severall and incomunicable works of every person concurring : The Son merits and workes out the way of redemption : The Holy Ghost workes the persuasion of it in the Soule. But God the Father is the first moover and ordyner of it, as the wel-spring whence the purpose and also manifestation thereof proceeded. Beware then, least either we confound these three actions, or yet exclude any of the persons from their own operations. But let us adore them all : the Spirit in the worke of applying of Christ, and the Father in the worke of giving Christ, and in that love of his from which both Christ and the Satisfaction came. We see that, *Titus 3.3.* the Father is called our Saviour, *Ephes. 1.3.* God the Father is the fountaine of all blessing both earthly and heavenly : and so in *2 Pet. 1.2,3.* and in *Ephes. 1.18.* Paul prayes that God the Father

V/c. 1.

16 God the Father applies this deliverance. Part. 2.

Father would reveale the mystery of Christ in the acknowledgement of him. Therefore do not only learne to conceave aright of God in thy mind, but to direct thy soule aright in Prayer unto him : That as he is the Root of Redemption , and was in Christ, 2 Cor. 5. 16. 17. reconciling the world to himselfe, and is the God of Christ and above him (as Mediator :) so he would graciously be the first mooving cause of thy effectuall Calling also. And yet let not this hinder thee from approaching this sealed fountaine, in and by Christ, who onely hath revealed him ; for else he is inaccessible , yea , a gulf and depth to devoure, but an open fountaine in him , as in Zech. 12. 10. Thus (I say) thou mayest come to the Father, beseeching him to accept his Sonne, and send his Spirit into thy heart to draw thee, to convert thee, and to seale up his love unto thee, according to his first good pleasure in chusing of thee. That so thy springs being all in God, and thy hope in God, thy stremes also of thanksgiving and glory may all flow through Christ unto his Sea, againe ; of which after.

Vse. 2.

Secondly , behold in the Father an infinite depth of love and mercy toward sunken man , thus to repaire him : Let it be as a great depth unto thee past fadoming : say with Paul , Oh ! The depth of the riches of the wisedome and the love of God ! how are his wayes past finding out ! Aggravate it to thy selfe as the Scripture doth , Mica. 7. end. Who is a God like to our God, passing by , pardoning and subduing the sinnes of his heritage ! So Rom. 5. Doubtlesse scarce for a good man one would dye, but not for an unrighteous : but God even while we were yet enemies, gave his Sonne even as a patterne of bottomlesse love . For who will save his enemy having him at vantage ? So 1 Job. 3. Herein is love , not that we loved him first , but he loved us having nothing but odiousnesse in us , even that he might shew what was in his heart, and what he could doe. So Esay 55. 7. For my wayes are not as your wayes, nor my thoughts as yours : but as much above them as the Heaven above the earth. You thinke that your enemy would not spare you, because you know your own heart would not spare him. But God intended to destroy all enmity in Redemeing man.

Branch. 1.

Therefore judge aright of this love first : And secondly , profit by the meditation of it. Judge of it, to be the very fulnesse of all in all : to be a length, depth, height, and breadth, neither to be

be reached unto, searched into, comprehended or attayned: but only by faith embraced and rested upon. The height of it was from all eternity, from the Love of the good pleasure of his will, past our reason, yea above the Angels, as much above our sence, as before all time. The depth of it, reaching lower than hell, beyond the possibility of devils and all the gates of Hell to reverse or disanull. The length of it extending to all eternity and enduring for ever without all repentance or shaddow of change. The bredth of it universall, even as wide as all the ends of the earth, as far as God hath any elect: and inclosing all sinne, guilt and curse within a circle, so that none of them can get beyond the compasse of the fulnesse and intent of it. Oh! What a meditation might it afford to the boundlesse, restles thoughts of man? Looke back into the text, *Tit. 3. 3.* what hath been sayd of the kind of this love: it was above the love of Creation, by which God (out of his perfection) would communicate somewhat of himselfe to a peice of earth: But by this love of mercy he would finde out further goodnessse to the distressed. This for our judgement.

For our benefit, let it comfort all poore soules that need is, *Branch 2.* both as concerning the Propensenesse of God to love them: and his constancy of love toward them whom he already loveth. If thou hadst procured this love, well mightst thou feare the losse of it; But if infinite goodnesse and a breadth incomprehensible were the fountaine of it (I speake to a poore soule under the condition, loden and lost) what doubt is there of his loving thee? If he freely first meant it, and cut off the way of justice, and the bridge of vengeance that he might not passe it over; why shouldst thou thinke that he should destroy his owne worke? Why should he not be willing to love thee, whatsoever thy sinne be? And having loved thee eternally, what shall or can enter into him to change this principle in him, or cause him to repent?

Moreover, this Doctrine serveth especially to stay the heart of a distressed wretch in the sight of his misery, by this light *Use 3.* and dore of hope: Although farre from believing it, yet by hope to sustaine it selfe from utter finking. Oh, blesse that fountaine which could not be dryed up by sinne! rather occasioned it selfe to mercy by misery. Wonder why Angels were left remedilesse, not we? Ponder it in our deepe feares, and

remember the Gospell of deliverance is from God as well as the Law of terror: despaire not, the Lord cuts off none, who cut not off themselves.

V/5. 4.

Againe, let it teach us to gather to our selves a strong bottome, against that slavish feare and enmyt of our spirit against God. Why, Oh, man! If God were as thou framest him, where had thy hope been? Dost thou not see that the Lord Jesus himselfe came from the mercy of an enemy? Is then anger alone in God, who against the cry of infinite justice, had a deeper mercy in store? darest thou call him *an hard Master* or adversary, who of his own will and love cut off his owne plea, and devised a delivery, when no man or Angell could dreame of it? Is he like to reject a poore soule, who hath layd the foundation of his gracie in such a foundation as *Emanuel*? Dost thou so re-quite him? Did he so love the World, and doest thou still deeme him so hatefull?

V/5. 5.

Fifthly, let it teach the Ministers of the Gospell to looke to the order and substance of their teaching. The order, noe to mismatch these two doctrines of the first and second part of the Catechisme, teaching this before the other be well grounded in the hearer. For the substance, taking heed least they defraud the soule of this point, when she is tow brought: but to offer it to her as an upholder for a time, till more come.

V/5. 6.

But especially, let this be a meane to carry a poore heart, that would faise believe, quite beyond and out of her selfe. The meditation of this freedome of Gods purpose first and especially for the glorifying of himselfe in all his attributes, should ravish the heart, and carry it out of the basenesse of selfe and selfe-endes, into the stremme of this soveraigne will and glory of God. It shold be above our own salvation. And it cannot be well conceivell how those preparatives to faith should be wrought in the hearer savingly, and not flauishly, as endeavours of our own, except this stremme of Gods Glory, and ayime at his own endes above ours, be set before our eyes, to abandon all selfe-respects in the matter of faith and salvation. Let us diligently try our own spirit from the true Spirit of Grace by this marke.

Further addition of the scope and purpose of this Article.

Q. What else doth this Article containe?

A. Besides this, that God hath not left man to sinke in his own misery, but hath in his deepe wisedome found out the way

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way of his deliverance : this Article ayms at a further end, viz. to make God the Father , the most free and soveraigne worker and applyer of this deliverance to the soule. For what else should it profit us that he hath devised such a way as Christ and such meanes as the Gosspell believed : except he tooke it upon him to possesse the soule of it also ? And the Holy Ghost is frequent in Scripture , to proove God the Father to be the only free agent in this worke : calling him the *beggerer of us*, *of his own free will* : the *Worker of both will and deed in us of his owne good pleasure* : the *faithfull beginner and finisher of his owne works*. Especially that it is neither of the wille or runnen: but merely of his mercy that we be called effectually. No man can come to Christ , except God draw him. God is as soveraigne in his applying, as in the finding out of this way. And why ? Surely, because as in the way, so in the working the soule to it, he seckes his own glory , and the deepe riches of his grace to be magnified, and himselfe to be adored in the joynst meeting of his justice, mercy, power and truth, in one : that *through Jesus Christ praise may be given to God the Father*; and that as all things *are from him, and by him*, so they all may be to him and to the praye of his glory.

This point well weighed, would lead us as by a thred through each branch or Article of this second part, with light and favour : when we conceive the Lord Jesus himselfe only as a Servant of this soveraigne Will of God : who is therefore called Gods Christ, reade 2 Cor. 3. 4. ut. when we conceive the offer of Grace his ; the benefits offered his : yea not only faith, but also the conditions of it, *an humble and hungering soule* ; his gift his preparations : and so throughout all this second part, looke upon God as that free principle , in whose meere will it is to enlarge or restraine the heart of a man , as he sees good. A point of speciall consequence , and properly belonging to this place, 2. Cor. 5. 17, 18. he being as the root of all, and *being in Christ, reconciling the World to himselfe, not imputing the sins*; till which great worke be effected, this deliverance is not effected in us. And therefore Psal. 32. 1. the Lord is said to *impute no sin*, and 2 Cor. 5. 21. to *make us his righteousness*.

And, although I referre the point of imputation to the second Article of Christ , (as presupposing his merit of necessity) yet for the Worker, its properly a consequent of this Article,

Iam. 1. 17.

Phil. 2. 13.

Heb. 10. 23.

Rom. 9. 16.

Ioh 6. 44.

Col. 3. 17.

Rom. 11. 36.

1 Cor. 3. 11.

God doing all his works perfectly, and as I said freely, for the attaining of his own ends in us, that he who boasteth, might boast of the Lord.

Use of this
addition.
Branch 1.

Q. Doth this point tend to any use?

*A. Yea, and that such, as I wish every good hearer and reader of the points following, to lay it to heart: For first, this will teach us to conceive in what sence the Lord doth offer us his Christ, command us to believe, and promise to easus if we hunger, mourne, be poore in spirit: To wit, that he is farre from intimating any power or will in us, to concurre with him in any the least of these, or to ascribe ought to him that *willeth or runneth*. But rather to shew what those excellent graces are, which he freely worketh in all whom he will save. He for his honour sake will effect all these meanes in whomsoever he hath appointed to the end it selfe of Redemption. Sweete is that place, 2 Thess. 1. 9. 10. That he may be admired in all such as belieue, because they have received our word, in that day. He saith not that all they may be admired who have themselves believed: but he admired in them. For what? surely not for their working grace in themselves, but for the works sake of God that hath wrought it.*

Branch 2.

Secondly, this will helpe us to judge, who those parties are, in all likelyhood, whom God will concurre with and assist in the use of meanes tending to deliverance. Such is the base slavery of man, that he distrusts him sooner in no one thing, than in that wherein God offers himselfe to the soule. As in Manoas example and Gedeons appears, Judg. 13. 22. and 6. 13. Oh, saith a fearefull heart! God is free, and neede not worke, save where he list, and therefore he is bound to none, and I feare he will worke in 100, ere he worke in me! Oh, poore wretch, Hath he not shewed his will, in whom he will worke? Even in those that seeke his end more than their own in the use of meanes. If thou knowing what God only ayms at in all his Redemption, viz. the glory of his rich grace, and all his holy Attributes (and not at thine or my salvation for our ends) shalt yet bee to worke heere thine own way, then know, God never did or will crosse his own end; nor blesse any such as set up other ends of their own against, with, or above his. But this followeth soundly; That all such as in meanes using, doe fixe their eye upon Gods purpose, and abase themselves in the sight of

their

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their own sillinesse, to reach such a thing as deliverance is; and adore his free soveraigne working, as the only able effecter here-of: all such I say, as thus worke with God, and under God, may know that the Lord will assist them: for why? he assisteth and secondeth his own way in them who seeke his glory above their own salvation. And although he be so free, that he is tyed to none, yet I say (with reverence) he tyes himself graciously to such as doe seeke him, not themselves; for else should he contradict his own ends, which is blasphemous: And this point I desire to be marked. For who so they are who will not see this truth of Gods free working for his own glorious ends: I affirm it unavoidable, but either they must most murmur-^{Note and p-}ringly and repiningly reject the way of God to Heaven, as con-^{der well this}trary to flesh, (which is the greatest signe of a castaway) or else mixe themselves, their wits, wisedome, policy, and devices in the getting of Heaven, with Gods grace and mercy, and so make Christ a Stalking horse to their own parts, and to serve them-selves.

Thirdly, this point doth most lively instruct us how we Branch 3.
may so goe to worke in the use of meanes, as our own Con-^{Note and p-}science may not accuse us, for taking Gods office of freedome ^{use.} and soveraignty out of his hands. It troubleth many (to in-^{stance in one particular}) how they shold so goe to worke in hearing, praying, and Sacraments, for the attayning of the Condition of Faith, that is, moursing and hunger, &c. that they might not seeke faith upon their own termes. They see the word full of promises of ease and comfort, to such as doe mourne: and they would gladly seeke Heaven in Gods way: only they cannot see how a condition to Faith can be urged of us, without our own labour and will be accessory (which if it be, what doth our doctrine of the condition differ from Popery, and her dispositions?) I answer, The reason of this darkenesse is, because men cannot be beaten from this, that in seeking these conditions, they must seeke first their owne good and welfare! This is the maine ay me of most hearers, if they have Faith, they are sure to scape hell: and if they have the conditions of Faith wrought, Faith will follow: hence the condition is so layd at by people: even as men covet money or wares, for their use. But poore soule: tell me if this be thy ay me, wherein differest thou from a drunkard or sweater?

22 God the Father applies this deliverance. Part 6.

Is any man so ferorne, as not to desire to dye the death of the eightcons?

Oh (say men) but drunckards use not the meanes, and we doe? I answer, Yes; (now all sorts use meanes, none are so vile, but they will be religious) but I will grant thee it. Is the question whether thou be leſſe ill than ſuch, or whether thy ayme be ſound in ſeeking the condition or no? If ſo, then I ſay, thou in ſyming finally that it may goe well with thee, diſterreſt not in kinde from ſuch an one! No, the honest ſoule ſets up God in his own way of Christ, in his own ends, the glory of all his attributes (that he may be admired in working Faith in ſuch a wretch) the freedome of his working, that in all these her own thoughts, affections and zeale, might ſinke as Peters nets did, (when Christ ſo ſtrangely had diſheda for him) and the truth is, her ſcope is as much to abhorre her ſelfe, and looke into an higher caufe, as thine is to get Heaven for thy ſelfe. She ſeekes the glory of his wiſedome, power, mercy, and freedome; who ſought out ſuch a delivery, workes it in her, and all that conerne it, Faith and the conditions of it: the thought of the Afſes is turned to the thought for the ſonne; ſhe ſees that divine purity and excellency in being Gods iſtrument to these ends, that ſhe looſes her ſelfe, and all in the meditation thereof, and ſuffers the Lord to ſave her, while her ſoule is ſet to adore him in his own ends, as moſt preceouſ. And this ſetting ayme aſide, her ſeeking the condition of Faith, is but as a morall worke with her, ſavoring of her ſelfe.

3 Quest.

Anſwer.

Some will alledge, Doe ye thinke every weake beginner to be ſo holy as to preferre Gods glory to his own Salvation? I anſwer, Ne mo alibit, but I take them to be in forwardneſſe to it, and not farre from it. And ſecondly I ſay, its one thing to aſke ſuch a queſtion of a weake beginner (who would perhaps stagger at it) another thing to lay what God works in ſuch a one, although he know it not. For ſure it is, ſuch is Gods worke in hiſ, as to convince them in experieſce, that all ſeeking of grace, for a mans own happiness, is poore ſeeking (for the preſent, till God worke better;) and all ſeeking for ſelfe muſt be from ſelfe and by ſelfe. But when the boate is tyed to the ſhip of Gods glory, ſhe needs no more rowing of her ſelfe, than the boate doth: its enough for her, that ſhe is ſet upon ſuch a ſtreame; and tyed to ſuch a ſhip, as can carry her of it ſelfe, and drown all her own

Article 2. The instrument of this deliverance is Christ. 23

own welfare in the Lord. Sweete was that speech of honest Mephibosheth of Ziba : *Yea, let him take all; forasmuch as my Lord the King is come home in peace :* The losse of his owne lands was forgot in Davids happinesse. The greater pity that he should so require an innocent : but however he fared at Davids hands, doe thou so, and try if the Lord can faile thee ! Oh, say thus, Lord so farre am I from seeking the condition of Faith, for Faith and my selfe, that I desire to say. If Lord thou see that a broke heart, mourning, poverty of spirit, yea, faith it selfe may tend to thy glory of the working them in me : Oh, worke them. Else, Lord, what joy should I finde in them, as they come from my selfe ? What were Heaven it selfe, if it were not to gloriifie thee there ? Lord, I would desire to have none, rather than in having all to want an heart to admire thee in thy wayes of mercy and truth, or cease to be ravisht with the sight of thy glory ! For without this, its impossible but either I must mixt my stiffe with thine, or which is worse, fret and rage at the freedom of thy working. And this I desire may be weighed : and so much for this first Article.

Article II.

Question.

What is the second Article of this second part?

 *A.* That the only happy meane and instrument ordained by God for the foundation of election, and the purchasing or making good this his purpose of deliverance, was the Lord Jesus, the eternall word of the Father, made *Emmanuel*, God with us, No other name under Heaven is given to save us, by way of mediation or instrument, but he, *Act. 4. 12.* And this Jesus eternally intended to the Church, the Lord in the fulnesse of time sent into the world, to make open declaration of this worke, *Rom. 3. 25.* God set him forth as a *Propitiation*, that all might see the Salvation of God.

The only instrument of working out this deliverance, is the Lord Jesus.

Eph. 1. 3.

Acts 4. 12.

Rom. 3. 35.

This Article fitly succeeds the former. For, as in that I have shewed the abundant love of God to lost man, in respect of Election and covenant : So, this second sheweth in and through

24 The instrument of this deliverance is Christ. Part. 2.

whom he intended that this covenant of his should be established. The Father of our Lord Jesus was content to part with his own Sonne, and to make him the worker of this deliverance: rather than it should fail in execution thereof. For in him the Lord purposed as in a Mirror to declare the infinite grace of his election: the freedome of the Offer, the efficacy of calling, of Faith, Sanctification and eternall life: all being established in him, and nothing toward salvation subsisting without him. Therefore at the end of each gift, Christ is mentioned as the gift of that gift. *Rom. 7. 24, 25. Who shall deliver me? I shanke God through Jesus Christ.* So *1 Tim. 1. 10. Mercy and truth a-bounded: In whom? Christ Jesus.* *1 Cor. 15. end. Thankes bee to G O D who hath given us victory.* Through whom? *Christ Jesus.* So *Rom. 6. ult. The gift of God is eternall life! by whom? by Christ Jesus our Lord.* All the whole frame of grace and godlinesse is founded and sustained by him: election it selfe, *Ephesians 1. 4.* and all the linkes of this Chaine are fastened by him, as the Tabernacle with Taches and Soekets. No wonder therefore that the Scripture useth such words to expresse this act of God, and the effect of it, as being the most eminent, precious and free gift that ever was given to the Church: farre above that perfection of *Adam*. Sometime that he gave Christ, *Iohn 3. 12. God so loved the World that he gave his onely Beloved Sonne, &c.* Sometimes he is said to command his love unto us in this, *Rom. 5. 8. So 1 John. 4. 10. Hercin is love, that God sent his Sonne for us.* So *Gal. 4. 4. In the fulnesse of time, God sent his Sonne.* In which respect Christ is sayd to obey and come, *Heb. 10. 7. Job. 3. 19.* So he is sayd to be set forth, and brought forth (as he had long been shaddowed) *Rom. 3. 25.* where both the eternall and temporall gift of Christ is mentioned: and so *Heb. 1. 6.* in which the royalnesse of the Lord Jesus his gift is described. So that he gave him freely, undesired, unsought, unexpected, undeserved. The whole world then lying in profanenesse; yea he is as old a gift as sin was a transgression.

And although it be needefull for us to descant whether the Lord out of his deepe Wisedome could have found out any other way, but this to save us: yet this we may say, that seeing this is the Lords way, it behooves us to thinke it the best. Nay, seeing we cannot conceive any other way in congruity, how an infinite offended majesty could be satisfied save by an equall person

Article 2. *The Instrument of this deliverance is Christ.* 25

person and payment to his justice, it were an infinite derogation to his Wisdom and predestination, to thinke, that this was not the only way, not only which is, but which could be devised to this end. For seeing a greater and fuller could not be, what injustice were it for God to put that upon his Sonne, which might have been put upon an inferior mediator? Therefore the Scripture runnes upon it as the only necessary and full way, as Rom. 8. 3. *When through the infirmity of flesh, the Law could not save, God sent his Sonne, &c.* Now as he was that only full, necessary way: so yet he could not effect it without satisfied Justice cryed for revenge, and called upon power and wrath to execute vengeance upon all transgressors. Till this was satisfied fully by a surety undertaking a full ransome and price: the Lord could not (without denying of himselfe in his Attributes) hold a sinner guiltlesse. Therefore when the Lord intended a free and mercifull exemption of some from that perdition they were in, he did co-intend the Lord Jesus to be the Foundation of it, by saving his justice unimpeached, in a satisfaction. Not his incarnation or union only, nor some reproaches, or some act of his offices, as Prophet, or King, or Priest; no not some effusion of blood, but such an one as the pouring out of his Soule to death, must effect it, because, till there was full content given to Justice, mercy was locked up, from discovering it selfe. *Esay 35.12.*

Now as without this last and chiefe worke, nothing could helpe us, neither miracles, teares, preaching or praying: so, all these and all the acts and preparations of his life standing in order and respect to this Ransome of his, are joyntly meritorious and expiatory for our redemption; his obedience to parents, walking in calling, keeping company, temptings, fastings, preachings and the like.

Q. Tell me what especiall heads may this whole worke of his mediation be referred to?

A. Its a maine point to consider of for the stay of a poore soule; for seeing the scope of God and Christ was to give and receive so full a price of reconciliation, that Justice accepting it, the sinne and curse of the elect, might as fully be pardoned and removed, as if they had never sinned, or could themselves have sufficiently satisfied, it imports us to be well seen in the contents thereof. For looke how many heads there are thereof, so many wel-heads or springs the soule hath to revive and encourage

the Law
is satisfied
and now
abre

Rom. 8. 3.

the Law
is satisfied
and now
abre

the Law
is satisfied
and now
abre

Note how ma-
teriall it is to
be well grown-
ded in satisfac-
tion.

26. The instrument of this deliverance is Christ. Part. 2.

The parts of it encourage it selfe by, in the approaching to the Father. I answer then, this whole price of Christ stood partly in a qualification of his person, to be in ease to satisfie; Partly in the actuall performance of the satisfaction it selfe.

Q. Touching the Qualification of person, what doth it contain?

A. Two parts, Union and Unction.

Q. What meane you by Union and Unction?

A. Three distinct things. First, The incarnation or flesh of Christ. Secondly, The Divinity of Christ. Thirdly, The joyning of these two natures into one person: or more truly, the assyning of the nature of flesh unto the second person of the Sonnes of God, not to swallow it up, but to retaine still each his own distinct nature, yet within Union. Let the learned pardon my logique in this division.

Q. Proceed on, and name the rest, that they may be under our view alwayes, and then we will conclude them briefly. In severall? What meane you by Unction?

A. The calling or separation of the Lord Jesus being thus united in his natures, to be a meete Mediator: which was the Sanctification of him in time: actuall so the worke of a Mediator, to which before all time, God had deputed him.

Q. Being thus qualified, what is the performance it selfe?

A. It stands of two parts: either Meriting this price for all the elect, or actuall Applying it unto them.

Q. What is the meriting part? continuing his exhortation

A. Its a double performance, both of Actual obedience to the Law, and suffering the curse deserved thereby and due to sinne.

Q. And how performed he these two?

A. By way of reall suretisshipp, and no otherwise: for taking upon him the person of a Mediator, to stand between wrath and us, not by Arbitrement (as in humaine Sequierishipp), but by payment for us: loe, he takes therefore our person upon him, becomes piacular, that is, first, seazed with our shame by imputation, that by his righteousness he might deface it, and fulfill the Law broken by us: and secondly, seazed with our curse, that by his suffering death, he might quit us of the feare and punishment thereof. This ground is to be specially noted.

Q. Touching the latter of these: his suffering or Passion, (because

3 Merit.
1 In active o-
bedience.
As a surety,
not only an
Arbitrer.

Heb. 13. 9.

Article 2. The Instrument of his deliverance is Christ.

Q. What is it which the honour of a man immortally essential obedience and merit doth tell me how many parts hath it? and so accomplish all the ends of his creation?

A. Two, the Sacrifice it selfe or Passion, and the conqueror of victory easing it, whereby he gave the passion a full power to be come to, or rather to be declared satisfactory.

*2. Passive
3. The Conquest.*

Q. To conclude, what is the Applying part?

A. The act of his interceding Mediation heere on Earth, and especially in Heaven, serveth to settle the merit of redemption upon all the elect in the due season thereof.

4. Application of Merit.

Q. You having given a briefe view of this maine Article; tell me, why you call them wel-springs of salvation; shew me the number of them, and then in order shew what each of them is, with the use thereof?

*A. I first call them so, because the holy Ghost, *Isay 12. 3.* termes them so, and because they are so many groundes of *Justifying Faith*, wel-springs at least meanes of warranting the soule to apply a promise if duly preached and heard. Their number is seaven. First, *Incaronation*. Secondly, *Divinity*. Thirdly, *Personall Union*, with *Anointing*. Their number. 7. attending it. Fourthly, *Actual obedience*. Fifthly, *Pastor*. Sixthly, *Conquest*. Seventhly, *Applying of all to the elect*. Some of which although some doe sever from the matter of merit, yet we will herein take liberty to differ from them, by the warrant of the Word.*

Q. What is the first soillvynge part of Christ? and how had they

A. That by the power of the Holy Ghost sanctifying the flesh of the Virgin, and without any active principle of conveying sinne by man, the Lord Jesus being conceived in, and borne of the poore Virgin did submit himselfe to such unspeakable abasement as to take upon him the nature of man. Not of Abraham or Peter, but of mankind; (the selfe-same nature, which sinned) in the generality thereof: That in and by it, he might obey and suffer those things which the Divine nature could not be capable of; and that being seen dwelling and conversing among men, he might put it out of question, that not for Angels, but for our nature, even man, fallen and cursed, he became a satisfaction to God. And that so he might bring this nature into an happy condition againe, and every one that needs it, might enjoy it without any doubt or distrust. See these texts.

Q. What further things are to be observed in this point of the incarnation?

*Matth. 1.18.
John. 1.2.
Gal. 4.4.
Heb. 2.14.
Luke 1.35.
March. 1.20.
Esay 7.14.*

Q. 4.

Explication of
the point in 3.
things.

1 Realnesse.

A. These three. 1. The realnesse of the flesh of the Lord Jesus. 2. The differences of his incarnation from all others. 3, Resolution of some doubtes about it. Touching the first, by realnesse I meane, that he tooke very flesh of very flesh, and not (as some heretiques taught) And some of the Separatists relapsed from their old tenents, among other delusions of theirs, have written, *viz.* That Christ tooke not very flesh of Mary, but only the nourishment of a flesh already given to her by the Holy Ghost, thus overthrowing the very foundation. That he tooke only upon him a similitude of flesh, and a meere shaddow of it: (abusing that text Rom. 8.3. where similitude is put for Samenes.) And that it was so, not only his own words proove, *Feele me and handle me, and see, for a spirit hath not flesh and bones, as I have. Luke 24. 39.* but the circumstances of his incarnation, as that it pleased the Father not to make him a grown man at the first, but to bring him through all the degrees of a man, to be begotten in the wombe of a sinner, to be borne, to grow up, and to undergoe all abasements of infancy, child-hood, education, subjection, conversation among men, that it might be beyond exception that he was truely man.

2 Differences

1.

3. The differences of his incarnation were these. 1. In respect of his Father: He was not ordinarily begotten by man, but by the holy Ghost who fulfilled the worke of a Father: He overshadowed her (to note the mysticalnesse of this generation, farre above the power of man to declare) and 2. in regard of his mother a Virgin before, in and after his incarnation: not defiling him with her corruption because separated from her, nor he defiled by her wombe. A Virgin killed: and a Virgin is the meane of saving. Divines make these four differences of generation. 1. When man is made man without Father or mother, as Adam in his creation: The 2, when man is made without a woman, as Eve was: The 3. when man is made both by man and woman, and so are all her posterity made: The last when man is made without cyther man or woman, and so was the flesh of Christ made. Thirdly, in regard of himselfe thus borne, who was not as other men, subsisting personally in themselves as individualls: But he tooke our nature, the seede of Adam according to the Scriptures: and caused it to subsist in the 2 person of the God-head: which could not have beeene if he had been a man in person, for then a person had been swallowed

Rom. 8.43.

swallowed

lowed up in a person, or else there could not have been one person of the Mediator. But his flesh being a mere nature might easily be assumed into a person, and make up one and the same person of *Emanuel*.

The third point is the resolving of some doubts : which may be these three : the first is, Why it was necessary that our Lord ^{The doubtes.} Jesus should be flesh ? I answere as before, that he might thereby be fitted and accommodated for the worke of suffering : which else could not be. Reade *Heb. 10. 9.* Lo, I come, in the volume of thy booke it is written of me, that I should doe thy Will O God. Sacrifice thou wouldest not (for their bloud could not satisfie in a shad-dow) but a body thou hast prepared for me, wherein I might performe the worke. No expiation of the Law could be done, save by bloud ; but the expiation of the Gospell must be done, by better bloud. The God-head could not suffer : the man-hood ^{Heb 9.} could not merit infinitely : the God-head therefore must merit by a flesh that could suffer.

Secondly, why must the flesh of a man and his nature be taken to satisfie ? I answere. The flesh of a person could have reached to a personall satisfaction only. But the flesh of our nature, or the nature of flesh, might satisfie for nature it selfe, and all persons contained under it. Not to speake of another cause, to wit, Christ tooke flesh of his Mother, not his Father, that he might avoyd the contagion ; Contagion in the active principle of nature and the sinne of *Adam*. As we know that among the *Israe-lites* the *Males* only were circumcised, not because the females also might not (for we reade in story that sundry of the posterity of *Ismael*, circumcised their females also) but to typify this very thing. But to the question it selfe, I say further, The reason why the flesh of man must satisfie, is, because the threat of God to *Adam* was this, That when he ate of the *Tree* he should dye the death : now this must needs be suffered by himselfe, or by one in his nature ; for as the soule that sinneth shall dye, so the nature that sinneth must dye. See *Hebreues 2. 14, 15.* He tooke not the flesh of Angells ; but seeing the children did partake of flesh and bloud, therefore it was meete also that he should take part with them. As if a man should build an house of Cedar, having pulled down a house of studds : so doth the Lord by this his device glorify his power and love, in raysing up a building of glorious immortality in Heaven, out of our own

own ruines, the flesh of Adam, &c. Secondly that so he might be a fit person to mediate and goe between two parties at oddes: for a mediator is not of one, Gal. 3.20. and therefore himselfe must partake of both, that he might reconcile both. Thirdly, our right of redemption must come from Christ as next of kinne to us, that he might rayse up seed to his dead kinsman old Adam, who dyed without issue of grace: and so by this meanes the inheritance (not the old, but a better) is settled upon our family. Lastly, hereby we are assured of our Resurrection; seeing the head of the body is risen, the body shall not be drowned in the water, nor abide in corruption: So saith Paul 1 Cor. 15.22. As by man came death, so by man came the Resurrection: Our flesh cannot chuse but arise with his (in her order) because his body is not compleat without us.

3 Quest.

Thirdly, it is demanded, Why the second person in Trinity must take flesh? I answer, though it be curious, yet it is sensibly to be answered; first, because the word of Creation and first subsisting in created goodnesse, must also be the instrument of the uncreated. Secondly it behooved that as Christ is the engraven forme of his Fathers likenesse, and the brightnesse of his Person: therefore so, he should be the instrument to bring us to partake the same image after we had lost it: and the like proportion holds between him and us in point of service and Sonne-ship; it was fit that the righteous servant and naturall Sonne of God should make us his servants and adopted children.

Uses 1.

First, conclude with the uses; let none expect all uses which may flow from hence; I only ayame at the point as it is a welspring of Salvation; and as in this so in the rest, I only attend my scope. First, its confutation not only of old fantasticall hereticks, but of late Papists who destroy the realnes and truth of the body of our satisfier, and so of the satisfaction it selfe. Let us not thinke the quarrell of our Martyrs to be needlesse, who shed their bloud in the defence of the verity of flesh, against their ubiquity which destroys the properties of the true body, and so, the body it selfe. While they seeme to extoll the flesh above it selfe, loe, they depress the satisfaction farre under it selfe. As the Lord Jesus therefore layd to one that disswaded his suffering, so doe we to these who disanull it, much more, *Get thee behind me Satan, thou savorest not the things of God,* but

but of men. To answer their frivolous cavills is not for this place.

Secondly, its instruction, teaching us to magnifie this mystery of godlinesse Jesus incarnate, *1 Tim. 3, end.* Its true, that as those *Jewes and Gentiles* used the matter, the flesh of C H R I S T was a stumbling block and foolishnesse, through his basenesse : But since the Gospell revealed this mystery, it became a Mirror, and indeed so it is, a glasse in which the view of religion is beheld cleerely. Take away this, and take away the doctrine of pardon, of sanctification, take away faith, hope, fellowship in Christ's sufferings : take away adoption, glory, mortification of sinne, all these subsist in it. Its a modell of the unspeakable justice, love, wisedome of God in one : a farre greater excellency is in it, then in the Creation. An infinite evidence of the humilitie and Selfe-deniall of our head, teaching us how to empty our selves; and be nothing for his sake : when we see he hath forsaken glory and the opinion of holinesse to be shame and sinne for us, that we might be grace and glory for ever. Its the uniting and reconciling into one, all the shattered parts of the Creation; heaven, earth and hell, (in a sort) are become at league with us : yea restored to themselves, their order, beauty, influence and obedience : without this flesh, the frame of all would perish. It was and is the song and wonderment of the Angels : It was then and still is that which brings Glory to God, peace to the earth, good will to men. It caused *Mary* to exult and magnifie God, the Shepheards to report it, the Wise men to travaile after it, *Herod* and Jerusalem to tremble, *Simeon* and *Anna* to rejoice, blesse and embrace ; and all the Church of God to triumph ! and shall we hold our peace or want affections and admirations ? Only it is the horror of divels, and the confusion of the gates of hell, and those that shall behold him whom they have pierced. But for them for whom he was pierced, he is their life, their breath, grace and glory ! Oh, That we could so behold it, not onely carnally in twelve dayes of the yeare, but in a perpetuall jubilee of Spirit, yesterday, to day, and for ever.

Use 2.
Branch 1.

Secondly, it should teach us to cast off all our base carnall reasons and distrusts, either touching our salvation or protection. Hereafter judge not God by outward appearances : in the fulnesse of 4000. yeares flesh came, which seemed to have quite bin forgotten, what then shall seem impossible ? If the body of all Promises

Esay 7,14.

Promises be come, how shall the branches be performed ? It was used by *Esay* as an answer from G O D of delivering his Church from *Ashur*, as a thing including all other Salvations : and shall we distrust him for any petit one, who hath granted the maine ? Whatsoever our feares, streights, vexations, discontents be, let all vanish before the face of this eminent deliverance ; hee that hath given us this, what can hee deny us ?

Branch.3.

Thirdly, let us learne whither to goe when we want any ferment in priviledges, or any grace to furnish our hearts or lives, or to fit us for our places, duties and callings, or for use of ordinances : especially when we are under streights and bitter enemies, Oh ! doe as the kindred of a favorite in Court would doe : they would confidently improve that favour which a brother, father, or kins-man of theirs hath with the Prince, and hope (as dwarves upon Giants shoulders) to get above their aduersarie, or to attaine some grant of their petitions : so let us be perswaded also. That our flesh glorified in Heaven, beares such stroke with the Father, that he will heare him in all he requests ; yea let us remember that he therefore tooke flesh and felt all our ayles and infirmities, that he might pity us, and be afflicted with us in all our afflictions and temptations, as *Esay* 63, 9. and will not let us lye under any streits which he can rid us of : For he counts ours his, and our selves his ; will doe for us in this as in all other things, as for his own flesh, purge our flesh of our sinfullnesse, and heale us of our diseases, and sanctifie us, with his excellencies, that they may appeare in us, and he be admired in us both here and at his comming, and after his glory, to which he will not linne till he hath brought us farre above the reach of sinne, Satan and sorrow.

U/e. 3.

Branch. 1.

Thirdly, let it exhort us to sundry duties : I will presse them by degrees. First, in the difficulty which we finde in the life of our Faith, let us draw neere to the flesh of our Mediator for influence and succour : Oh ! how farre off doe promises seeme to be unto us ? Christ is our peace in guilt of conscience, strength to sustaine us with patience in our crosses : liberty from all bondage : sufficiency to enable us to walke with G O D, to crucifie corruption, to persever, to attaine the Resurrection of the dead. Why then are these and we no more familiar ? Surely

ly unbelieve makes them strangers to us. Why so? Is the Lord Jesus strange? Is he so farre off that we should neede to climbe up to Heaven for him, or digge to Hell for him? No, he is neere us, his flesh is the same with us, bone of our bone: And should it be so hard with us to apply him in these our wants, as if he and we were as farre distant as Heaven and Earth? No surely: his Word and promise are neere us, made yea and Amen by his flesh, and by the samesenesse of nature with us: let us helpe our selves by his neerenesse, and be strengthned to believe, that these graces cannot be farre off, when the luyect of them, our flesh is so neere us?

Secondly, it should encourage our faint, timorous hearts, Branch 2. (so many as are laden with our burdens) to come to the flesh Of some steps. of this Mediator for ease. And here note these steps following. First, that we behold in this flesh of Christ a generall fitnesse in him to receive every one whose nature hee beareth: for in that nature each person is inclosed. And as at his birth all sorts welcomed him, some idiots, some wise, some Citizens, some rude swaines, some noble, some meane, some poore, some rich: so it was a signe that he was a Christ for all sorts save unbelievers: and as he was, so is he still, so that none that neede him, ought to distrust him. Secondly, we should helpe our weakenesse in comming to God the Father, by comming by this flesh of the Lord Jesus. Learned men tell us, that in old times those that went farre journeys by Sea, as for example, when *Solomon* went to *Ophir*, he could not goe the direct way by mayne Seas: but was faine by the shore-side, to sayle with long and safer journeys, for lack of experiance. The like ayde should this safe and easie shore of Christ's flesh, become to our unexperienced and untrayned spirits in the point of believing. The Father of himselfe is a deepe Sea, yea there is a gulfe set between him and us: wee cannot come at him: but by this shore we may sayle safely to him, without feare of being swallowed up. Thirdly, let us come and plead our part in the Lord Jesus for our portion of forgivenesse and mercy: when those trecherous ten tribes fell out with the two Tribes for *David*, their argument was, he was of their flesh, yea they had ten parts in him, to their two. But the two tribes being neerer in kindred to *David* than they, overcame them in the eagernessee of their spirit. Such a difference there is betweene them that

hold upon Christ : Some are of generall kinne to him , who will talke lustily , and boare themselves boldly upon him in words : Others are neerer a kinne and closer to Christ , such as doe pleade his flesh and kindred to be theirs , and will not be beaten from him , nor give over : Such should all truely poore soules be : they shold pleade their part in the Sonne of God , and the fiercer their affections are towards him , the surer they shall be to speed of him . *David* was not so loving to the men of *Juda* , as Christ will be to thee , if thou canst claime kindred : he will not scorne thee for thy labour ; as the rich doe the poore that clayme theirs .

Matth. 11. 11.

Branch 4.

Ezay 11.

Psal. 110. 7.

Heb. 6. 18.

Ezay 27. 4.

The 2. God.
head of Christ.

Fourthly , by Faith come and draw waters from this wel-spring of salvation . The Psalmit saith , that Christ dranke of the brooke (the grace of the Divinity) and therefore should lift up his head . Even so shouldest thou come and drinke of this Brooke (the merit and satisfaction of this flesh of Christ) In this flesh and the holinesse thereof , hath our head overcome all enemies , sin and Satan , wrath of God , hell and death , that so he might bring us to God ; Yea , the Father bestowed upon him a body , and he submitted to accept it , and in the uttermost Abasement thereof in life and death , to worke out the Salvation of the elect . So that the Lord having taken all wayes for compassing the good of a poore soule ; and having even in that flesh of ours (which is most corrupt and sinfull) merited mercy , and appeased justice : What a strong consolation is this wel-spring to all that fly for refuge from the Avenger of bloud to the hornes of this Altar , to take hold of his strength , to make peace with the Father , and by Faith to cast Anchor upon it for their own Reconciliation . So much for this first .

Q. What is the second Branch ?

A. That the Lord Jesus our Mediator was true G O D also , By which I meane not only , that it was the second person , and no other , who tooke flesh , but that it was a Divinity , which enabled an humanity to obey and suffer , that Gods justice might except against neither as insufficient . *Eli's speech in 1 Sam. 2. 25.*

If a man sinne against his neighbour , man may accord it : But if a man sinne against God , who shall be his surety ? Is answered thus : man may be his surety , if he be assited with the power of God : Alas ! although the flesh of Christ was most holy , yet (in it selfe) sinne and mortall , no more able to equall Gods

Wrath

wrath by any act than a dwarfe can reach the talnesse of a Giant. But the acts and sufferings of Christ(as flesh) reckoned to his Divinity, made an equall satisfaction to Gods offended Majestie. The influence and valour of the divine nature assisting the humana, for the fulfilling of the merit : for if the surety fayle in any point, his undertaking is uneffectuall. The Mediator then being to mediate between God and man,must be God, Rom.1, 3. Eph.1, last. with other places.

*Q. This wel-spring is deepe : prove more fully, that our satisfier
must also be God.*

Further expli-
cation of this
point.

1. I have already said, That an infinite Transgression must cost an infinite satisfier. But that our Lord Jesus was so, many Scriptures and reasons may evince. 1. The Name of Essence, Jehovah is communicated to him. Ier.13. 16. Hes.1.7. This name is not given to him for honour, as to Princes (I said yee are Gods) but properly for essence. Phil. 2.3. He compted it no robbery to be Equall with God, He was found in the forme of God, that is, his Substance. Heb.1.3. He was the brightness of his glory, and the engraven forme of his person. So Esay 9. 6. he is called, The mighty God. Ioh.1. 1. That Word was God. Rom.9.5. Christ who is God over all. 2. Tim. 3.16. God manifested in the flesh, 1. Ioh.5.20. The same is very God. The Attributes of God are ascribed unto him. 1. Being in himselfe. 1. Ioh. 1. 1. He that was from the beginning. So Heb.7.3. 20. A Priest after the order of Melchisedeck, who was without beginning of dayes or end of life, without successeness of time, Ioh.8.38. Heb.13.8. Ioh.8.58. Before Abraham was, I am. Alway present without periods or discontinuance. He is the Lord of seasons, and limits time, and supports it, and sweares that Time shall no more be. Dan. 12. His generation is eternall, the Father and the Son being correlatives. He is the first being, Revel. 1.8. Alpha and Omega, which was, is, and is to come. He is perfect, needing nothing. Acts 14. 25. giving to all. He is most holy and wise, immortall, invisible. 1 Tim.1.17. He is incomprehensible, Ephes.3. 11. fills all in all. He is alway with his to the end. Mat. 28. end. So also unspeakable, Esay 53. Who shall declare his generation? He gives being to all things. Ioh. 1. 2. Without him nothing was made. Workes not agreeing to any save to God, are given to him : forgiveness of sinnes, Mat. 9.6. To worke miracles of himselfe Ioh.10.25. So divine honour. Ioh.14.2. So also the Propagation of the Gospell, 1 Tim.3, 16. His power declared in his Saints, both doing, Eph.1, 20.21. and suffering, as Revel.12.11.

- 1.
- 2.
- 3.

And it was most absolutely necessary, that he should indeed be very God. For both those evills which he was to expiate, as sinne and uncleannessse; and those enemies he was to vanquish, as Satan, death, wrath; and those good things he was to purchase, Eternall Righteousnesse, the Image of God, and Glory hereafter in the presence of God (farre above Adams happinesse) I say these evils could never have been remooved, nor those enemies subdued, nor those good things purchased, save by him that was God: The infinite worthinesse of the Lord our righteousnesse could only compasse them.

Q. But what necessity was there, that our Mediator must bee God?

A. Beside what I have generally said, understand the necessity thereof in three grounds. First, by the remoovall of all other Mediators (who are not God) as insufficient. The divinest creature is an Angell: who for two causes could not satisfie, First, Through their finitnesse which hath no proportion to the offended Majestie being infinite. He found folly in his Angels (saith Job) noting that they had need of establishing in their Condition, else they might have fallen as their fellowes. Again, if the Angels were able to redeeme, yet they are but Persons, they are no natures, and therefore they could redeeme but each of them a person. Now if the Angels cannot do it, how much lesse the Saints in triumph? To which of the Saints wilt thou turne thee? Least of all can a righteous man upon the Earth, no nor all the righteous ones of it laid together, effect such a worke. None but Christ-God can do it. These have Oyle little enough for themselves.

2. Ground, sin cannot be taken away till satisfaction be given, both to God, and to his Law thereby destroyed. Sinne is enmity to both. The least title of the Lawes purity, is better then Heaven and earth.

Touching the Law, it hath 2 parts; the Commanding part, and the forbidding. As we are Creatures, we owe both positive and negative obedience to both, and as we are sinners, we owe payment of our debt in Hell for ever. If we faile in the least point, we are held offenders against all. Among men, if a servant faile one dayes worke, he may satisfy by another. Not so heere. Now for this sinne we cannot satisfy. *Luke 17.10.* We are unprofitable servants; of our best obedience we may say as he did of his axe-head

axe-head, Alas ! Master it was but borrowed, and how should we pay debts with that which is not our own?

So for our suffering. Had we all gone to Hell, we had not bin able to satisfie : but alway lye there, and never have out our bond. Never could say, its finished. No Creature could ever reach so much love, as to satisfie for others, by enduring wrath, as Rom. 5. Perhaps for a good man one would dy, but not for a bad. Paul wisht to be Anathema for the Church, but not ever bereft of God. If Adam had no power to continue in active obedience, much lesse we in passive. Only God can doe this.

The third ground. We cannot satisfie God in point of eyther the good, or the honour we have robb'd him of. His goods were the graces of Creation : which with the prodigall we wasted most dissolutely. If a man should go about to satisfie for the losse of our light or subjection, or beauty and order of affections and conversation; much more for abusing the grace of redemption. So then sinne destroyed much good, but can restore none. Job. 38: 30. Job. 40: 18. except we could make another World, another image of God, or covenant of grace : only Christ the Son of God can do this.

But, besides goods God hath lost honor, which is worse. If a begger should wrong a King in his goods ; it were possible he might make him some amends : but not in his honor. Its the deereſt thing to God of all, Eſay 42. 5. The hu‐band will take no ransom if his bed be violated. Its hard to satisfie for this. By sinne we dishonor Gods sovereignty, cast a defect upon all his Attributes, we digge pits and forsake the Fountaine. Gods very being is struck at by sinne : a sinner would have no just revenging God, 1 Ioh. 1. 13. What Creature then can make amends for it? The ends of God, are the Creatures ; but the Creatures cannot reach Gods. Only Jesus Christ hath made amends for both; sinne had spoiled the Creature, Christ would repare it, and to that end, spoile himselfe of all his reputation, and be emptied to death. This losse of Christs honor, equalled Gods lost honor, infinitely. So Jesus Christ can make a new Law, yea is the founder of it. Hee can restore and fulfill all obedience, and service. He did more service in 33. yeares , then all the Creatures could have done in all their life. In 7 houres upon the Crosse, he created more then in the 6 dayes of Creation. And judge whether he restored God his full honor or no in that, Pbil. 2. he raysed him on high for

his worke, above all principalities and powers. Christ had as much honor to loose as his Father had to recover, he was equall to God, and counted it no robbery, he was his ingtaven image, and brightness of his glory. *Ioh. 5.23.* All must know the Father, and honour him, but that's only through Christ God : Indeed, it was hidden, for if they had known him, they had not crucified the Lord of gloey : but he was glorified even in his flesh with the same glory his God-head (in measure) had bin. His glory is no reflexion of his Father, but his owar, radicall and inherent in his person. If all the Starres had lost their light, yet a new Sunne might restore all. So doth Christ. What an honor were this to a King, that another King, as great as he, should goe out of his Kingdome, and of his own accord do homage to him, as if he were his vassall ? Thus we see the absolute necessity of Christ's being God, to become a Mediator.

Q. What use is to be made hereof?

A. First, let this teach us to adore so this mystery of the God-head of Christ, that we rest in no inferior object whatsoever the world can afford us, no not in the Lord Jesus himselfe (as Paul speakes) if he were heere in the flesh, to rest in him bodily for outward fleshly ends, to heare his Ministry, prayers, counsells, to lye in his bosome, to eate, drinke or converse with him, only : But to remember, he is God blessed above all, and hath merited by his glorious power a glorious deliverance for his Church, from death, to eternall life. This is eternall life, that wee believe him to be very God, and thereby to have satisfied that wrath of God, which none else could. Till we have attayned this, let no other gifts, Complements or seeming graces content us. It was not needfull our Mediator should be God for the purchasing for us such transitory contentments. But that he might truely by his Omnipotent power, save our Soules, turne our hearts to God, and put a divine flavor of Faith, humility and repentance into us ; which flesh cannot attaine unto : Oh, Let not us then frustrate him of all the cost and labour which he hath taken for us, but concurre in spirit with him in setting him up in our soules, by believing and accepting his eternall Righteousnesse for our pardon and salvation. Whatsoever is under this, is under Christ God our Mediator, and under the purpose of the Father that sent him, therefore let it also be under our endeavour and desire.

Use 2. This point secondly, affordes us a notable worthy ground of
under-

Vse 1.

2 Cor. 5.

3 Ioh. 5.20.

Vse 2.

understanding a reall difference of the persons in Trinity. No other point affords a more convincing ground thereof, than this, God the Father sends God the Sonne into the world to save it by the power of God the Holy Ghost, conveying and sealing his merit to the soule of the elect. Now I aske, except there be admitted a reall distinction of the Persons in Trinity, how shall one and the same God for being, be the party satisfying and satisfied? It cannot be supposed, but there must be a confusion brought into the mind of man in the conceiving of this mystery: On the one side to affirme that Satisfaction could be made without the God-head, were false; and on the other, to conceive a double object of giving and taking this satisfaction (except in one being of God these persons were distinct) is impossible. Let this then be a ground unto us.

It is thirdly, exhortation to all who are loaden with their sin, *Vse 3.* desiring ease: to come to this second wel-spring of salvation, and drinke water of life freely from it, that is, believe it for themselves. Here let me proceed by paces. And first, let this doctrine truly humble us in our selves.

Especially, let this beat downe selfe in us, in the matter of our *Branch 1.* conversion. Let us be beaten downe wholly in our selves, as Peter was in his Nets and fishing, when he beheld Gods power. Alas ! What should we bring to God for our Redemption ? Can we bring any light to this Sunne, any drop to this Ocean ? *Luke 5.* No. Fall we down as nothing before the Lord both our maker when we were earth, and our satisfier, when we were sinne and curse. Let us take nothing from his God-head and Al-sufficiency of merit. Bring we nothing to him : All fulnesse is his, he must doe all for and in us, before and in conversion. Be we low, vile and base in our selves ; The great worke of redemption is done to our hand, and that by God whose works are all perfect, and no man could ever find out any thing after him : no deeds, affections, or concurrences of will with his grace, can add to our nature the least entitle : But both will and deed is all his to worke: he hath left nothing for us, save to renounce our abilities, to bid him depart from us sinfull wretches, to set seale to his promise: He is God Omnipotent, it were a dishonour to him to joyne us with himselfe in so great a worke.

Secondly, let us lay hold on this Jesus Christ God, who hath sa-*Branch 2.* testied God, and taken away wrath. *Reade Essay 63. 1.* Christ is

described by his mightinesse to save. It was his God-head which brake through the host of enemies to rescue us captives, to fetch water of life for us. Therefore, *Ez. 37. 3, 4*, lay hold upon this strength of his, and make peace: for by this strength, anger is not in God, he is well satisfied: no more needed to appease God save God, by his infinite death and satisfaction. The Father will now require no second Attonement to be made: he is once satisfied by Christs once dying: let not thy foolish heart call for a second Satisfaction, because thy sinnes seem great to thee; but know this one will serve for all thy sinnes, were they sinnes of a thousand yeares: for he is God, to whom a thousand yeares are as one day: He is mighty to save: let Satan and unbelief see me never so strong to destroy, he is mightier to save. A strong helper, an horne of salvation. With thee nothing seemes possible, but to him nothing is impossible. Let who so will lay ought to thy charge, yet seeing God hath discharged all, seeing it is God that justifieth, who shall condemne? Fetch all second comforts from this. Whatsoever thy wants are, thy God *Jehova Al-Sufficient* can furnish thee, and hath given thee all pertaining to life and godlinesse through him. Let thine enemies, streights be what they will, lowre not at men, their malice, unthankfulness, unfaithfulness; thy Redeemer is the holy one of *Israel*, who hath power to deliver thee.

Branch. 3.

1 Pet. 1. 21.

Yea, let this give a boeing and bottome of Truth, to all the promises of God in our soules: Oh, Let our Faith be in God. Let all the Promises of God be establisht as yea and Amen to us, because God hath settled them. No lesse than Gods bloud could wash out such a staine as sinnes was. No lesse than God could be in Christ reconciling the world to himselfe. 2 Cor. 5. 17. Heb. 7. 25.

Branch. 4.

Esay. 27. 4.

Oh! Therefore since all this was for us, if we need it, let us draw neere with confidence to the God of promises, let our weake hearts be strengthned (as to obedience) so to Faith in this promise made to us: And comfort our heavy heart in the view of the hainous circumstances of her sinne, making it out of measure sinfull; as depth of continuance, odious greatnessse against knowledge, meanes of grace with an high hand. Be not dismayed: Hee that is thy surety, made not thy peace for small and some, but all and the greatest: so that thy thought must be how to receive this fulnesse, not for the greatnessse of thy sinne. *The Lord Jesus offered himselfe up by his eternall Spirit*, that an eternall Majesty might

Heb. 9. 14.

be

be appeased for sinne of an eternall guilt and curse ; and such is all sinne, but especially crying sinne : his merit is more out of measure deserving, than sinne is sinfull : and hath merited far more happiness than Adams sinne forfeited. Get humblenesse and Faith, and then thy great sins shall be as dew to the Sunne, and as a spoonfull of water cast into the Ocean. *I have thy Righteousnesse can disperse them as a mist.*

Q. What is the third thing considerable ?

A. Union of both natures into one person, by the unconceivable worke of the Spirit ; Its much that a soule and body, but much more that flesh, and the Word should be really one person. I doe not say that the Divinity of Christ was a nature as the humanity : for Christ was so a nature , that yet a distinct subsisting person of himselfe. But the meaning is, that this person of the Word tooke the nature of his flesh into his person, therein to subsist. The flesh of Christ was no person, as Abraham, or David, but a nature only having no subsisting of it selfe at all, but as it dwelt in the God-head. See *Iob. 1. 1. Mat. 1. 23.*

Q. Why call you this Union of Christ, personall ?

A. To distinguish it both from other unions in Christ, and all unions whatsoever. Christ is a wel-spring of unions : yet there is no personall union in them. The union of Christs God-head with the Father and the Spirit, is reall, but it is essentiall. His union with his invisible Church, is true , yet only spirituall and mysticall. His union with water in *Baptisme* and with *Bread and Wine* in the Supper, is a true , but yet only a Sacramentall union. Secondly, by this name(personall,) we distinguish it from all other unions in the World, whether naturall, artificiall, or voluntary. In which the things united are one , either by bare notional apprehension, as the thing understood by the fancy: or else one by Compounding, as when of three or four drugges, is made one Medicine : or else by mixture and confusion, as when Water and Wine are made one substance ; or else by divine Institution , as when man and wife are made one flesh. None of these are personall unions. But personall union is such an one as whereby both Natures so retaine their distinct properties unconfounded , that yet they remaine indissolubly united in the person without the least separation, no not at death or in the grave.

Q. What uses flow from this third wel-spring ?

A. Sundry. And first, Instruction , to teach us how to conceive

ceive aright both of God the Father, and the Holy Ghost : and also of the person of Christ, We must not forge to our selves any such conceit of God, as our flesh would frame : but we must come to God in and by the flesh of the Sonne, the second person : we must not presume of any Spirit of God, otherwise than by the Flesh of Christ, whose attendant the Holy Ghost is. As the high Priest durst not come into the Holy of Holies, save by bloud, and thereby hee carried reconciliation to the people from God : so neither may nor can we come to God a consuming fire , save by the blessed qualifying of the flesh of Christ assumed into divine Union. Againe , it instructs us how to pray to, to worship, and to conceive of Christ ; not in a separation of his flesh from the God-head , or of God from his flesh. But the equall Terme and object of our worship must be this personall union, that is, the man-hood of Christ must as truely be adored and prayed unto as the God-head. It is sinfull to conceive the Lord Jesus in any kinde save in this. And therefore its dangerous and sinnefull to please our selves in Pictures of Christ or Crucifixes, because they pull in sunder this union , and are not able to expresse it, beeing unexpressible by Pensill and Picture.

U/se 2.

W. P.

Secondly , it teaches us a difference between the subsistence of Christ's flesh, and all other subsistings. We subsist in the union of body and soule, which two make one and the same person. But the man-hood of Christ is no person or subsistence by union of soule and body : but by assuming that Nature of man into the person of the Sonne of God. So that the flesh hath no subsisting at all , save in the upholding power of the God-head. This a worthy Divine (whose labours, both in Preaching and forming of Preachers is worthy of eternall memory) expresseth by the Plant Missetto , which is a distinct bough and stock from many other Tree, yet hath no Roote to subsist in, save the Tree which it groweth out of, and draweth sappe and nourishment from, whether Apple-tree or other. Againe , in the Union of Persons in the God-head all three are equall in the excellency of their natures ; but in Christ's personall union , although there be no equality in the Natures united for their excellency, or eternity, yet there is an equalnesse in point of being , for it is as impossible to conceive of Christ without the union of flesh to God, as of God to flesh.

U/se 3.

But the chiefe use is, To encourage the soule that is affraid
to

to draw neere to God for reconciliation and mercy in Christ, because of the estrangement of it selfe from God by losse of his Image. Lo, the Lord is willing to unite himselfe unto thee (poore soule) in his Sonne, by vertue of his union with thy fearefull and fraile nature. Nay, hereof he hath given assurance in and by this personall union. For by this union he hath purchased a Spirituall union between himselfe and the sinfull Soule. There is no benefit of Christ , which can be conveyed to it, neither justification, adoption, regeneration, or the like, till union goe before. How singular an encouragement then should this be to a poore soule to fasten upon the promise, when he sees it assisted by this *All-sufficient merit*, issuing from the union of both natures, both suffering & meriting ? What holy, yet reverend boldnesse should this doctrine put into the soule ? The Lord beeing willing to bestow himselfe upon it, wholly by union , before he vouchsafe any speciall Grace of Sanctification upon it? He that gives himselfe to thee, what can he deny thee ? Personall union derives the properties of God to the man-hood , and the properties of it to the God-head. In so much that it is said, that we were redeemed by the blood of God &c. And why ? Save to assure us that hereby the Lord will communicate to a poore soule his own blessed properties of mercy and holinesse, by the union of his Spirit ? Let us therefore come and drinke of this wel-spring also with confidence : and say, Sithence the God-head and man-hood were united in the worke of suffering and meriting, what question is there of the Sufficiency thereof to the soule which believes ?

Lastly, is this doctrine most sweet to all broken soules, in their approach to the Throne of grace. What is so bottomlesse and unsubsisting a thing in it selfe , as a soule in the anguish of conscience ? Yet even then looke up to *Emanuel*, and he will unite thy poore empty, bottomlesse spirit to his own person', that in him thou mayst have a reall being and subsistence ! Oh, poore soule, who thinkest thy selfe merely lost in this thy estate ; In time thou shalt see it was mercy brought thee to be out of hope in thy selfe, that the hope of thy well being might be in him: for even the flesh of Jesus himselfe had the like unblenesse of subsisting, except the second person had taken it to himselfe.

Q. What other use may be made of it ?

A. To say the truth, all the following pointes touching the Merit of the Lord Jesus, his Unction , his obedience to the Law, his passion, death and buriall, Resurrection, Ascension, Intercession, depend

pend upon this : Neither is it possible that the use of any of them, should reach to us, if the vertue of that Union whereby Christ, God and man is made one person, and our flesh, is assumed to subsist in the Divinity of Christ. Our happiness purchased by our Lord Jesus, standes in union for ever with God : But how shall that become ours, save by this union ? How shall there be any true union between our person of body and soule, with his person, save by this union of his God-head with our Nature ? How shall the Word of God be able to become one with us ? how shall it affect us with feare, reverence, or obedience, except the vertue of this Word of the Father, who first ordeyned it as the instrument of Faith and conversion, did not accommodate it to our apprehensions, and affections ? If Christs flesh were not working in the Ministry, and conveighing the power of God into it by a promise, how should our shalownes be capable of it ? How should the Lord Jesus be sacramentally united to Bread and Wine, save by the conveyance of his flesh ? How is it possible, that he should be afflicted in all our afflictions, to succor us, how can it be, that we are kept from sinking under them, if he our head by his flesh did not susteyne us ? How should wee clayme audience of our prayers by the vertue of his, how should we hope to conquer sinne, Hell, and death, how should wee looke one day to be where he is, to have all enemies put under our feet, to rise againe from the dead and stand up at the Resurrection, if it were not for the union of our Lord Jesus. God and man ? And so of all other benefis. Therefore hold Union, and hold all.

Q. What is the Union of Christ ?

A. It is a consequent upon his personall union, whereby the God-head made the man-hood full of himselfe, and of all gifts and graces of the Spirit ; meete to enable him to his worke of mediation, and by name, separated him from men to be excellent, as to be the Prophet, Priest and King of his Church. That this was from the wombe, appeares by sundry texes : and many glorious effects exceeding man, as that in *Luke 2.* at twelue yeares old. Yet especially his Baptisme was the annoynting of him to the entire and immediate execution of these Offices : for therein hee did more fully receive the annoynting with the Oyle of gladnesse above his followes, as was prophecie, *Psal. 2. Esa. 42. 1. Esa. 61. 1, 2, 3. 34. 3. 34. 5.* *Priest*

3.
The Union
It is included
in the Union
as a Consequent
upon it.

Baptisme of
Christ his
chiefestunction.

Psal. 2.

Esa. 42. 1.

Esa. 61. 1, 2, 3.

34. 3. 34. 5.

Priest to satisfie and pray for, Prophet to teach, and King to rule and deliver his people. Which three offices doe mutually serve each other. So then, in a word, this holy union of Natures in Christ, did sanctifie the flesh of Christ; made it full of the graces of the God-head, yea made it pure, holy, undefiled: and secondly infused all graces into it, for the worke of a Mediator.

Q. This point of Unction is of great weight, affording much light to the next Article of the privileges: therefore expalne it a little: and first, What is the Unction of Priest-hood? and what is to be considered in it?

A. To the first part of the Question, I answer. That it is ^{Explication of} the chiefe part of the Unction of Christ; because by vertue of ^{it.} that office he performed the great worke of satisfaction: and therefore hee received from his Father the most abundant measure of the spirit, as we reade *Esay 61. verse 1, 2, 3.* To the second question, I answer. Two things are to bee considered in this Annoynting of Christ our Priest: first, the peculiaritie: se. ^{I.} Wherein it ^{What it is.} condly, the furniture of gifts. For the first. Although there ^{confisit?} were many things in the ordinary Priest-hood of Aaron which resembled Christ both in his Person and performance; for the generall: yet because, there were many things (in both respects) very different; therefore the Holy Ghost sets him forth to us by the type of Melchisedec's Priest-hood: For as &c. he was without beginning and end (in his story) so was Christ, not as Aaron, mortall, mutable, sinfull. Aaron had need to offer Sacrifices for himselfe: Aaron slew other Sacrifices of Bulls, Goates, and Lambes: Aaron sacrificed often, because he offered Creatures: Aaron had successors: Aarons Sacrifices purged the Ceremoniall conscience: Aarons Sacrifice and Priest-hood ceased. But the Lord Jesus offered only Sacrifice for others, not for himselfe: Christ offered up himselfe as a Sacrifice: Christ offered himselfe but once for all as most perfect: Christ is an eternall Priest abiding for ever; and of his Priest-hood there shall be no end: None shall abolish his Sacrifice, but it shall be as himselfe is, perpetuall to the end of the World: *Iesus Christ yesterday, and to day, and the same for ever.*

The second thing is the furniture which this Unction filled ^{The 2. Furni-} the Lord Jesus our Priest withall, and that without measure. ^{ture of it.}

For,

For, as the fulnesse of the God-head dwelt in him bodily : so all the communicable gifts and excellencies thereof dwelt in him : Eminent wisedome, righteousnesse, humility, unblameableness, holinesse, separation from sinners, and all other graces. But (as I take it) one fruit of his Unction was his peculiar fitnesse to satisfie : That holy, free consent of his to the will of his Father to doe, suffer and fulfill all righteousnesse ; I say, this absolute and unstayned obedience, to goe through all difficulties, meekely, long sufferingly, cheerefully, universally, and constantly, emptying himselfe to the death of the Crosse, was the maine effect of his Unction, and the bottome of that infinite Complacency which his Father had in him, saying, *This is my well beloved Sonne, in whom I am well pleased.*

Q. This shall serve for the first Unction of Priest-hood, because this whole second Part following shall treat only of it, and the use of it : Proceed to the other two, and first, What relation there is between the one and the other ?

Harmony of
the 3. offices
of Christ.

A. All the three offices of Christ doe conspire most sweetly together ; The Priest-hood before the other two, because else we can have no right to them. But then the prophecy and the Kingdome doe returne their ayde to the Priest-hood. First, the Prophecy teaches what the Priest-hood is, and by what order and degrees the Lord settels reconciliation and peace upon a poore sinner ; opens the Doctrine of Faith, and is the revealer of the mystery of Salvation : Then it teaches how to put on the Lord Jesus our Priest dayly, to apply him continually for forgiveness as our dayly Sacrifice, and how to live by Faith, and to be guided in our particular course and conversation according to knowledge (as in Part third, and Article third appeares.) Secondly, the Kingdome conveys the power of the Priest-hood into the soule, and effects that which the Prophecie teaches ; and then having so done, it sets up a perpetuall rule in the soule, giving it power to obey both in doing and suffering, according to the truth revealed ; susteyning and preserving the whole body of elect, in the Faith and obedience, and under the protection of the Lord Jesus, til all use of these offices shall cease, and the Kingdome shall be delivered up to the Father, that he may be all in all, after the whole worke of Mediatorship is accomplished.

Q. You say well. Open a little the second Unction of Proph-

ey, shew what it is, and what fruite wee reape by it?

A. It is that infusion of divine light into the manhood of Christ, by vertue of which he did all at once habitually receive all that knowledge and wisedome of God whereof he was possibly capable, far above all that nature. All experience, or education could attaine to; yea far above all that (not Philosophers only and wise heathens, but) whatsoever Prophets, Apostles or any creature renued, yea Angels themselves could ever comprehend. Only those mysteries excepted which finit flesh could not conceive; as the day of judgment, &c. The fulnes of light did not swallow up his understanding, but endued it with such knowledge as it could reach; yet so as (according to our Nature) he still grew in knowledge in respect of the manifestation of light, by the capacity of his yeeres.

The 2. office
of Prophecy
what.

Luc. 2. ult.

Q.What gaine we hereby, such I meane as believe?

1 Cor. 1. 30.

A. He is made unto us of the Father by vertue hereof true wisedome. Both in the purging of our corrupt minds from all blideneffe, and our judgments of all rashnesse, error, headlong conceite, and our spirits from all misleading and misguiding of us in our conversations. So that neither the delusion of Satan, nor diceplay of men, nor other errore can carry us from the truth as it is in Jesus. And againe, it infuseth into our understandings a renewed light of knowledge of things in their lively and spirituall nature, restoring the principle of light in us which we lost in Adam, as the first part of Gods Image; causing us to search and dive into the secrets of truth, which of a naturall man cannot be conceived; To discerne of things that differ, and of Gods matters especially; laying aside prejudice, false opinions, carnall reason and the love of lusts which smites out the eyes of the soule. And this gift is partly tending to make us wise to Salvation, and to judge of our estate to be good by sound evidence, and grounds of the word, of which *Paul* speakes, *2 Tim. 3. 15.* As also to direct our feete in the way of Peace, as *Luke 2. 74.* that is, to leade us from one part of life to another, so as Christ would have us walke, who therefore is called our leader, *Esay 55.3.* And thence it is that the Spirit of annoynting doth issue from the oyle that floweth from the head of Christ, whereby we have right to know all things, and need no carnall teaching; whereby we judge all, and are judged of none. Whereby we are wise unto sobriety. This Spirit *Esay 30. calls, a voyce behind us, calling and saying, This is the way,* walke

*Our gaine by
headlong it.*

Eph. 4. 12.

1 Cor. 2.

1 Cor. 2.

1 Cor. 2.

walke therein: Concerning which see more in the third Part, and second Article, of Conversation. In a word, although our occasions of life be manifold; yet by this Union we are enabled to accommodate and apply our wisedome to speciall occasions of life, as company or solitarinesse, things necessary, indifferent and expedient; or otherwise, as recreations and liberties, our Tongue when to speake and when to be silent; because it is a Fountaine whence we draw light for light. As the eye of the body being light, causeth the whole body to be light, so doth this cause the spirituall man to be.

The 3. office
the Kingdom.

Q. Let me heare you shew what the Vnction of Christ's Kingdome is.

What it is?

A. It is that influence of the God-head into the man-hood, by vertue whereof Christ Mediator is the Vice-roy of God the Father, deputed under him to governe the whole World, but especially his Church. Briefly, the end of it is, to support the Priesthood and Prophecy in their Vigor and efficacy; that he may be a Prince and Captaine of salvation to the elect, to bring them to God. *Psal. 2. Esay 42. Esay 61. Eph. 1. 18. 1 Pet. 2. Revel. 1.* God is sayd to annoynct his King, to give him the ends of the World for his possession; yea all things in Heaven and earth to be his. *Math. 22. 27.* Especially he hath set him upon mount Zion, and established him upon his Throne, and establisht him with justice and power, crowned him with glory and honour; that he might sway the Scepter of righteousness, and bring to passe all his purpose without contradiction.

Q. But except the Kingdome of Christ do appeare more glorious, then in his fleshe when he only rested in a shadow thereof, men will scarce belieue it: discover it therefore.

A. It may appeare to our fense. Kings have Dominions, Thrones and Regalities got by conquest, inheritance, or election: but Christ by all. Kings have weapons, warlike munition and Armies to support their dignity, so hath Christ both the Sword spirituall and temporall at command: as the weapons of the Word, and Ministry, ordinary administrations. *2 Cor. 12. 4.* able to subdue and cast down all high thoughts and things to himselfe: and as weake as they are in shew, yet they have conquered the World to Christ. If the King of France should cause it to be proclaimed in England, that hee commands all the English freely to turne subjects to him, how ridiculous were it? But

Christ

Christ hath subdued the consciences of men at his bare Word to himselfe.

So againe, Princes have homage done , and tribute payd them by their subiects: shew me a penny,&c. So hath Christ the bodies and soules of all , especially his Church subiect to him. All knees must bow. The very freest thoughts aretributaries to him , and nothing can prescribe against his prerogative , the very secret thoughts and i[n]ner man, the very spirit of the soule , and conscience stands to this barse.

Kings by their power protect their harmel[es]s and quiet people from the rage and wrong of their more injurious subiects. So doth Christ send out his Ministers and poore Sheepe among Wolves, Foxes, Lions and all sorts of wild beasts , to convince and condemne them by the word : now if he had not a stronger protection then man, how should his silly ones subsist, and not be torne in pieces ?

Q. Before we proceed, is there any use hereof?

A. Yes. And first we must know, that till the time appointed of manifesting this Kingdome, it seemes a poore matter to the world, as Christ riding upon an Aisse, to the Pharisies : its unseene, unregarded, more spirituall then exterrnall. As we see it foretold Psal. 2. As it was fulfilled when Herods Souldiers and Pilate, scorn'd him, whipt him, set a Crown of thornes upon his head, smote him and bid him prophecy. A sadde eclipse: and now just is it so, it appeares not till his comming in his glory at the latter times, either what he is or what we are.

Secondly, yet be admonisht, whatsoever the World doth, let us adore him , put our hands under his Feete , let us kisse the Sonne , as our King; for he is great and will at last preyaile , and become that mighty Stone which shall tumble down and beat down the great Tree (as Daniel sayth) he shall laugh his enemies to scorne , and be annoyncted upon Zion. Let us so demean our selves as towards such an one , least he wax fierce , and teare us in pieces. Least he say to us. Those who would not have mee reigne over them , bring them hither , and slay them before my face. Let not his enemy who seekes thy ruine have thee at greater bay , then thy King who dyed , and overcame death for thee? Hate them who hate him , with a deadly hatred. Do to thy uttermost yea some singular thing , to approove thy loyalnesse to him. Dye in his quarrell. Trust his eternall strength , against

World, Lust, and all the infernall crue', Satan and his instruments. Do all in his strength, and know thine own is as *Samsons* cords and withes, not worth the trusting to.

Thirdly, pray, wait, bee patient till the comming of this Kingdome : believe *Esay 26. 26.* that thy prayers shall not die. He will come and bring healing in his Wings. Each day of delay hastens his comming : And then all his proud enemies, persecutors, blasphemers of his Name, and stoppers of his Kingdome, shall be sure to pay for it and lickle the dust of his feete. Rejoyce in all thou sufferest for him; he that hath ledde captivity captive, wil redeeme thee fully, *Mica. 7.8.9.* and tread them down as myre in the streets. Do not cry a league with his enemies, fear not their feares, but sanctify the Lord in thine heart and let him be thy feare. He shall one day equal all incongruities, reconcile all differences, and pull down the Babell of hypocrites over their heads with confusion.

Q. More particularly, how doth this Kingdome of Christ affect his Prophecy?

A. By susteyning and strengthening the meanes of Salvation, that his Gospeyl, Sacraments, Sabbaths and all his Ordinances, together with the Ministry thereof, not onely in being, but also in their full effectualnesse of working in the hearts of his people, with conviction, and authority. It is no small Power to preserve these Pillars of his Throne from ruine. For, how many enemies are risen up since his ascension, openly or secretly to persecute or undermine the truth? How hath Satan bestirred himselfe by those Lyon-like Emperours in the first 300. yeares, and since by those wolvish Popes, and by heretikes and other instruments of the Divell, to raze the Scripturtes, to deface the chiefe truth of God, the divinity, the humanity, the Union, the purity of Spirituall worship, the integrity of Sacraments, the Jutification of a sinner by only Faith, the workes of the Spirit, the Resurrection of the body, and the whole power of godlinesse? To this very houre he worketh against all these. But in vaine : for this our King looketh down from his Throne and laugheth them to scorne, and destroyeth their Policies : No deluge or flood of his malice could ever prevale against these : but still they continue as a brazen Pillar, and shall survive them all, till his second comming. And not only so, but still he supports these in their Authority and ablenesse to ever-

rule

sue the consciences of men (whom no other Lord can controll) to pierce, perswade, convince, convert, or condemne, whether they believe or despise them. And to settle upon the elect all the liberties of Redemption, Adoption, Holinesse and Glory. In which respect he is called the Lord that Spirit of liberty or Prerogatives. See 1 Cor. 3. end. This for a tast may serve.

Q. And how doth he ſift the Priſt-hood by his Kingdome?

A. By ſusteyning and holding up his believing ſervants, in that estate of grace, both Faith and ſanctification in which he hath ſet them. For it is the Kingdom of Christ which giveth efficacy both to his ſatisfaction and interceſſions, for the keeping of all ſuch as are given him by the Father, in his truth and name. He enables his ſacrifice to forgive them and reconcile their perſons: his holinesſe to ſanctifie them, to change their natures, to ſubdue their iniquities, to ſet up his Kingdom in their hearts; to make them ſpirituall Kings and Priſts to God, in the mortifying of their luſts, and their living to God in the power of Faith and godlienesſe. He makes them, Eph. 1.26. to partake that exceeding mighty power of his, whereby he raised Christ from the dead. He forſakes them not, till he have brought them to ſmall perseverance: and in the meane time makes them partners of the Divine Nature, 2 Pet. 1. 2. Which is more than a Creation: Also he infuſeth into them the fellowship of his ſufferings, enabling them to endure the uttermoſt bitternesse of them, and all the circumſtances thereof, till they partake his holinesſe, and become more than conquerors.

Q. What else doth Christ as our King?

A. He ſubjecteth all his people to himſelfe by the Lawes of his Kingdome. For, he rules not by tyranny, but by Law, and hi. Kingdom Command. Although he be absolute, yet righteousness is the Scepter by which he rules. And therefore in *Essay 55.4.* he is called the commander of his people. These Lawes he ſettles upon his Church, both in respect of conuerſation, and administration. For the former, he is the Law-giver of his Church, propounding all rules for obedience to himſelfe and to others: writing them in the ſoules of his people. For the latter, he is the Lord upon whose footſtoole all inferior Lords and Magistrates doe hold and depend, both civil, in all their Lawes and Penalties to keepe men under ſubjection: and spirituall, to execute his own censures, admonitions, ſuspensions and excommunicatiōnēs:

nications : and whatsoever Lawes he hath ordayned for the governing of his Church.

Q. Dost he anything else ?
A. Yea. He is the Lord of protection also , to cover the heads of all his in the day of battell : I meane to shidle and shelter them against all enemies , ghoſtly and bodily : For he hath fought for his Kingdom valiantly , and got it as well by conquest as inheritance ; having overcome Satan, death, hell, and hayled all against us , to his Crosse, triumphing upon it over them al. He ſits at the right hand of Majestie, not ſtill and idle, but active and watchfull , to manage his Churches affayres, peace; affliction, persecutions, temptations, and offences, ſo, that none of them all, nor the gates of Hell may prevale againſt them. He will deliver his *Israel* out of all her troubles : and after long and tedious assaults by enemites, he will bring them to a *Canaan* of rest ; as (God willing) in the point of redemption ſhall appear in the next Article.

Q. Conclude all with ſhort ſeſt.

A. All that I have ſaid, is uſe of it ſelſe : and may eaſily apply it ſelſe to ſuch as it concerneth. For what an happy eſtate is it for all true believers, to be Kings, Priests, and Prophets to God through this unction of Christ ? The Beard of *Aaron*, and the skirt of his cloathing were not more fragrant with the over-flow of his oyle of Confeſcation : then the Persons and ſoules of the elect are precious and savory, and accepted of God in the Unction of Christ. Whither then ſhall we goe when we want Wifedome, righteousneſſe, ſanctification, or redēption, ſave to this Fountaine which is made to us of the Father to convey them unto us ? But (to hold my ſelſe close to my ſcope.) how ſhould this point teach us to acknowledge Christ as an eminent Mediator, or, as having a calling from God, according to thofe three ſorts of persons whom he reſembled all in one by his Unction ! How questionleſſe ſhould all the Aſts. and ſufferings which he performed, become in our perſuasion ? The Lord hath made him whatſoever his Churche needs, to the end that together with our Union with him we might partake his Unction, and be ſo furniſht with his graces (according to our capacity) that in nothing we might be wanting, for ſubſtance and ſoundneſſe of the ſame. Above all uſes, this one I eſpecially ayne at. That the loſen ſoule come to the throne of mer-

His protection.

admits of well
the beginning

Pſal. 25. ult.

Uſe of the ſeſt
offices and the
Unction.

Pſal. 133.

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ey,

Article. 2. The Active Obedience of Christ.

53

ty, for ease and pardon, as being confident thereof, from this well-spring of Union? How can that satisfaction want fulnesse which proceeded from this Anointing, and for whom doth it serve but the soule that needs it?

Q. Proceed to the fourth, the former part, so w^t is, the merit.

A. This is yet more excellency than the former. 3. The fourth then I say, is *Active obedience* of Christ. "I doe not separate the active from the Passive", as if either alone could satisfy, or as if I ascribed the effects of either to the one without the other; but yet distinctly I speake of both for the use of each of them to the soule: Marke then what I have noted. The Lord Jesus became particular for us: not only by bearing our punishment, but by the transfaring upon himselfe the seal imputation of our guilt; without the least measure of inherent guilt. This latter would have disabled his person, (for he must be separated from sinners,) yet the want of the former would have made his merit none of ours, and his death unjustly inflicted. Therefore he was made ^{some} originall and ^{actual} : All the sins of the elect were charged upon him; that he by his perfect obedience might discharge them, and bring in a settle upon us perfect righteousness. And as the misery of man stands in both sin (and guilt and staine,) as well as in curse, so must our misery performe righteousness as well as bear the curse. Now this righteousness of Christ is both his Naturall and his actuall, opposite to this natural and actuall unrighteousness of Adam. I say, both the purity of his humane nature, infused by Union, and also the obedience to the whole Morall Law to the uttermost extent thereof. And this is as true a part of the materiall cause of our justification, as the other of the Passive, though not to be disoyned.

Q. Whereof doth this Article of obedience consist?

A. Of the whole conversation of our Lord Jesus his life and death; but more specially of his latter part, from his Baptisme to his death: In both which (more or lesse) hee performed the worke of his Father, and fulfilled all, both general and personall righteousness. His whole conversation toward God and man was holy: towards God, frequent in his Temple, worshipping, submitting himselfe to both Circumcision and baptism; eating the Sacrement of his own body; oft in fasting, (yea whole nights) and prayer to God: most holy in his family government, most frequent in doing good.

The fourth.
The Merit of
Active obedi-
ence.

Heb. 7. 26.

22. Jesus of Nazareth, a man approved by God in many signes and wonders, &c. Preaching from City to City, yea praying for his enemies : so meeke, that he sets forth himselfe as an example, Matth. 11. 29. 30. he would not breake a bruised reed, nor quench the smoaking flaxe, Esay 42. 2, 3. He would not lift up his voyce, but as the sheepe which is dumb before the shearer, so opened hee not his mouth. In the judgment of the worst, he did all things well : He grew in grace and favour with God and men, as he grew in stature ; his meditations were heavenly, his words gracious, even to admiration, Luke 4. The workes of mercy and compassion to the miserable, were infinite, towards all he was harmelesse, unblameable, confuting them who would gainsay, and stopping their mouths. In his out-side of carriage ver-y humble, riding upon an Ass, farre from worldly pompe, and poore without a pillar to leane his Head, yet very content ; ne-ver ate meat but gave thanks : so good to the poore, that he taught his Disciples, It is better to give than to receive : con siderable of the Sabbath : obedience to parents, content to stoops to a meane trade, in likelihood to live upon ; very kind to his friends living and dying : so lowly, that he taught his Disciples to be so, by washing and wiping their feete ; and so of all the rest.

But especially for the manner, measure, end, and ground of all he did, most sincere and entire : adding thereto, perfusion both of parts and degrees, so that there was nothing amiss, he was a *righteous Servant*, no sinne found in him ; and so at his death, John 17. he professeth he had done all the worke of his Father : and till he had fulfilled all the Law, (for which he came, Matth. 5. 17.) he could by no means be disswaded, but called him deuell, who sought it : yea, and to the death and in the death of the Cross he was most obedient. Phil. 2. 5. 6. (for his Active and Passive obedience were mixt inseparably :) but above all, in this was his excellency, that being both glory and holinesse, he was not onely content to empty himselfe into shame, but even into the aspersion of sin, that he might by obediencie make a full expiation for it. In a word, Such an high Priest he was, as, not only for his Nature, but for his practise was undefiled and separate from sinnes. And all these he was not for himselfe, but for others, that nothing might be wanting to a full satisfaction : and that they who believe in him might

fetch

John 17.

March 5. 17.

Phil. 2. 5. 6.

fetch from each part of his life, and obedience, comfort and stay in the infirmity of their youth, age, crosses, derties, worship of God, graces, and in the wants of all their services, both ordinary and private, or publique and extraordinary.

Q. I would have you open this point more fully. A. I will endeavour it. Consider then:

the Active ob-
edience.

First, Christ being under the Law, and becomming a servant unto it, was not for himselfe; but for us: except then his obedience be for our sakes, it serves for nothing. Secondly, if our Lord Jesus had suffered for us upon the Croffe, without any obedience to the Law, he might have beene a harmlesse an high Priest, by the purity of his nature, as by obeying, so that if there be no other use of his obedience, than this, to qualifie the person of the Obeyer, it had beene superfluous. Thirdly, some part of his actuall obedience was a direct part of his mediation, as his prayer, *John 17*. Why not all the rest as well? Fourthly, let it be supposed true, (which yet is not to be granted) that where sinne is pardoned by remoual of curse, there of necessity, righteousness and life is restored: yet we must know that Christ restores not his elect, to the meere righteousness and life that *Adam* had, but to therighteousness which is of Faith, and unchangeable, and to a life in the presence of God, not of Paradise: therefore it requires a price of a suitable righteousness in Christ, more than a mere surety was bound to. But as I said, the former is doubtfull: although each defect of righteousness is a degree of sinne: yet there is more in the staine or pollution of sinne, than in the defect of righteousness. When a Traitor is pardoned, though he be in a possibility of restoring to favour and dignities by his Prince, yet they are two things, and are oft severed: and if both concurre, the benefit is double. And Fifthly, where it is objected, that if totall imputation of this righteousness be granted, there were no use of the passion: I answer, its false: for we are to be considered as liable to the curse of death, for that which is already past: *When thou eatest, thou shalt dye.*

Q. Well, I am satisfied, proceede to the fifth Branch, the Passive Obedience: what is that?

A. The whole Humiliation of the Lord Jesus: both in the abasement and sufferings of his whole life, through the which he was as one smitten of God and humbled, yea a man of sorrows:

D d 4

The fifth.
The Passive
Obedience.

and

and especially that one maine suffering upon the Crosse, whereby he emptied himself most thoroughly, and yeilded himself in sacrifice most freely to the wrath of his Father by his death: in the one bearing the incomprehensible weight of his Fathers justice: in the other the exhaustion of his life, bloud, and separation of his soule from body: That thereby sinne with all her penalties, inward, outward, and eternall, with that power which the Law and all enemies, hell and death, had thereby over us, might be abolished, ruffice appeased, and righteousness and life obtained. Rom. 3. 25. Heb. 9. 13. 24. 1. Psa. 1. 19.

Q. You keape up much matter together: divide this answer and unfold it.
A. This Paffive Obedience will appeare, by diſtinguishing it into the preparation, and the paffion it ſelfe.

Q. And wherein ſtood the Preparation?
A. It partly stood in the condition he undertooke, partly the antecedent sufferings of his life. For the first, it was a willing putting of his neck into the collar of subjection, forgetting (yea emptying himſelfe of) his glory so farre, as being Lord of all, to become in the fashion of a servant, chiefly to his Father, also to men, yea the basſest of his ſlaves upon earth, both for us, and our ſalvation, in which respect he refuſed no earmeſs, but despiled all shame. Phi. 2. 4. 5. 6. Heb. 12. 2. 3.

Secondly, having ſubjected himſelfe to be a meete object of ſuffering and ſorrow, he became indeed a man of ſorrows through his life, inuring himſelfe betime to the yoke which he yeilded to; as to be borne of meane parentage, to fall to handylabour for his living, to lye in a cratch as unworthy or unable to hire roome in the Inne; to be persecuted and fly into Egypt even at a month old, to undergoe the reproach of the tongue, being called Demouſack, Winebibber, Deceiver, enemy to Caſar, Traitor, friend of Publcanes; to be the object of temptation, to the vileſt and basſest creature the Devil himſelfe; to truſch in ſoule and body under the ſentence of wrath, ready to leafe upon him not only at the instant, but long before, which dryed up his moſture as a Withered branch, and made him be thought fifty years old, (or upon) being little above thirty: loſing all his beauty, and being as a man ever under ſtockes, afflieted and humbled: carrying our common penalties (not perſonall of this or that diſease) of hunger, thirt, faintnesse, wearinesſe, harborlesſe, and po-

John 1. 7.

Heb. 12. 3. 4.

Wherein it
ſtands, in two,

1. Preparation
in 2. things
2. Subjection,
of a ſervant.

3. The ſor-
rowes of his
life.

Heb. 2. 5. 7.

veray, &c. about him. To have the influence of his deity alway (in a manner) restrained, so that he appeared not to be that he was to his dearest friends. And therefore he concealed his glory, further than it made for the discharge of his Office of Mediator as a Prophet or a King, (for when he stept out of his basenesse. See *Marc 1:12. Luke 4:32.*)

Q. And what may be said touching the Paffion, is selfe?

A. Somewhat touching the parcels of it : yet somewhat also touching the necessity of moderation.

For the parts, first he endured the forsaking of his dearest Disciples; to be taken by his own servant *Iudas*, by his owne speciall Officers, and at the hands of his own deputies, to suffer most intolerable indignities, to be accused, arraygued, tried, and sentenced, as the vilest malefactor, and that at the Gaole delivery of felons and murtherers.

After that (besides their barbarous spitting upon, buffetting, mocking with a Robe Crowne of Thornes, and reedien Scepter,) to be put to that shamefull, accursed death of the Grosse; a death for such as not only men compted villains, but God himselfe in a fort held accursed.

To which adde the greatest of all, both in the Garden and upon the Croffe, that most bitter Cup of wrath, whiche he dranke from the Hand of his Father, which made him in an agony of Spaire, to sweat drops of bloud ; to pray, that the Cup might passe from him (from feare of drinking it) and to cry out, *My God, my God, why hast thou forsaken mee?* And so in that sleepē anguish of his Spirit to give up the Ghost: all the devils in Hell banding themselves in that heurē of darknesse, to pull him from his stedfast confidence.

Q. What meane you by the moderation of it?

A. That in all this abasement, yet that measure was imposed and no more, which suited to the dignity of the person suffering, and to such a one as in suffering, merited, and could not be overcome by suffering. Hee was it, that he had intermissions of his agony and feares : so that he could go to and fro to his Disciples, to admonish them ; was, upholdeyn in his fenses, understanding, memory, affections, in the midst of his dolours : shewed his power and God-head even then in the consternation of his enemies, conversion of the thief : his love and providence of his Mother and Disciple : received comfort by the Angels, in the want of self-support :

The 2. part
the Paffion is
selfe.

The parts

2.

3.

Moderation
of the Paffion
in what ?

support: was dispensed with, as touching the measure of torments, not being capable of those which reprobates in hell suffer because they can never satisfie: the Duration, the disorder and disquietment of these Hells terrors, being accidentall to his Passion, and to dying the death only the infinit displeasure of God, and true separation of soule and body, which were essentiaſſ, he endurēd. So also it was impossible the grave ſhould hold him, Act. 2. 24. Yea, and the period of three daies and nights, of 72. hours were abridged to 40.

Act. 2. 14.

Heb. 9. 28.

Col. 2. 14.

Ephel. 2. 15.

Heb. 10. 26.

Heb. 9. 16. 17.

Col. 2. 14.

Ephel. 2. 15.

Heb. 10. 26.

Heb. 10. 26.</div

of both these in due order : and first tell me, why put you them together ?
 A. For the latter I answer, because this price is like the price
 of a Diamond payd for ten Malefactors, which is neither all payd
 for any one, nor any severall part thereof for one, and another for
 another : but generally the whole for them all , and each sharing
 in the whole. Therfore looke what is said distinctly of the benefit
 of this merit,must issue from both Active and Passive joynly.

Q. What use is to be made hereof ?

A. First, the doctrine hereof may afford us a sweet medita-
 tion (which as there are few ancient or godly writers but have
 obserued , so it is pity we should neglect) vix. The excellency
 of the grace of the Gospell, purchased by this Satisfaction, which
 will appeare by a comparision of the worke of Creation , with
 this of Redemption . The former I grant was a solemne worke,
 when the Eternall Word made (of earth) the body of Adam , inspi-
 ring it with the breath of God , not onely to be a living Cre-
 ature, but to beare the Image of God in holinesse . And the truth
 is , Moses describes even this worke more solemnely , than the
 Creation of any of the other , to shew the eminency thereof above
 thein . But when the same eternall Word creates man the second
 time , Lo , n't a breath , not a few words will serve : himselfe rather
 must be made a worme , and no man ; God himselfe must empty him-
 selfe of his fultnes & glory : his love , his teares , his miracles , his pray-
 ers , the basenesse of his condition will not all serve the turne : no o-
 ther price will be accepted for this , save both the actuall fulfilling
 of all righteousness , and the shedding (not of drops or drances of
 other bloud) but the dast heart and like bloud that was in his holy
 body , the bloud of the Son of God . Here was a worke indeed of
 some difficulty : / at which not only the deepest conceit of mortall
 man , but even the Angels themselves may stand and wonder and
 vanish . Oh ! that the view of this might ravish our soules with the
 worth of grace , to say , *The least dramme of grace is more worth than
 the whole worke of Nature !* who is carried by this mediation above
 whatsoever this world is in respect of the new Creature to compre-
 the whole Creation as vanity ! David , P'al. 8. admireth man in
 that first workmanship of his , as above all others in the world :
 what then may be sayd of man rentred and restored to a second
 Image of God ? if the breath of Creation were such a thing , what is
 Regeneration , that cost not a breath ; but so great a workmanship
 of this Active and Passive satisfaction ?

Vies of both
parts of the
Merit.

Secondly,

Use 2.

Secondly, let us abhorre the conceite of such Sectaries, as imagine that there was no necessity at all of any such price paying to Justice; nor any barre in Gods Justice at all: why he might not have shewed mercy to sinners, without any such satisfaction made at all. Its an horrible derogation to the Scriptures, and to the Wisedome of God: and favoreth of a prophanes audacious spirit, making sinne and grace of small esteem.

Rather let it present to us the hideous nature of sin and justice. Salomon bids us behold the drunkard in his redness of colour, bluenesse of wounds, that we might loathe his sin. But rather behold it in this glasse of the Lord Jesus his satisfaction. *Esay 63.2.* Who is he that cometh from Bozra, with his red garments? I have trod the wine-press of the wrath of the Lizard, etc. If the glasse of the Law have not done it, let this do it; yea behold the sins which we count most veniall in this object of Justice. Not the pettiest oath; or least of our vaine words could be payd for, with the price of a lesser thing than the bloud of Christ; Justice would admit of no other. And the Father spared not his only Sonne in this point; but would have him drinke the dregs of his wrath. What shall become of such wretches then as despise this price? How shall they struggle with this infinite wrath of God, which the Lord Jesus had bin crufieth under as unsupportable, if his God-head had not held him up? Now while sin is in her element, its counted as light as feathers; but being under the weight of Justice, and the fence of wrath, it will prove intollerable. Let us count it so now, whilsts we may get it shrowded under the Lord Jesus: let us sweat water and bloud, and scalc that sinnes which caused those outcries, *My God my God, why hast thou forsaken me?* Not to become Mediators to our selves, but to drive us to him that overcame this anguish, and was heard, in that he feared.

If sin in our selves will not break our hearts, let it break them in the view of Christ broken by them: let us, *Zach. 12. 10.* see him whom we late pierced, and mourne. Not as Papists who whip their bodyes, and cry out of them that betrayed, accused, scourged and crowned Christ, and crucified him: but as those who were the Actors of this Tragedy our selves: that (if by any meanes) our hearts may be pricked as theirs, who heard Peter urge the killing of the Lord of Life. Oh, unspeakable love, to be willing to be pierced for murtherers, that they might escape! To say, Oh, Father, here is the surety, lay no debt or punishment

Heb. 5.

Acts 2. 38.

ment upon these debtors ! I have taken all upon me , if thou wilt needs have the uttermost , powre out thy wrath upon him that can satisfy , not upon them that cannot : Try whether there be any drop of mourning in thee , by this due sight of sinne and justice , and say , Oh , Lord , if I were left to be my own satisfier , if thou shouldest have sayd to C H R I S T , as once to Moses , *Them that sinne against mee , I will punish , of thee I will require nothing* , Oh , how terrible had our condition been ?

Fifthly , let this doctrine confute . First , all Sectaries , who that *Use 5.* they might be singular (to say no more) teach heere of late , a- Branch. 1. mong us , that Christ had no guilt of sinne cast upon him by justice , for then he could have been no satisfier (confounding sinne imputed and sin inherent) that Christ suffered nothing in his soule , from Gods Wrath , sealing upon him ; nor yet in either body or mind , but that which man could inflict by either paine or discontent . But God keepe them , that are the bro-
chers of such stiffe , from such a satisfaction as this in the day of their distresse . And whereas they adde , Gods justice ac-
cepted this for an equal price of sinne : I answer , who hath taught them to dreame of an acceptance , of that which is not equivalent to Justice ? Might they not aswell overthrow any ne-
cessity of a satisfying Justice , as teach Justice to accept that which is not Justice ? Is it not well for us , that the Lord will accompt a truely just satisfaction of a surety to answer out debt , (which was more than he ought us) but we must goe about to corrupt the price it selfe , and dreame of an imputing of equal satisfaction to an unequal price ? Let us abhorre such no-
velties , and know if Christ suffered no more than the malice of man , there remaineth a necessity of a second suffering for us , from justice . Let us beware , while we goe about to mince and lessen the sufferings of Christ , least we destroy the truth of a Mediator , and bereave the soule of that which should uphold her , in her conflict with Justice . Not to speake of unsavory dalliance with those Texts , which are brought to confute them , *Esay 53. 2 Cor. 5. 21.* and others . For instance , When we urge that text *Esay 63. 1.* they elude it thus : That it speakes of the Lord Jesus his crushing the enemies of his Church : as if it were not familiar to the Holy Ghost to expresse both Acts , I meane of satisfaction and conquest , in one familiar phrase , meet

meete to expresse : As here. To tredre the wine-presse, may be referred either Actively to destroy all Rebels, or passively, to satisfie for the elect, by treading out all wrath ? So ; when we presse our Saviours bloudy sweat, paine of soule to the death, complaint of being forsaken of God : and so, of his being heard by his Father in that he feared , and cryed out with strong cryes to him that could help him, &c. They answer, All this must be understood of that barbarous usage which Pilate and the Iewes shewed towards him : which is infinitely to the dis-honor of him whom they pretend to honour, in making him more to take on for mans cruelty, than poore Martyres, linsfull men have done. But the truth is, God is not honoured by such curions distinctions, which neither any of the Fathers, nor late writers (one or other, except such as are taxed for Novelty) have ever dreamt of. But we may easily judge from whence such errors grow : if they were truthes, Satan and his instruments would more stirre against them : But they are quiet, using such trickes, as meanes to cover their own Projects, not caring how many of them are broached. And verily I doe not so much impute such Novelties to the Authors thereof, as to the just Hand of God, punishing the people for contempt of their grounds.

Branch 2.

Secondly, Let it teach us to abhorre the opinion of those Luthers, who teach that our Justification stands in the so applying of Christ's righteousness to a sinner, that he may plead it from the Tenor of the Law; *Doe this and live.* Meaning that we must be possessed with the very selfe-same righteousness wherewith Christ obeyed and suffered. And this they imagine to be the matter of our justification, and that else God cannot in Justice acquite us. They say, The elect doe sustaine one person with Christ, in all his acts and sufferings, and they are all made theirs : But thus they make Christ serve to no other ends, but to make us become our own Mediator, and to destroy his own. The error of this conceit arose from a confounding of the valour of worth of this righteousness, with the substance of righteousness it selfe. For although we cannot be justified without imputation of the fulnesse of the merit, yet we are not capable of that which merited, except we will become infinite.

Branch 3.

Thirdly, it confutes those Sectaries, who affirme that God seeth

feeth no sin in any of his, if he have once imputed Christ's righteousness to them. This error arises from not distinguishing these two, imputation of perfect righteousness and perfect imputing or accepting of imputed righteousness. No man is justified without the former : but our Faith fayling in the acceptance, must needs be looked upon by God. I confess he sees no sinne, but he pardons it to his in Christ, upon Faith and repentance ; but he punishes it for their good in mercy. Againe, what if we grant God sees no sinne in them in respect of their justification ? Is therefore their Sanctification perfect ? Why then did Davids adultery displease the Lord ? Or why doe we pray, *Forgive us our debts* ? or why saith our Saviour, *Say when all is done, yee are unprofitable* ?

Fourthly, it confutes all such as cut off the Active obedience of Christ, from the satisfaction, as they cut the garments of Davids servants by the middle. I blame them not now as Papists, for denying Christ to be our price, but for their curious dividing of one member of it, from another. It may be granted them, that the Passive is the more immediate consummation of the satisfaction : but to exclude the Active, is most audacious. They say, Christ was bound to the obeying of the Law. as a man made under it. I answer, Yea, but except he had bin so made purposely for us, he needed never to be so at all : therefore his willing being so, made the merit the greater : and although being a man, he must obey ; yet seeing his being a man, was that he might obey for us, it must be of greater desart. Againe, as the Passive is the nearer merit, in respect of the estate, in which we stood accursed ; So the Active is as essentiaill in respect of recovering that Image of righteousness, which makes us like God, and in which we were created. Neither was it Hell could have hurt us without sin. Besides (to say truth) if Adam after his sin had not bin accursed, yet in sinning only he had bin miserable. It is therefore as essentiaill to Justification, that he be made just as rid of guilt, and brought to Heaven as rid of Hell. But of this before.

Object.
Answer.

Q. Be there any other uses besides confutation ?

A. Yea. Sixthly, to teach all Gods people to abhorre the slavery of hypocrites, who if they could shun Hell, would never care for righteousness. Gods People, although they could sin unseene and unpunished, yet would loathe it. They take as deepe thought for God

^{2 Sam. 14. 30.} God as for their own wel-fare. When Absalon was pardoned, yet he sets Iona's Corne on fire, because he might not be admitted to the Kings presence chusing rather to dye, than to hang in such suspense. And shall a believer rest in his pardon more than in the righteousness of God, which may make them *deceyded and beloved?* No, the livery they weare is *The Lord our righteousnesse.* Oh till I be restored to my dignities, to stand before the Lord, to please him, to feele his Spirit of peace, joy and righteousness, and my conscience purged to serve God in holinesse, I can feele no comfort.

Use 7.

Againe, let it raise the price of the Lord Jesus his love in the hearts of all his children. Should he that was glory, and holiness, be content, not only to become a Worme, base and vile to his enemies, but to lose the repute of holiness and become sinne, rather than sinne should not become righteousness and glory? How great is this love then? and how deare should he be for taking of our imputed sinne and blemish upon him? The more cost, the more love.

Use 8.

Eightly, (to touch his Passion a little) how should it teach us to abhorre all enemies of the Cross, Atheists, Papists, Jewes, and Pagans, (to whom it is either a stumbling block or foolishnesse) yea all such as hold upon a Christ in profession, but are farre from an humbled suffering and crucified Christ, carrying themselves, rather so in their haire, fashions and oathes, the loftinesse of their stomackes, as if their Christ were rather some great Epicure, Libertine, or Champion of the world? not only in the twelve dayes, but all the yeare long?

Use 9.

Ninthly, if this death of the Lord Jesus be our satisfaction, and the freedome from sin and curse, our pardon, peace, and Heaven, where is the dwelling of our hearts upon it, the delight of our soules in it? Commonly we will weare our choise Jewell nearest our heart; and why is this Jewell which cost the bloud of the Son of God so far off it? Surely except this be our soules crowne more than the crowne of the aged are their children, or the Ministers crowne his people, or the husbands his deere wife, (not to speake of gold, pleasures, or outward wel-fare) how can it be well with us? If the perfection of love be joy, and the perfecter the object is, the greater the love: How is it, that each base shaddow of joy can affect us; when this can not?

^{1 Cor. 15. 19.} If our hope were heare only in Christ, of all others wee were most

most miserable. Nothing heere can keepe thee from misery ; what is then thy happinesse ? This satisfaction only. Let it be all in all to thee, the seasoning of thy blessings, supply of all wants : if thou wert left as an Owle in the Desart , if no Calfe were left in the stall , yet let God be thy Salvation. Let thy life be bound up in it, as Jacobs in Benjamin.

Use 10.

Tenthly, and especially, let the chiefe stremme of this points use, bee this : First, To all Ministers to teach it, and the people to apply it to themselves in all their feares , yea the greatest agony , yea death it selfe , whatsoever thou forgoest , hold this. For Ministers , let them remember their office (as hee to Ar- Col. 3, ende chippus) and fulfill it. Paul presseth it : compare 2 Cor. 5, 21. with 2 Cor. 5, 21. 20. *Him that knew no sinne hee made sinne, that wee might bee his rightheousnesse.* And what of this ? *Wee being Embassadors of God, as if Christ by us did entreat you,* so we urge , Be reconciled to God. Be no Idols, none Preachers, be no Preachers of any thing before this : Preach not with a veile as Moses : stand with open face, and hold this mirror to poore sinners, that they may behold *The Lord their rightheousnesse.* If the worth of a soule were knowne by us, and the blood of soules prized and pitied, then the preaching and declaring of this rightheousnesse, Job 33. would be the scope of oþre labours. We are Ministers of the Law, but not only so ; but also serving the Ministry of reconciliation. Let us mainely looke to this, to save our selves, and them that heare us ; if we have wrought the use of the last Article , of the former part upon them, learne the skill of this second, and linne not with God, till he lay to us, Deliver him, I have received a ransom. If we could find this veine, and the treasure hid in this field, all our work would be as Jacobs seaven yeares , for the love of Rachel, sweets and easie.

Job.33: 24.
Matt.13, 44.
Gen.39, 20.

And for people also : Consider yee who have truly felt that Serpent of the Law , sting yee mortally in the other part ; come, apply the remedy in this : looke upon this brasen Serpent and live, and first I say, feele the strength ; Secondly , take hold of it , and make peace for the former ; know , without a promise from God, there is no peace unto you : and promise there can be none without this satisfaction. This is the strength of an offer and a promise : its else (as he spake of the Serpent) Nehu- bstan, and a piece of brasse. As *sinne is the strength of the Law,* so is this price of the blood of Christ, the strength of the pro-

Note well the
Merit is 1. suffi-
cient strength.

2 Cor. 1. 10.

mise. Thou hast to deal with the Father in the point of iustifying thee : ponder well then this strength , as thou wouldest the weight of gold in the ballance. If thou canst feele this strength so farre as to say, *Esay 27, 4.* or to heare the Lord say, *Anger is not in me, I am appeased,* thou beginst well. Anger abides in God, without this price , and thou art but as the bush and dry stubble before it. Be assured then , that no promise speakes to thy soule , and to thy heart, except it have this strength of Christ, in whom each one is *yea and Amen.* Looke upon a promise if thou need it , as its furnished with this : for hence comes all wrath to be turned to love : and this will make God willing to offer, and faithfull to performe, else not. That bottomlesse depth of mercy in thy Judge and enemy, can not be gaged without this bucket : by this, thou mayst reach it.

³ Only it is
the strength
of the soule.

Micah 6.

1 Pet. 1.

Math. 25. 6.
Esay 63.

Vse 12.

Job 9.15.
1 Pet. 3. 19.

Againe, as this is sufficient strength , so it is that only , which can redeeme thee. Let that Mountebanke of Rome who would bring thee to the treasure of Saints merits , be odious to thee : Say thus ; *Mich. 6. What shall I give the Lord for the sinnes of my soule ? My Gold or Pearles, Oyle or Wine, or the first borne of my body ?* No, he hath shewed me the only way , to be his righteousnesse. He redeemed us (saith Peter) not with Pearles , but with the pretious blood of his Limbe. Wilt thou goe to the holy ones in Earth ? Alas , they were as vyle as thou but for this , and they have no more of it than will serve their turnes. Wilt thou goe to Heaven to Saints and Angels ? Alas, *Esay 63. Abraham knowes thee not.* What then ? wilt thou goe to thy duties, performances, grace? Alas, they had no bloud of expiation in them ; all these will say , Satisfaction is not in us. Where then ? Surely here only.

Twelfthly, If so, abandon all, and cling to this only. Take hold of this sufficient and only sufficient strength , as the Prophet bids thee. Carry it with thee to thy Judge , and make supplication to him in this strength . Peter calleth it *the answer of a conscience, good in the Resurrection of Christ.* What ever enemy pursue thee at the heeles , this is thy refuge : that here thou mightest have strong consolation in all feares , against all enenies. Fearest thou the sinnes of youth, or age ? The Lord Jesus was conceived in the wombe, that the infant(elect) which never saw light, might be saved by him : youth notwithstanding her disobedience , age for

Application of
the merit to all
occasions and
conditions.

tor all her rebellion, might be forgiven. Doe thy mortall sinnes, of murther, stealth, uncleannessse, swearing distresse thee ? This Lord Jesus fulfilled all righteousnesse for thee. Doe thy spirituall wickednesse oppresse thee, and the penalties of them : an unbelieving lecture, hard-heart by the contempt of the Gospell ? The Lord Jesus suffered the powring out of his bloud, to breake the heart of those that pierced him upon the Croffe. Art thou poore ? Thy Satisfier was so. Rich ? Hee was the Lord of all. Are thy sinnes great ? He dyed for Noabs drunkennesse, Lors incest, Davids adulterie, Small ? Loe , even thy least vaine word , cost him his life-bloud. But perhaps not some sinnes, but sinnes it selfe and the body of death troubles thee : *He was made sinne that knew none.* Oh then, whatsover sinne can say, yet goe on to the i throne of grace , as Heb. 4. 16. and looke to finde mercy in time of neede. Doth the devill, the gates of Hell , conscience, or the Justice of God threaten thee ? They cannot, save for sinne: if they doe, thy conscience hath her answer to God against all. And so plead this thy pardon to the Lord. Say thus, Oh Father, even thou cuttest off thy plea in giving this price, in accepting it, in offing of it to me, I (Lord) am heere before thee, pinched and damned by my sinne : if thou doe not, reckon it unto me. Oh Lord, I put this blessed price between me and wrath : Lord have no power to deny it me. Even I, if I were left with an orphans estate, could not keepe it from him : Lord, I am fatherlesse , my orphans stock is in thy keeping : thou tookest it, to bestow it. Lord, let my soule have strong consolation in her seeking refuge to thee, because this price warranteth me. If a debtor be in prison, and be bid to come forth, he will answer, I am heere for debt, I cannot : but if urged, he will lay hold upon this Strength, Surely some Surety hath payd my debt : and then his heart answers, I will come out. Oh ! So let this strength be layd hold on by thee, if thou looke for deliverance, In the end of this second part, I shall adde somewhat touching Faith. Meane time let this be as the river leading to the Sea. And this much of the merit of obedience.

Q. What is the sixth branch of this Article, and wherein stands it ? The sixth w-

A. The conquest of Christ. For notwithstanding all this spring. The satisfaction of Christ thus performed : yet , if it had been conquest possible for any enemy , to have prevented him of the effect of it, that he could not have overcome all enemies, and death it. What it is? and the ground of it.

be : for he rose againe from the dead, and gave a full being to the merit of his satisfaction. Conceive the point in three estates of Christ, briefly. First, Before ; Secondly, At. Thirdly, After his death.

1. In the first respect, though the Lord Jesus his flesh was not exempt from mortality and infirmity, but subject to all through our sinne : yet even under all these through his whole life, he conquered in suffering : for he endured no more than him pleased : before the time of his death, no enemy had power over him, to surprise him by any casualty, by any other death, or at any other season than himselfe would. In *Luke 4.* we reade, that his own Citizens, *Led him up to the brow of the Hill to have broke his necke.* Oft were Officers sent to take him : stones cast at him : upon the Sea he was subject to the violence of the Waves : none of these had power to fasten upon him, hee went through the midst of them, and through a thousand deaths, without hurt. It was prophecied of him, *The fire should not burne him, nor maters devour him : till his houre was come to suffer that Death,* and onely that which God had layd out for him, and then nothing could hinder.

2. Secondly, at death, although as our mediator he must needs drinke that Cup, which his Father gave him ; yet he was a conqueror even then too, and above any enemy. *Iudas, the Priests and Pilate could do no more, than himselfe was willing to yeeld to his Father in.* *No man takes away my life from mee, I lay it downe my selfe.* Hee yeeked to those that tooke him, even when he had cast them to the ground as a conqueror. And therefore by the Union of his God-head, even in that houre and power of darkenesse, when his life was taken from him, and they looked to have had all their will on him: all the infernall powers assaulting him at once, by reason of the withdrawing of his Divine Nature, and the wrath of God, yet, even then he gave them the greatest foyle of all, and in daies overcame him who had the power of it, and all his instruments ; made his Crosse, his Triophee, and his Chariot of Triumph over them all : like *Samson* who more hurt his enemies at death, than all his life.

3. So thirdly, after death. when they had got his dead Body into the grave, thinking that the sealing of the stone could have made him theirs, never to rise any more : *Loe, by his power*

he kept his union still, and after his forty houres sleepe was over, he resumed his body and soule againe, and gave them another blow worse than all : rose againe , conquered their malice ; never more to be conquered, *to die no more* : All the enemies in hell , and upon earth ; his triumph being begun, he was out of their reach. See for all, *Act. 2. 24. Rom. 1. 3.*

*Act. 2. 24.
Eph. 1. end.
Phil. 2. 5, 6, 7.*

Q. What use make you hereof ?

A. It is a nice Schoole point, whether Christ by all his doings and sufferings, did merit any thing for himselfe : Some- what like to that other question , Whether Christ as a man were subject to the Law ? The answere which they make is, That Christ merited onely one thing for himselfe, That is, exaltation : of which I cease heere to speake much : not doubting but that bare Union with the God-head did necessarilie procure that, without satisfaction. Yet to yeeld some- what to the words of Paul , *Phil. 2. 5. 6. Wherefore GOD exalted him on high, and gave him a Name above all Names, &c.* Yet doubtlesse both his obligation to the Law, and his whole conquest was especially for his Church , and for her sake hee both merited and conquered. Many things might con- sequently befall the Lord Jesus as Mediator : but the maine and first respect which hee had was our Salvation and bene- fit.

First, therefore the maine use (which is also the scope of this sixth Branch) is, the assurance which the poore soule under a con- dition of grace, may take to it selfe in pleading her part in this satisfaction. For, what gave a being and life to this suffering of Christ ? Surely his conquest. If any enemy could have held him under chaines from his victorious Resurrection, all his satisfac- tion had bin frustrate. But that could not be. *It was impossible, as we see Act. 2. 24. that death should hold him.* Now then by his con- quest, how lively, renowned, powerfull a merit gave hee to all his sufferings ? Hee sent his Church into assured possession of all his merits. Oh, as the author. to *Heb. 10. 22.* saith, *Let us come with Heb. 10. 22. this assurance of Faith to the throne of grace, saying, Lord, give thy poore needing servant, the fruit of my Lord Jesus his obe- dience, the power of his Conquest, the full efficacy of his re- demption : That as he *Rom. 1. 3. Eph. 1. 21.* by his God-head de- clared himselfe a Conquerer, and assured the truth of his me- rit and death, yea consummated it, (although he sayd upon the*

Mat. 26.

Crosse, All was finished) so my soule may take hold of this strength, and claime the life and power of this satisfaction, with fuller assurance. Oh, let us not want the strength of this persuasion, but preesse it and say, Lord, I come to thee in the merit of a Christ not dead but alive, a Conqueror that made good to mee all his sufferings by his victory, and gave all his enemies a deadly blow, when they looked to have overthrowne him. Let this be the first use cleare this as the maine, to drinke at this cisterne, this well of Salvation, as the former, and then the other Comfortable Uses will follow of themselves.

Q. What other follow hereupon?

Wk 2.

Sundry consola-

tions.

A. Sundry consolations to a believing soule, touching the Assurance of Faith and Perseverance, Victory in combats and all afflictions. The Lord Jesus hath the Key of Death in his Hand, and will make his, more than Conquerours in all: nothing shall separeate, Rom. 8. ult. any of his from him. Touching Faith, how many are the feares that a poore soule hath; that shee shall never bee able to believe? Within her selfe what weakenesse, forgetfulness, melancholy, guilt of Conscience through corruption, and dead heart, slavish and fearefull, presumptuous, hardned by the deceit of sinne, unworthiness, neglect of the season of grace, this body of death opposing all favour of goodness? And so even death of body makes them afraid, they may dyere they believe. So without them, what temptations against God, and the Scriptures? what enemies have they to darken and dull them, their fences, understandings and heart? what enemies of the wicked have they without them? Ill husbands, Wives, to dismay them, telling them that they cannot be assured in this life of their salvation. How doe enemies affright them with malice, threats, bigge lookes, disdaine and scorne, putting them in feare they shall never escape out of their clawes? In this variety of affliction, what is there to sustaine them? What is it which teacheth them to kisse the rod, take up their crosse, and beare the indignation of the Lord, till hee pleade their cause, and bring forth their light? Surely the strength of their Captaine, and Conqueror the Lord Jesus, who hath told them, In the world they shall have affliction, but bee of good comfort, I have overcome the world. Its he that tells them, till Gods season of their suffering be come, so much, so long, and that very crosse God hath ordeneid for them, no enemie shall

Mica 7. 9.

John 16. ult.

doe

doe them hurt. And when they doe, hee will make it tollerable and easie unto them, doe them good for their sakes that hurt them. But above all, they are made Conquerors, and their chinne is kept above water, they fight under hope of victory, and say Rom.8.
 with the Church, *Misa. 7, 8. Rejoyce not over mee, Oh my enemy, for when I am downe I shall rise ; and when thou art fallen, thy wound shall bee incurable.* There is a fable that when the Goate cropped the Vine branches, shee bids the Goate, bite and spare not, but shee should beare so much Wine as should serve to sacrifice the Goate. This Vine is the militant Body of Christ : so that as hee feared not his enemies, because hee subdued them in suffering, so should they. Reade the third Article, in the point of Redemption, more fully of this use.

Q What else ?

A. Thirdly, it comforts them by Faith, in the Conquest of our Lord Jesus, against the power of Death and the grave. For as it was with their Head, *hee could not bee held in it* : so with them, Acts 2,24. their flesh rests in hope of that triumph : *Oh Hell, where is thy sting, Oh grave where is thy victory ?* 1 Corinthians 15. The full 1 Cor.15. redemption of their bodies, causes them to feare no Death, nor grave. Nay, their hope makes them say, If wee hoped only in Christ heere, wee were of all other most miserable : but this conquest makes us happy in all our misery. For why ? even by that very death which is the last enemy, and the gate of utter misery to the wicked, the Lord opens a doore of full and small redemption to the faithfull. Their lowest ebbe is the next step to the highest tyde of their soules happiness, and finall freedome from all sinne, sorrow, and enemies. As wee see our Lord Jesus his death and grave were the next steppes to his exaltation. True it is, the Saints have many petit deliverances in this World. But they are not fully redeemed till death, from all enemies, nor from the dominion of death till the Resurrection; But then is their finall redemption. Therefore let not death, grave, nor the rotteness thereof dismay us : for hee who brake the chaines thereof for himselfe, as Sampson brake his cords, hee shall also break them for us, that they shall not hold us. Wee shall bee more than conquerors by him that loved us : and by his power shall wee rise though not so quickly, yet as surely as hee did. Whom should not this conquest

strengthen against the unwillingnesse to be unclothed ? The rayling of our head, puts us in hope, that we shall rise and conquer finally : so that no enemy, no Devill, no persecution shall ever come neere us ! We shall be as much out of gun-shot of them, as the Lord Jesus himselfe was after his conquest. Were it not for this : long, many, and deepe troubles would dismay us : but this hope helpes all. And not only outward crosses, but also our poore graces of knowledge, Faith, patience is sustained with this Spirit of the Lord Jesus, that one day it shall be better, when all imperfect things shall be done away, the body shake off corruption, and they see him in whom now they believe : *Their life is hid with Christ in God* : and although it appeare not now what they are, yet when their Captaine comes, they shall be conquerours as he : therefore in the meane time, though they be basely esteemed of, and set at nought; yet their spirit of victory and hope props them up and makes them merry, because a day is comming will pay for all.

*Col. 3.3.
1 John 3. 2.*

Vſc. 4.

This also is terror to all prophane ones, and such as still abide in the Gall of bitternes : The conquest of the Lord Jesus, is the crushing and treading of them as Grapes in the Wine-presse of wrath : Its the entry of Christ into his Kingdome, for the utter suppression of all his enemies : whom *Eſay 63.* he will destroy in his fury. As he is mighty thereby, to ſave all his, ſo he is as potent to destroy all them that be his foes. Now he hath recovered power and strength, victory and triumph : and now he turnes the wheele over their heads, and will crush both them and their Prince, the Devill. He will now cause all those barres which he hath broken, of shame, feare, afflictions, horrors, death, the grave, to returne back upon them : And, as the ſame waters which were the ſafegard of *Noe*, were the destruction of the old World : and the ſame Sea which was a double wall to the *Israelites* paſſing through the red Sea, yet was the overwhelming of their enemies, their Chariots, Horses, *Pharao* himſelfe, his Princes and Souldiers : So, that crosse which is the Pillar of Salvation to the Elect, ſhall bee the Chariot of Triumph to the wicked, and ſhall turne upon them whatſoever they imposed upon Christ, to crush them, and to become their utter conuincion. He will cauſe a ſpirit of enmity to poſſeſſe them, they ſhall one deſtroy another : their Counſells againſt him, ſhall fall upon themſelves. His agony ſhall worke in their ſpirits ſuch

such an unspeakable horror and anguish of conscience, as cannot be pacified : Death shall cease upon them as a Vultur upon a Carcas : it shall be as a King of feares unto them : The face of it shall be terrible : the very thoughts of it a farre of shall be as a Swoerd hanging by a bristle over their heads , and appall them as the hand-writing did *Belshazzar*, in the midst of his Cups : And when it comes , it shall cause their lips to quiver , and their bones to tremble : it shall be with them as with him , who cryed out , wretched man , must I die ? What ! All my bagges , my treasures , my delicate fare , my pleasures , my revenues , my sumptuous apparrell and dwellings , my retinue , friends and flatterers , all pulled away ! Oh ! it shall open and present Hell , and the jawes of Satan and destruction , wrath and eternall fire , to swallow them ! What shifft now wil thou make , O poore soule , which wert wont to sport thy selfe , to solace thy heavy thoughts and spirits , with jests and gigges to go , to do , to talke , to lye down , to rise up at thy pleasure , and to gird thy selfe ; but now , another shall gird thee , what wilt thou now doe ? when all these shall leave thee drencht and drown'd in the pit of despaire , and finall destruction ? Oh ! betimes labour to get thy sinne pardoned , the sting of it removed , the power of it subdued , the Divell conquered , thy conscience at peace , thy reckoning ready , and all the enemies of thy peace at league with thee ^{Essay 28.15.} not falsely but truly , that so the sting of death being taken out , thy horrors and feares may also vanish . Except Christs Conquest be for thy Redemption , it serves for thy subversion .

Contrarywise , (as I sayd before) this victory of Christ , serves for the infinite comfort of them that fight under his Banner , because for them Christ hath conquered as for himselfe : and (as meane as heere they seeme) he hath taken them up into his triumphant Chariot . None of the crosses , enemies which he hath conquered , shall hurt them . Death it selfe (the last enemy) shall be made a friend as *Haman* (in spite of him) to honor *Mordecai* , so to cloath them with immortality . The Divell thinkes to wound them by it mortally : but he shall shedde their Impostume to the ground , never to trouble them any more . Death shall be their best Physitian . And in stead of a deadly poysen , shall give them an Antidote , which shall for ever preserve them against all their enemies : That shall set open to them a wide dore of entrance into glory . They shall feare nothing

in death. For why? Do they feare it, because they have still much corruption to overcome me? Behold their war-fare is accomplished! Do they feare the guilt of it, Hell and wrath of God? The sting and fire of it, which is siane, is gone. Do they mourne because they have done so little good and taken so little? Alas! in Christ, their accompt is made, their service is ended, their Marriage day is come, their complaints are at an end, their reward is at hand, their rags are cast off, their robes are put on. Or, do they mourne, because they are taken away in their middle age? So was Christ, but he prevented eternity, and his Crowne, thereby. Or are they afraide of the separation of soule and body? But they are united already in their head, and their separation shall be a perfection at their returne. Or, shall they loose their friends? Nay their friends shall loose them, but their gaine shall be, not to need them. Or, shall they part with the Ordinances of Christ? They shall loose some love tokens, but enjoy their Bridegrome. Or, shall they be layd by the walls and in the moulds? That dishonor shall tend to purify, to beautify them, when their conquest shall appeare. Or, shall they not see the wel-fare of their children, but leave them to the wide World? They shut them up in the Arke of Christ's conquest, never to be hurt or wronged. Thus much of the conquest.

Q. Having ended the Merit, proceed to the seventh and last Branch of this second Article: What is the applying worke of Christ, and wherein doth it stand?

A. It is that solemne part of his Mediation, for the sake whereof he forsooke the earth, and was exalted above all principalities, and sitteth at the right Hand of God, his Father, that by his intercession alwayes made for his Church, he might apply to all the members, the power of this satisfaction, that it might worke Faith in those that want it, and confirme it in those that have it.

Ezay 53. ult. The Prophet addeth this to the powring out of his soule, that he prayed for the transgressors. And S. John gives him the name of our Advocate with the Father: for this cause, that the Church may enjoy the fruit of his death continually. And the Author to the Hebrews saith, That he ever liveth to make intercession for us. The High Priest under the Law, appeared once a yeare with blood in the Holy of Holies, to bring forth a generall reconciliation; ~~but~~ the Lord Jesu, for ever. And as the ends heereof are many, to wit, to present the prayers of his people unto God,

to hold them close to his Father, and keepe them in his love, to cover their daily offences, and continue their justification and acceptance, to unite them one to another, and to protect them from enemies : so especially to blesse the Ministry of his Gospell; for the breeding Faith in the soules of the elect, by the preaching of this his blood and death. As wee may see cleerely in *John 17.* (that heavenly Chapter) where all these are descried. *John 17.*
bed.

Marke then, it is not enough for the Lord Jesus, to procure the price of our peace, but he plies the Father with it, and offers up by his eternall Spirit, the merit and valour of his satisfaction, for the effectuall drawing of the hearts of his people, to believe the Gospell. His bloud is the seede of the Church (for what were Word or Sacrament, but for him?) but that which doth cherishe this seede, and give a body to it in the consciences of men, is the application of it by this intercession. More fully thus, As by fulfilling all rigtheouinesse, the Lord Jesus hath pleased the Father, and is so gracious to him, that he grants him whatsoever hee asketh ; so doth Jesus to the uttermost improve this favour, and applyeth the comfort thereof to all his, that they may understand how powerfull and prevayling hee is to obtaine whatsoever hee desireth. And hence it is, that till his ascension, the Comforter could not bee sent : but after when he prayed, then came he, and brought to minde, and sealed to the hearts of his Disciples, whatsoever they had heard preached before. So that when wee see the prevailing power of the Word and Sacraments in the weake Ministry of flesh, what shall we ascribe it unto ; but the power of this applying worke of our Advocate, who conveys favor of life, of brokenesse of heart, Faith and regeneration thereby into the soules of his ? And in this respect hee is the Key of his Fathers bosome and Fountaine, to unlock and set it open (being sealed before) for *Iudah* and *Jerusalem* to wash in, as *Zach. 13.* *Zach. 13.1.*
Let the Reader looke in the third Article in the prifiledge of Adoption.

Q. What is the use thereof?

A. As it is singular for all uses to the Church in generall, *Use 2.* and all the lively members thereof in all concerneiments of it whatsoever : as acceptance of their prayers, being perfumed with the sweete incense hereof ; protection of their persons, safegard against enemies , sustentation of their soules in grace, perse-

Heb. 10. 19.

perseverance and the like : so especially that which we reade
*Heb. 10. 19. 10. 21. Seeing by the Blood of Jesus wee have a living
 way made unto us by his flesh : Let us draw neere with a
 pure heart in assurance of Faith.* Oh ! it should bee as a wel-
 spring of Salvation for every dry soule to come unto , even in
 the greatest barrennesse , deadnesse and feare of heart , that the
 merit of Christ should not belong to it. Doe but consider this
 Advocatehippe of C H R I S T , continued for ever for thee,
Iesus Christ yesterday, to day and for ever, Hebrewes 13.8. to this
 end , that the Gospell and the preaching of the promise might
 bee lively , pearcing and powerfull to divide the joynts and
 marrow , and to create in thy soule the fruite of the Lippes ,
 which is peace. If thou hadst the Kings Sonne for thy Advo-
 cate to the King for some suite , wouldst not thou thinke there
 were life in it ? Therefore goe not to the Word and Sacrament
 any more with a dead and sadde heart , as if there were nothing
 in them , save an out-side of mans voyce , and efficacy to per-
 suade : behold Christ in them , who by his applying power ,
 conveys into them , strength , favor , perswasion and grace ,
 that his poore people may not heare his Word as a dead letter ,
 or receive the Scales as dumbe elements , but as divine ordi-
 nances assisted with the Spirit of Christ ; and therefore able to
 breed Faith in the soule , and truely to carry it into the stremme of
 his satisfaction.

What is the usuall complaint of most people in their hearings
 and use of meanes , but this : That the Minister is uneffectuall to
 them , they heare with small light or quickning of heart ? The
 promise they grant to be faithfull , and the Sacrifice of Christ full
 of merit : but they are so to such as mixe them with Faith. Why
 poore sou'e doth the Lord so offer thee Christ in his Gospell ,
 as if he left it to thee to shift for Faith ? Is not Faith his gift who
 gave Christ ? Divide not the things which God hath put together .
 Deceive not thy selfe in the condition of Faith , and assure thy selfe ,
 the Lord Jesus will give thee both meate and appetite , the object
 of his righteousness , and Faith to believe it also. He is Alpha and
*Omega, the author and finisher of our Faith, Heb. 12. 3. and he doth
 live for ever with God, to make good his satisfaction to his peoples
 by giving power to his word to breed Faith : that as it cannot be
 without it, so it may subsist in it , and our Faith might not rest in
 man, but in God.*

Reval. 1.
Heb. 12, 3.

Secondly,

Article.3. *Gods Imputation the forme of Instification.* 77

Secondly, let all such be exhorted to deny their owne strength, *Vse 2.* conceits, hopes or feares, and as oft as they goe to the Word, remember it is a word of reconciliation. And therefore looke up to this grand Master of Requests, and apply the worthinesse of this Prayer to thy poore empty soule : say thus ; The cause of my unbelieving hearing, is my little respect to him who hath the Key of all grace : if I could looke upon him and say, Lord Jesus, convey some part of thy Fathers Fountaine into my heart : derive it by a channell for the nonce into mee ; Oh, thou shouldest finde the Spirit of perswasion to revive, yea to fill thy soule in thy hearings !

Yea, let all the faithfull Ministers of God comfort themselves *Vse 3.* in their weakenesse, and defects of preaching, in their deadnesse of heart to the worke of Faith, in the littel successe of their labours, in the wofull hardnesse of heart in the people ; The Lord Jesus, by his Spirit of intercession holdes them as his *Candle-stickes in his right Hand :* hee doth as those two Olives, *Zach.4.4.* assist his *Lampes,* and drop in this Oyle of gifts and grace *Revel.1.* upon them : hee doth make them as *Paul, able Ministers of Reconciliation,* that by them and out of their nothing hee may *Zach.4.6.* *create the fruit of the lip, peace :* and he will uphold Gospell, *2 Cor.3.* Ministry, and the power of both, in the midst of their enemies ; and although they be never so furious, yet, *Mica.2.7.* his Spirit *Esay 53.* shall not bee straitned, but his Word shall still bee good to such as walke uprightly. And of the seaven branches of the second Article, thus much.

Article I I I.

Question.

Hat is the third Article of the second Part ? Gods imputation is the merit of Active and Passive righteousnesse of forme of our satisfier, to a sinfull soule, is the true formall justification, and being cause of Justification.

Q. This word of Imputation is indeed oft used in the point of Instification : what doth it import ?

A. It is such an act of God the Father satisfied, as doth take this righteousnesse and reckon it to the needing soule as her What it is.



78 *Gods Imputation the forme of Justification.* Part.2.

^{1 Cor. 5.12.} own, (although it be inherent in another) to cast upon it an estate, of as full and perfect freedome and acceptance, as if it had never sinne, or had fully satisfied. For looke how he dealt with our surety ; he made him finne for us, that is, imputed it to him as his, (which imputation the Lord Jesus found to be no conceit or notion but a reall thing) so doth he take his righteousness and count it ours, that it might be really ours indeed. Accountants of summes of money or creditors, if they differ abont their reckonings, fall to esteeming of a debt, or a receipt, as they can : and so at length, either by not imputing a summe due, which yet may be due, or else imputing a summe as payd, which perhaps is not, grow to an issue. And that which meoveth them hereto, is peace. So heere, the Lord enclining to make peace with the soule, esteemes not a desperate debt, which yet is a debt, and esteemes it as payd by the soule, which yet shee cannot pay. See texts. And this imputation is a full discharge, no hole can be pickt in it.

^{Rom. 4. 6.}
^{2 Cor. 5. 17.}

Q. This doctrine of Imputation is somewhat darke to mee, therefore explaine it ; and first the phrases used by the Holy Ghost : for sometime hee speakes of Imputing somewhat, sometime of not Imputing, and againe in one place, hee speaks of Imputing righteousness, sometime of Imputing Faith for righteousness : Rom. 4.5. Clear these termes.

^{Psal. 32.1:}
^{2 Cor. 5. 17.}

A. By the terme of not imputing sinne, and imputing righteousness ; he intimates in how many respects Christ hath holpen us : to wit, both to forgiveness in the one, being made sinne for us : and to acceptation in the other, by clothing us with his righteousness : yet so, as by both Active and Passive righteousness joynly, not severally considered. Consider Psal. 32.1. with 2 Cor. 5.17. where both covering sinne and reconciling, are made the effects of not imputing sinne.

By the second phrase, we must conceive one thing to be meant. For its familiar with Paul to use these two phrases for one thing ; namely, imputation of Faith, and of righteousness. Not that Faith can in any sense be our righteousness : but because Christ apprehended by Faith, is the same thing, with Faith it selfe in the Scripture. Besides, we know, Faith must ever concurre with imputation in the act of it ; and therefore the Holy Ghost honours it, with the name of being imputed to righteousness. That Faith must needs so concur, note three things in this worke : First, God enables

Article. 3. Gods Imputation the forme of Iustification. 79

enables the soule to believe on the Lord Jesus by the promise, and the spirit thereof. Secondly, the soule yeeldeth and consenteth. Thirdly, God casteth hereby this righteousnesse, (thus believed) upon the Soule, and imputes it to pardon and life. Faith then alway concurses with imputation : the like where-to may be sayd of justification, which it were blasphemy to ascribe to Faith (seeing its God that iustifieth) but yet Faith is still sayd to iustifie, because of her necessary concurrence. The which Phrase is tropicall, *the instrument being put for the principall agent.* Otherwise in proper speech, alas ! How shall poore faith apprehend in the soule an infinite righteousness, except we take it thus, that God by Faith (as his owne instrument) doth convey all the object of Christ at once into us ?

And this I would have the Reader to marke for two causes. The first, to decide this question so much demanded, whether Faith apply Christ in each of his merits particularly, or no? *Qwest.*
To which I say, that it is the Worke of God the Father, to proportion the merits of Christ Jesus in particular to the soules need ; its God the Father, who accepts the merit, and therefore only can proportion it. Poore finite Faith (though it know never so much of the particular merit) yet cannot doe it, because the merit is infinite. Faith only hearing the offer of God (already reconciled and appealed by this merit) to be freely tendered to her, receaves this tender as God makes it, all that is, the Lord Jesus made by God to the soule, wisdome, righteousness, and what else soever. So that whether we comprehend the thing offered or no, its not materiall, if we believe the offer to bee truly made to us, we receive it in the kind wherein God bestowes it ; and in a word when wee cannot comprehend it, the Lord comprehends us. So that Faith is a casting of the soule upon the offer of C H R I S T from the Father, giving him all at once in all his good things (which the Spirit reveales, and the more the better) yet Faith is not in this most to be admited for particular applying each benefit, but for her accepting of what the Lord hath couched in the offer, that is, whole Christ. Secondly, I say, this answer is to bee noted against a Schismatique opinion of some, that hold, the act of believing to bee that which God accepts to justification. A dangerous conceit which makes Christ a meere servant to Faith, and under the colour of ascribing

ascribing honour to Faith, takes away all Christ's preheminence. For although this opinion exclude not Christ wholly, from the reckoning, yet in the act of justifying, it onely gives all to the worke of Faith. And they say, as the act of Adams sinne condemned him: so the act of our Faith justifies us. But the Parallell is foolish and absurd. Adams sinne might condemne himselfe and us: but our Faith can neither save ours nor our selves, of it selfe: that which it saves us by, is the object and merit which it apprehends, and that by the act of Gods imputing it to us.

Objett.

Rom. 4, 4, 5.

Q. You seeme to make imputation an act of Gods free grace: the word is used as an act of justice, for Paul saith, To him who worketh, righteousness is imputed by debt? I, answer, Paul there opposing justification by works; and justification by Faith, (for the more currant expression) useth one word in both cases: but very improperly. For its as if a man should say to his debtor, Pay me an hundred pounds, and I will impute it as a whole discharge. This we know is no proper speech, for in such a case its small thank to him to impute that, for which he is bound to give acquittance: so that imputing (properly) is gracious. For it is such an act of God, as comming betweene our believing and his justifying, doth not legally take any discharge of debt from us, but doth graciously impute that which is not ours, as if it were ours, for the making of us guiltlesse and accepted.

Q. I conceive you somewhat better. Howbeit I still see that imputation is of such a thing as is our own really: why then not as well of a thing inherent, viz. a righteousness of our own, as the Papists dreame?

A. Because these two have a wide difference, viz. to bee really made ours, and to be from, or inherently in us: The righteousness of Christ imputed, cannot justifie us, except it be ours; howbeit it is so, not because it comes from within us, but because its cast upon us; and in a word, its not first in us and then imputed: but first imputed, and then made ours.

Q. But how can meere imputation make a thing really ours?

A. Yea, Nothing can be more reall than imputation. The imputing of a man is reall, when he imputes an uncertaine and tunc is a reall undue payment, as if certaine and due; and this is good and thing? firme among men. Davids not imputing Shemes's rayling, is 2 Sam. 19, 23: a sufficient release to him of the offence and punishment. The imputing

A second
doubt.
Answ.

imputing of Adams sinne to us, is as reall, as if we had bee in the Garden with him. Christs taking our guilt upon him, was as reall, and as really felt, as if himselfe had been the offender. And shall not his imputed iusteinesse bee as reall as if our selves could in our own persons have satisfied, or as if wee had needed none? Yes verily.

Q. What issueth then from this imputation of God?

A. The act of God justifying us really, and freely from all our sinne and guilt, and all the curse due thereto, quitting us by proclamation (as I may say) from Heaven, by the voyce of his Spirit through faith: so that having disabled all enemies from giving in evidence, loe he absolveth us as having nothing come in against us. As once hee scattered those accusers of the Woman, *Iohn 8.* John 8. so that none came into accuse her, but turned their backs with confusion, and so discharged the Woman: so doth hee here: having disabled all evidence against us, hee doth impute blamableness unto us, and declare to us our righteouesness, yea *Iob 3:23*: proclaiming us righteous.) And as the Creditor abhorres to receive the debt of his debtors surety, and yet to count him a debtor still: so the Lord having accepted Christs price for us, abhorres so to disable his Sonnes payment, as to require the debt at our hands the second time: but rather disables his owne Wrath and Justice from thinking of any further demand of us.

Whereas it might bee objected, How can that bee his free act, *Object.* which hath such a price paid to purchase it? I answer, No man dare call it free on the behalfe of the Father and Christ: for so its the dearest purchase that the World ever heard of: but in respect of both the Father and Christ to us-ward: the Father hath freely given himselfe content in his Sonne, and Christ hath freely yeelded it to the Father: so that (whatsoever it cost Christ) it costs us nothing: wee may come (nay must) without our cost, with empty hands, and buy it for nothing: so that in truth, the more it cost to purchase, and the lesse it cost us to come by, the freer is that justification which absolves us: and the truer is that of *Paul, Rom.3:24.* Being justified freely by his grace.

Q. What is the use hereof?

A. The Vses are many. Let mee beginne with you of my owne Congregation, to whom although as dead, yet I speake

Use 1.

Ff this

82 *Gods imputation the forme of Inſtitution. Part. 2.*

this (being as you know, the last Sermon I preacht among you) let, I say, my admonition unto you, be this: It hath not beeene with you as with every Congregation wherein preaching hath beeene. To you I may truly say, that now toward these fifty six yeeres the Lord Jesus hath beeene crucified among you. I doubt not but the Lord hath thousands in many Congregations of this land, who though they have wanted that full and cleare light, which you have enjoyed, yet (as faithfull servants of God) walke with him, and serve him instantly day and night in simplicity of heart and innocency of life. Give me leave to ſay unto you; in this five or ſix yeeres of my labours past (besides Sermons) God hath revived the doctrine of Christ and Sacraments: of ſelfe-deniall, faith, the ſatisfaction, the imputation of righteouſneſſe, among you, (and God grant you long to enjoy the doctrine and praefte of these grounds :) but what answer ſhall yee make to God, if as he hath walked in and out with you in all his truths, opening unto you all these well-springs of ſalvation, and concealing nothing from you, which humane weakneſſe hath beeene able to utter; you ſtill ſhall faile and come ſhort of ſuch people, as (I may truly ſay) have had but the Baptisme of *John* among them? Thus I ſpeak in reſpect of that cleere light of all Christ, both in his ſatisfaction and Gods imputation, in ſeaſon and out of ſeaſon urged unto you.

Remember; *To whom much is given, of them much will be required!* What would many *Eunuchs, Cornelians, and Proselytes,* (ignorant of thoſe things that have beeene pind to your ſleeves,) give that the things you have heard might ſound in their eares? Why is all this coſt, but that you might alſo walke in and out, with God, in all your wayes? not onely in a morall, abſtinent, harmelesſe, and honeit manner (which yet is a great favour) but with a broken and ſelfedenied heart, living by daily in this imputation of a ſatisfaction? holding your part in it yeſterday, to day and for ever? Do ye not accompt it onething to live by gueſſe and devout aymes: and another to know by it your Righteouſneſſe; to cleave to it by a promise? To cleane your ſelves from all looſeneſſe and priuilegiuſtis? to ſeaſon all your liberties, to alienate and ſupply your croſſes, to enable you to all duties, to fructifie all meaneſ, to ſanctifie all estates, and to make your death happy and welcome? Beware, beware, leſt there be found among poore peopple (that never heard of the Doctrines which thus long have founded

sounded in your ears) many whose simplicity, innocency and zeale exceeds yours. Oh ! let not any of you be found naked (at the coming of Christ) of this robe of his, or lying at these wel-springs without power to take them ! Be not unsettled in a Christian course, stand fast in your liberty : go on with God in all meanes, duties, and graces, yea even in the hardest times, streights and distempers : suffer no love of the earth, profit, ease, lust, to eclipse the lustre of the Lord Jesus which hath shined among you ; But, as many of Gods Saints, before by parting, and since, have dyed with joy and triumph by this imputation of Christ : so strive ye, and run ye as ye may overtake them, and *none may take away this your crowne from you !* Decline not (as you do) to sensuality, formality and commonnesse.

Secondly, let this bee consolation to all faint and weake children of God, in the sight of their little grace and meane gifts : and in the feare of perfevoring to the end. For the first, tell me, weake soule, if I shoulde come and say, Thou wert as holy as Job, as upright as David, believing as Abraham, zealous as Phinees, would it not make thy heart leape within thee ? Surely al-thoogh I dare not say these of thee, yet I dare say this, If all these had not the Robe of Christs imputed Righteouinesse cast over the holiest of all their graces, their unhallovednesse had defiled them, and the greatest of their holiness had not profited them. And loe, this Robe thou hast as fully, largely, and deepeley, as the best of all these ever had. The imputation of God is equall to all his justified ones : one hath no more than another. If thou couldst come in and say, That Abraham or Peter had more righteousness of imputation to cover them, than thou, it were somewhat ; But loe, thy righteousness of imputation is as large as the largest of theirs. If they have gathered some more patience ; and some more knowledge, some more love, thankes, and zeale ; that others can repeate Sermons, or pray better than thou, follow thou after them : envie them not : hee that had for them, hath for thee, I say not equall grace, (what shall it need, if it bee sufficient ?) but I assure thee, none hath gathered more Manna than an Homer full : so much thou hast, and more they have not, than their Homer of the imputed righteousness. Let this joy thee in thy defects ! and teach thee to honour that God with more and more holiness, who hath honoured thee with the equall Righteouinesse of his best servants :

Use 2.

Branch 1.

2 Cor. 8.15.

Branch 2.

And secondly, touching thy feare of holding out: I say to thee, Prove to thy selfe thy faith in this act of imputation: and that thou hast received that from God, and then I assure thee, that *Eternall Spirit by which the Lord Jesuſ offered up himselfe for his elect,* (the weakest as well as the strongest) shall also sustaine thee: It is the stocke which thou art (by imputation) implanted into, which holds thee: not thou, it: Looke thou to thy receiving faith, and that shall so inable thee by the vertue of the gift received, that (whatsoever thy feares now bee) that shall uphold thee eternally, and when thou art weakest, the power of it shall be most magnified in thee.

V/e 3.

Faith the most excellent grace.

The first respect.

Nature of it.

2. Respect.

3d Respect.

Thirdly, this point is use of instruction unto us, teaching us the excellency of the gift of faith. And first, in respect of the Nature of it. Other graces of inheritance dwell in the soule, and are active within and upon the soule more or lesse, as patience, sobriety, &c. But the hature of faith (although it bee a gift put into the soule, yet) standeth rather in a Passive recepitiveness than an activenesse: its rather like to a *Beggar, then a Worker:* the Beggar forsaking his bare walles, seekes out for his living, and takes it into himselfe from without: the Worker earnes it, from the principle of his owne skill. There is no grace appointed to that purpose, to which faith is: viz. out of her home emptiness to looke out and to receive into her selfe from God the vertue of the Lord Jesuſ, by this imputing of Righteousnesse: and storging her selfe with water of life from his well-spring, and with wealth from his treasures. Secondly, in respect of the constancy of it: other graces while they last, doe us great stead: as patience under a crosse: thankes, for blessings: but faith alwayes receives his imputation of Christ from the Father, as well to cover and beautify us all our life, as at our firſt conversion, and carries her influence into each grace, both to strengthen and keepe the life of it, and also to cover the wants of it, yea the defects of our whole course. No grace can supplyly faith properly: but faith supplyeth all them. For she letteth into them the vertue of the Lord Jesuſ, imputed by the Father, to accept, cover; and purge them al. (not to speake of the work of sanctification, of which elsewhere.)

Thirdly, in respect of the prerogative of it, that its admitted to be all in all with God for the soule: I may say it is that upon earth in this militant course, which Holinesse shall be in Heaven.

For

For 'tis faith only which maintaines Union, and thereby communion with God. She is as the Lord privie Seale, thorow whose hands all grants passe and take effect: no one promise can be Yea and Amen, without her. Shee receives from God a right to all mercies, ordinances, and privileges: concurses with God In this great work of imputing Christ's righeteou[n]esse, yea, and the Lord dares trust her with her prerogative. Its said, *Salomon set his mother Bathsheba by him sitting on his Throne; for she was safe, and would not pull away, but ascribe glory to him, and compt hers to rest in his.* So is faith admitted in a sort to doe all under God, to justifie, to impute, to reconcile, and the rest: because shee is made for the nonce, shee is loyall, and made for the honour of God all that can be (thinking her selfe safe when she can set the Crowne upon his head:) but abhorring all treachery, shee is a grace that excels all which *Adam* ever had: because she hides all her life, hopes, and welfare with Christ in God: he that steales away her treasure, must rob the Lord first, who keepes it. Whereas, *Adam* in the midst of all his perfection, yet could keep no one parcell of it, but lost all at once; shee can both apply the promise offered in Christ, and the imputation of righeteousnesse from God the Father, both at once, and hath (in a sort) a kinde of omnipotence with God, and so also, makes that which comes from her, (as prayer, hearing, Sacraments, and the like) of the same, precious, effectuall nature with her selfe.

Fourthly, let it provoke all that partake this imputation, to bee thankfull to God for his most wise and gracious providence, that hath cast their portion so in this life, that if there be any defect, it should bee in things of lesse necessity: but for those that are most essentiaall, hee is most large and full in his provision for them. I may say, the Lord deales for the soules of his people, as for their mindes: hee hath so written the Scriptures, that if any obscurities remaine, they are about things of circumstance, which are not so absolutely needfull to bee knowne: but if they bee of weight and essence, they are left plaine and evident. So here, if he fail us in any grace, it is in some fruits of faith, as the grace of thankfulnesse, love, and joy, which are to be imperfect in this life, and so in knowledge of particular cases, or the like, (none of which, though we had them, could justifie us:) but as for the grace of reconciliation, and imputation of perfect righeteousnesse, which only can accept us, and pardon us, and cover all our wants, this hee

hath provided to the full for us, even in this life to enjoy. I say, in the midst of all imperfection, yet the perfection of that which cannot be wanted, he hath given us. Yea, and this he will have his people to know, although it is the bane of hypocrites; Yet it is the cordiall of each poore believer; Dogs only will snap at it, to maintaine themselves in a licentious course, but the believer will blesse God for it, and be so farre from laying it in his own way, as a block of presumption, that rather he will say, if the Lord hath so regarded me, as to accompt me his perfect righteousnes, in the midst of my unavoydable corruptions of Nature and life; *Shall I turne his grace into wantonnesse?* or shal not I keepe all wilfull wickednesse from his eyes, who hath turned his eye from all my transgressions?

Use 5.

Fifthly, let it be a ground of Selfedeniall to us. As we would obtaine this righteousness of another, so let us be naked of our selves. I remember what is written of that worthy, learned and holy *Scor*, Master Rolloock, in his life: That being on his deathbed, and much encouraged by them that visited him, by his worthy labours, I abhorre (aith he) my rectorship of University, readership of Divinity, and pastorship of *Edenburgt* (all which with great profit to all, he underwent) that I may be found in Christ, cloathed with his righteousness: all mine own is dung in comparison of this.

If we be just, by imputing of the righteousness of other, what shal become of our own? As once a Philosopher handled a Gallant that boasted of his great Lands in *Athens*, he shewed him a Map and asked him where they lay? so in this Map of Gods justification, all our abilities must vanish: we know, a full sum of debt payed, needs no imputation, it may plead acquittance. Come to the Lord for his roiall worke, his *Fiat*, without any thing, empty and base, that thou maist concurre with him in that he seeketh; the Glory of his grace in his Sonne. Come as *Mephiboseth*, a limping cripple to *David*, *When I was a dead dog, my Lord accepted me*. As poore *Abigail* sent for to be a Queen, said, *Let me be an hand maid, to wash the feete of thy servants*. Shee knew, meere mariage to a King would make a Queen, without bringing any thing. And thus doing, thy unworthines shall not hurt thee, but helpe on this robe upon thy bare shoulders. Come thus to the Lord and say, *Heere, Lord, is a naked wætch*; put on the Lord Jesus upon me, I have no clothing to hinder thee; thou bidst me *put him on*; *Rom. 13. ult.* but Lord, doe thou fit him for me in pas-

2 Sam. 19.

2 Sam. 25.

particular, for my foule, for my sinne, against my curse; and then take him, Lord, put him on me also, reckon him to me, accompt with mee in him, and make mee his righteousesse, as thou madest him my sinne, and I shall accompt it as reall, as if I had it of my owne.

Sixtly, let it stablish and comfort every beleever against all his feares. Oh! it cannot sinke into a poore soule privie to all her defilements, that the Lord should ever pardon or accept her. The daily and hourly objects of her sinnes are before her. But iemember, imputation is not a taking of all sin out of thee at once (that mult abase the heart, as it abased thy surety) but a not imputing it unto thee. *Latimer* preaching to King *Edward*, told him that once a King of *England* had a Cup-bearer, who bringing him a Cup of wine, by errour let it fall at his foot. The King offended with his rashnesse, asked him if that were not ill done? He suddenly answered, No, if it please your Grace, if you thinke so. Even so in this, our blessednesse stands not in our want of sinne, but in the Lords not imputing it. The Bush burnt, but the wonder was, that it was not consumed. The Lord imputes not thy sinne, covers it, takes away the condemning power, inspites not the actuall offences thereof to thee. *Hee looks at his owne Image in thee*; in all thy duties, prayers, there is thy Dung-hill, and his Pearle, hee beholds that which is his, covers that which is thine (not to make thee bold, but thankfull and humble.) If thou have a cup of precious wine, thou sayest not to thy friend, Pledge mee in water, though thou have put more water then there is wine into it. Thou esteemest it by the better part. Hold this, and thou mayst say with *Paul, Rom.7.* *I my selfe delight in the Law of God: and not I, but sinne in me:* though else he said, *O wretched man that I am, who shall deliver me?* Thus much of this fifth branch or spring of salvation: drink of this Brook, and thou shalt indeed, *Esay 12.3. draw water out of the wells of salvation.* I have beeene larger here, because it is the chiefe of the seven, more briefe of therelt.

Lastly, let this excellency of faith, as it is comfortable in one respect, so it may yet humble us in another. For imputation is onely for this life, and argueth a defect of that which shall be in another. The thing imputed is perfect: but the person to whom, is corrupt: and faith her selfe shall cease and bee abolisht. Wee will perhaps confess that wee should blank for our corruptions

Use 7.

of pride and covetousnesse: but the truth is, our grace, and vertues should humble us: yea, faith it selfe, because still our life of inherence and perfect holinesse is wanting. And so much for this third Article.

Article IV.

Question.

The Gospell
and the offer
of grace in it,
is therewer
of this deliv-
rance.

Heb.4.13.



*Roceed to the fourth Article, shew what it is, and
the Coherencie thereof with the former.*

A. It layes forth the meane or why, by which (ordinarily) the Lord exhibits unto and settles upon the poore sinner this deliverance. As touching the coherence, as in the three former Articles the fountaine in God, and the foundation of it in Christ is described: so in this fourth is shewed, how the soule may know them both to be hers: Its said, *Heb. 4. 13. That God with whom we have to do, is a Searcher, &c.* Note it: The soule in her distresse hath to doe with God, to his Tribunall thee stands as her Judge.

Now, it is not the hearing of his giving of Christ, nor of a satisfaction, which can quiet her: but this; that shee may know its given and performed for her. Here therefore in this fourth Article, I say, the offended Father hath accepted this satisfaction, is well pleased with it, his heart is made placable by it, and now his heart is opened, and his bosome of love bared towards a poore wretch: and this hee utters by a proclamation, and by an offer of grace to them; if they will beleeve him to meane as he speakes. See *2 Cor. 5. 20, 21. Him that knew no sinne, hee made sinne, &c.* And what of this? Therefore he saith, *Be reconciled to God.* Now when the soule heares of this ground and building, shee feeles her selfe to have somewhat to say for her selfe in this her dealing with God: I thanke thee, O Lord, for granting it, and for the price paid: but now, seeing thou hast done it, that in thy being satisfied, I might have my part in it, as offered and pind to my sleeve, when I see a thing more precious than the world, layd in my lap by thy hand, I tremble to think I should refuse my own salvation.

Because this point is large, therefore lay downe some particu-
lars

lars to unfold it. And first, what is this meane by which God reveales his deliverance?

A. The Gospell in the Ministry of reconciliation, is the instrument of this Revelation, and that both fully and only. The point is plaine, all the World witnesseth it. Paul tells us, that *when the love of God appeared, then he saved us*: This appearance is the light of the Gospell, and the rising of the day Starre thereby in the heart. Reade by name, 2 Cor. 4.6. God that commanded light to shine out of darkenesse, hath shined into our hearts. See the place. Briefly, hence it is, that its called the Power of God to Salvation, Rom. 1.16. See Matthew 13. 44. 2 Cor. 3. ult. The Rom. 1.16. Field in whiche this Pearle is hidden, the Mirror in which we see Mat. 13.44. bold the Lord with open face, the Net inclosing the Fishes, the Light, 2 Cor. 3. ult. the Leaven, &c. Now yet this Gospell is not the meane; in respect of the bare letters and syllables of it, but in the Ministry of Recconciliation. See 2 Cor. 3. 8.9. where Paul calls it the *Mi-* 2 Cor. 3.8.9. nistr. of Righteousnesse, and adornes it with termes of honour above the Lawes Ministry. Especially, see that 2 Cor. 2 Cor. 5. 17. 17. 18. Where Paul speaking of this great gift of Christ, twise joynes this with it, And bee hath made us Ministers of reconciliation; as if this were a materiall point: We the Ministers of God, beseech you, be reconciled: receive not the grace of God in vaine.

As who say, It were a great helpe to our Faith to consider; God hath sealed Ministers to engage their truth for God, that if God doe not meane as he speakes, they are lyers. And lastly, this is the only ordinary way of revealing: (ordinary I say, because what God can doe we speake not) and no other. So that if God revealed not himselfe thus to his Church, we should remaine as blinde as Moles in the Earth. As wee had never knowne sinne, but by the Law: so neither Grace, but by the Gospell. See John 1.17. Nay, much more. For although both stand John 1.17. in relation, yet there is more of the Law left in our ruinous nature than of the Gospell: no one sparkle of the latter is in us by nature, it stands merely in Revealing. Hence Paul so oft preseth it as a *Mystery hidden from the Foundations of the World*, 2 Tim. 1.9. 19. till now the Gospell unvyeled the Curtaine. And although the Lord revealed this in a darke fort and within narrow bounds, and in sundry sortis in times past, according to their capacity, yet now, onely by this meane of his Sonne in the Gospell, Heb. 1.1. Heb. 1.1.

Q. But is there not some peculiar thing in the Gospell, by which he reveales it?

A. Yes and that is his gracious offer, made to the soule therein: which is nothing else, but the expression of the covenant of Grace, that he is willing a poore soule may come to him without doubting and feare, because he holds out the Golden Scepter unto it, and bids it, Be reconciled. Hither referre all those texts wherein in this offer is made, both in the covenant and in the seale of Baptisme, *Esay 55. 1. He, every one that thirsteth come.* And, *Let him that thirsteth, drinke freely, Rev. 22.17.* and *John 7.37. In the great day of the feast, Iesus cryed, If any man thirst, let him come.* So that as a Prince, having set up his Proclamation in all places, intimates his mind: so the Lord by this tender of Christ, is acquitted from all aspersion of unbeteamingnesse.

The opening
of the point.

And surely who so will profit by this Article, must get this lesson by heart: That the Lord who freely purposed, and faithfully sent his Sonne into the world, still continues his freedome, and doth offer the Lord Jesus with his excellency most freely. A bottome of most unspeakable comfort to all poore, bruised reeds and broken soules. For if he be freely offred, what poore soule should doubt to accept him? What is freer than gift? He that gave him freely, can not withdraw him againe, nor keepe back his satisfaction from a needing soule; as if he repented. And having given him once, hee cannot recall him, for why then gave hee him? And if he be wholly given, even with all his excellency, what particular thing can be denied with him? It behooves us then much to understand the truth of this freedome: which in a few particulars I will name.

First, God offers Christ of his owne accord, therefore freely. It never came into the heart of Angell or man to dreame of it, or desire it. *Romans 5. When we were yet enemies.* The Sunne doth not arise more freely over the head of a Drunkard snorting in his bed, or wallowing in his vomit, than the Lord Jesus came and is offered to a sinner in his blood and woefull misery. Preventing kindnesse is free, ere we desired it. See *Esay 65. 1.*

Secondly, he offers us better than *Adam* lost: The burning downe of our house was the occasion of our greater repairing. As he sayd, I had perished if I had not beeene taken prisoner.

Thirdly, he offers to the undeserving. *We were then weake, Rom. 5.3. Some*

And that in
sundry parti-
culars.

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3.

5.3. Some heathen friends are famous in story for putting themselves forth for their friends : As those two, *Niues* and *Eurinlus*, and *Pylades* and *Oreftas*, &c. But we were Theeves, Traytors and enemies. When we did all we could to pull him out of his th'one, yea slew the Lord of life, then dyed he for us. *Act. 2:2* Nay, he pinnes this offer upon our sleeve, when we minded it not, put it off, and slighted it. If *Moses* had had all possible welcome, yet he had been a true Saviour : so Christ : But as their, so our anguish of bondage caused us not to regard him : Who would not have beeene dismayed heereby ?

4. Fourthly, he offereth freely who offers instantly upon our neede. No sooner did *Adam* fall, but the offer followed, *The seed of the Woman*, &c. No sooner doth a poore wretch need mercy, but it prevents him. *Hs, every one, come*, &c. He that offers leasurely, is but a cold giver : But ipeeley offering, is double grace.

5. Fifthly, when hee hath offered and given, he repents not. Of all workes of which God is sayd to repent him, it is never sayd, he repented to offer mercy. Nay, he is so farre from it, that he hath sworne and will not repeate. What is more unusuall with unbeteaming men, than to wish their money in their purse againe? God never repents of mercy, that we might repent us of our unthankfulness, and unbelieve. Sixthly, the Lord is exceeding glad when his offer is taken, and no way so displeased, as when its in vaine. *2 Cor. 6.2. Heb. 2,3,4.* No disobedience is so odious to him as unbelief. *John 3:19.* Nor for which he will so severely punish. *2 Cor. 4.4.* He is master of his richest gift : counts it his honour to give the best most freely, *John 6.37.* He hath a royll heart, and can beteame to the basest Worme the privalidge of Pardon. Adoption and glory : and he gives an heart capable of his offer, also : Else how could an Oyster-shell containe this Fountaine? All to teach the soule to recover it selfe out of her cursed distruict, and measuring the Lord and his gift, by her selfe and her capablenesse. Whereas all his are enlarged by him, with his offer, to be comprehensive of it: The Lord making a poore shallow heart meet to receive his fulnesse. *Ep's. 3:17.*

7. Sevently, he offers without expecting againe : as we say he lends freely, who respects no requitall ; the Lord indeed lookes for honour at the hands of his Servants : but first he gives the gift : *Rom. 11.35.*

gist : and secondly the heart ; and thirdly acceptes it as honour, being no addition to perfection. The Lord offers grace to none, whom rather he might not be ashamed to owne. Such is mans basenesse, that even in his greatest freedome, hee seekes himselfe. A Father will give his child his land ; but when ? after death when it cannot pleasure him. Till then he will have rent. And we have a secret ayme in our gifts, I give, that he may requite. A patrone adopts a sonne ; A Prince marries a poore Orphan; yet some such as is dealestable, and pleasing ; but the Lord offers to such as can no way content him, or be pleasing : He gives first to make them so, but findes them odious, that he may shew what he can finde in his heart to doe, and make all men astonisht at his meere gracious grace, and to boast of the Lord.

8.

Eightly, he requires nothing in us toward the accepting his offer. All our own makes our accepting frustrate. Come, Revel, 22. and drinke freely of the waters, *John 7.* If any man thirst, let him drinke freely. God gives, and upbraydes not our nothing. Nay our emptinesse is our best plea ; *Esay 55.1.* Come and buy for nothing ; selfedeniall is our best price ; and hee that comes and offers to God any thing, and brings cost to God, looses his gift. Thus much for the opening of the Freedome.

To this, may secondly be added the meditation of his attribute of gratiouesnesse : so oft spoken of, as in *Exod. 32.10 et 2. Esay. 55.* which imports not only his free giving and accepting of the Lord Jesus, but especially his offring him freely and fully to us in the Gospell. This gratiouesnesse in God, respects 2 things, First fulnes of grace : as a Princes grace, is not as a subjects, but fulnes of bounty : Princes diddaine to give other gifts then their persons admit, that is bountifull ones. Secondly, Freedome of grace. And these two may appeare in these particulars. First, In that God can bestow whatsoever he hath a will to bestow : we (poore dry pitts) are limited by our poverty from doing what we would : See 2. *Kings 6. 21.* As men are rich in gold, &c. So Oods grace is rich grace. *Ephes. 2.4.* Secondly, no man can compell him to be thus gratioues : he is so out of his owne meer freedome. We do good against our wils, as *Haman honored Mordecai.* Thirdly, he doth good by no absolute necessity of nature, but by a voluntary principle. God could do otherwise then communicate his

his full bounty, if he would: but he chuseth it, mercy pleaseth him. Fourthly, God is gracious, because all need him, but he needs none. *Psal. 16. 2.* Fifthly, the Lord is gracious, because he is bound by no Law to it: we are bound to God and man, to the uttermost good doing: But God is bound to none, he is upon his own bottome. Sixthly, he is exempt from all tyes and relations: We stand tyed by these: but not he. *Rom. 9. 15.* Seventhly all Creatures are merely beholding to him. He may doe with his own as he please. If he shewed no mercy, who can claime it? If he do, its of his own. *2 Chron. 29. 15.* Eightly, there is no congruity in the World in us either before, or after grace to deserve any thing. Men may shew kindnes to one more then others by some respect. But not so the Lord. The better some may seeme; the further they are off from God, without grace. Ninthly, he is gracious in respect of the estate in which he finds man, when he shewes him mercy: to wit, deserving hell infinitely, and never able to satisfie justice by all which he can suffer. Thus much to open that Attribute, which is the Fountaine of this offer of grace and salvation.

Yet this I adde, That this offer will appeare so much the freer, if also we marke the circumstances in the which the Scripture expreſſeth the offer, called the cords of love by *Hosea*: by which he drawes the soule to see his meaning, sometimes by his long patience and wayting upon her, notwithstandinging all her deafenesse of eare, and deadnesse of heart, and dallying with his offer! Oh! his lockes are bedewed with the drops of the night! His long suffering and patience is a bottomlesſe depth beyond all the expectation of man. It is long ere thy unbeliere could weary him; he hath lengthned out the season of grace, according to the length of grace it ſelue; foreborne thee long, kept off judgement a long while, which might have ſwept thee away from hope many yeares ſince. He hath recovered the lives of many of us, twice or thrice, that we might renew our covenants and keep them. And he hath ſpared us when we have broake them, pressing in upon us with renewing of good motions and affections which we had quenched, as being lothy to loose us, giving us helpeſ and meaneſ even out of ſeaon, after long contempt, professing himſelf to meane as he ſpeakes; Why lay you out your money, and not for bread, and your ſilver for that which profits not? Hearken unto me! eat good things!

By expreſſion.

So sometimes by his protestations of his lothnesse that any poore soule should perish ! Why will yee dye Oh yee house of *Israel* ! Anger is not in mee , why should flame consume the stubble ! What shold I doe to my Vine which I have not done ? Sometimes his passions and Lamentation, *Luke 19.42*. Oh ! That thou hadst seene, even in that day , the things that concerne thy peace ; but now they are hidden ! Those teares and mournings over *Jerusalem* for her hard heait and contempt, have bin and are still over thee ! If there be any dampings and freightenings of spirit , thou hast caused them by thy dalliance and heart that would not repent . But the Lord for his part still cryes, how oft would I have gathered thee as the Hen doth her Chickens ? Sometimes by his invitings to this feast of his Sonne, sometimes by his contestations , as *Ezay. 55.2*. Sometimes by his entreaties and earnest exhorting, sometimes by his allurements, *Hos. 2.14*. to perswade and toll on the heart that hangs off , by the promises of all the good things which he offereth . Sometimes by his severe threats to all that refuse his offers : all these shew how willing and cordiall he is to part with his grace ; and lastly, sonetimes by the universality of it, that he dispensemeth it without all respect of persons, age, sexes, states and conditions , who exempt not themselves . But the especiall properties of the offer to be noted for our purpose are three, first liberty, secondly, simplicity, and thirdly, fidelity; not to speake of his Ability to make good his promise.

The proper-ties of the offer.

1.

2.

3.

First, that he offers it to whom he pleaseith, passing by millions of people in the World , and offering it to such and such nations, as he did of old to *Israel*, neglecting the VVorld ; so that it is merely unconditionall and free, as when *Paul* came to *Athenes or Ephesus* , who had never heard of Gospell before . Secondly, simplicity , that the Lord being truly pacified in Christ , offers the fruit thereof without grudging , false-hood or equivocation, with an open heart, meaning as he speakes . Understand me of the Simplicity of his Dispensation , whereby he declares what his will is that we should doe : not of secrecy, whereby he decrees what he will doe with his Creature : of which in Article first . Thirdly, Fidelity, whereby he doth most readily and fully performe whatsoever he offers to all who put him to the triall, and accept it . But of this more in the last Article.

Q. Why

Ezay 55.2.
Gen. 9.26.

Mat. 13.ult.
John. 3.19.
Mar. 16. 16.

Q. What are you so large in opening of this?

A. Because its the maine hinge whereupon the dore of hope and Faith turneth: the offer of God satisfied, being the immediate object to which the soule is to resolve and empty it selfe. The great weight of this point.
The offer I say assysted with a promise. For an offer is no other wise differing from a promise, than as a generall out of which a particular issueth; the promise is included in an offer, but yet in speciaall expressing the Covenant of God to all that receive the offer, that he will receive them, be their God, both in pardon and in all-sufficiency. Into these the soule doth wholly powre forth her selfe: which that we may understand, consider this, that we have to doe with the Father immediatly, but with our Lord Jesus onely mediately, as a meane to lead us with confidence unto him. The Father properly lookes at the Sonne as our Heb.4, 13. *surety, and us, for his sake:* but we looke at him directly, and to our Lord Jesus, as our Mediator. So that looke what we can shew for our Reconciliation, must come from the Father, and that is his offer and promise, Oath and Covenant of mercy. Into that therefore the poore soule is to resolve it selfe, all her doubts, feares, temptations and distempers whatsoever, and so to remaine settled. So that it mainly concernes the soule to understand the nature, ground, and properties of the offer and promise.

Q. Well, I partly conceive you: What use is there of this?

A. Very manifold and weighty.

And first, that we adore that depth of Gods Justice against vse 1. finne, that hath still left so many Nations under water of meere Paganisme, without the least sparke of this light, still in their utter darkenesse and brutish ignorance of the Gospell. Oh how should we mourne with good Judas and say, *Why hast thou revealed thy selfe unto us, and not unto the World?* How should this woefull desertion provoke us to prize the Revelation of this Mystery to us? As for them, how should we pity them? If *Paul* wept for enemies, how should wee for Infidels? If wee saw one drunke and merry going to execution how would wee bewayle his desperatenesse? Its reported of two great Captaines *Xerxes* and *Cesar*, that beholding two huge Armies: they mourned to thinke how few of them should shortly be alive. These goe to Hell laughing, and shall

we not mourne, (though we live not by them, as yet some of us doe) yet behold them in their deformed, savage nakednesse ; beseeching the Lord to shine upon them with this light and offer of the Gospell ? Yes verily.

Use 2.

Branch 1.

And secondly, this is terror to all Papists that maliciously hide and darken this precious offer of GOD in the Gospell, from the eyes of the blind people, abhorring that this Pearle should be seene, and this boxe of spicknard broken, that the whole house might be perfumed : yea by their Inquisition and censures cruelly quashing the least dinne or whisper of this glad tydings, lest their Kingdome be trodde down, and their blind devotions discovered : nothing so cuts them to the heart, as that it should have the least free passage or be glorified, but their own Idols and Massie and Trash set up to demolish it. Oh unreasonable ones !

2 Thes. 3, 2.

Phil. 3, 18.

Oh enemies to the Crosse of Christ ! Whose God is their belly, whose glory is their shame, who minde earthly things ! But let them know, that they shall not long continue, the day is at hand wherein both that man of sinne and all his adherents shall perish with the breath of the Lords Mouth, when his Gospell shall break out.

Branch 2.

Secondly, terror to all profane scorers, Neuters, Atheists, Adiaphorists and Epicures, who reje^te the Gospell, and prize their Swine, their pottage, their pleasures, ease and pompe, more than the Gospell, and are not only ashamed of it, but contemne it as standing in the light of their lusts. Beware, for ye proclaim, that Christ and reconciliation are none of yours, seeing these meanes of revealing it are so odious unto you, and those that dispense it, Swine trample upon Pearles, and you tread the Gospell and the Ministers of it under feete : how shall God trample upon you, and tread you in the wine-presse of wrath ?

Esay 63, 3.

Branch 3.

Thirdly, reprooche of all Non-discerners of this Grace of the Gospell, such as put no difference betweene one doctrine and another, see not this mercy, reconciliation and life offered in the same : had as liefe reade a booke in the chimney corner, heare of any morall discourse, as the offer of Grace and Pardon in the Gospell. Oh, the feete of a Minister should be beautifull in this maine respect, (though others also) because he brings glad tidings of peace ! Without this, what is the tickling of the ear with other sounds ? Learne to know what the pearle is that lyes hid in this Field, and to discerne

what

Article 4. *The use of the fourth Article.*

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what Jewell is the most precious in this Cabinet, and set thy mark upon it.

Thirdly, its reprooфе to all, that slight the Gospell in the offer thereof, preferre their Oxen and Farmes, their selfe-love, ends and liberties before it : and although they dare not bee openly profane, yet suffer not themselves to be convinced of this excellency which the Gospell offers them, remaine still in their civility, their hypocrisie, their desires, and performances, duties, and good affections : but alas ! The offer of grace and reconciliation in the Gospell is nothing with them. If all be true which I have laid of this offer, and the properties of it, what shall become of them that for drosse reject it, and rest in somewhat under the grace of the Gospell ? If the Mole in the Earth had reason, she would chuse rather to live in the Ayre : if the Tree had reason, it would chuse a nobler life of sense : if a Beast had wisdom, it would covet the reasonabler nature of a man : but the Lord offering no lesse to a forlorn loſt ſinner than the grace of the Gospell, the life of God and immortality, how few desire it ? But reſt in the base estate of temporizing hypocrites, of carnall professors, to heare, receive, pray, repeate Sermons, and get ſome few good desires : but as for that which no hypocrite, or unſound professor can attaine to, a broken, hungry, ſelfedenied heart, that Christ and his grace might enter and dwell there, oh, how harsh is it ? Therefore, remember that in *Heb. 2. 3, 4.* *If Heb. 2. 3.* *those that transgrefſed Moſes Law, and being conuinced thereby, yet Deut. 39. 19.* ſaid within themſelves, *I ſhall have peace, and ſo walked ſtubbornly, adding drunkenneſſe to thirſt :* Nay, if they that ſinned only in a ceremony, yet by two or three witnessēs, were condemned : what ſhall they looke for that despise the graue of the Gospell, and that offer which God hath honoured by ſo many miracles, and ſuch abundance of Sermons, and the powerfull miniftry of ſo many Preachers ? Beware of refuſing ſuch ſalvation, as being a more ſpiritual wickedneſſe, than any morall offence.

The Apostle, *Heb. 12.* warneſt them, that none faille of the grace of God. Most professors doe as a Traveller, that comes ſhort of his journey, and never attaines the end of it. And therefore, they ſtill lye under the covenant of workes, and although they talk much of grace, and whine for lack of it, yet ſtill through a mysterie of ſelfe-deceiving, they come ſhort of gracie. They come to the threshold of grace, but enter not into it, into the palace

*Use 3.
Branch 1.
Luke 14.*

of it : Gods grace passeth before them, and they see that it
 is every way gracious, or else no way : yet they cannot be gotten
 out of their own bottome of works, or of selfe-concurrence. They
 know not, they embrace not the grace of God in truth, *Col. 1.6.*
 As the truth is in Jesus, *Ephes. 4.23.* As that Prince who came to
 see the plenty, *2 Kings 7.* but not to eat of it. So, these come
 fairely unto grace, but not into it. And so, they fall off from
 grace, as those *Galathians* did, *Gal. 5.4.* Its not enough to see our
 selves lost, and to bee convinced of our rotteness, and that wee
 are in the estate of bitterness : for such an one may seeme to bee
 weary of his load, and fall to the contrary good duties ; but
 alas ! still the free grace of God is wanting, and the soule lyes
 as a branch halfe pull'd off from her old stock, and yet not taken
 in, and ingrafted into a new. This is receiving of the grace of
 God in vaine, *2 Cor. 6.1.* and *Inde 14.* Many a man doth mentally
 apply grace, but not cordially and effectually to his own soule.
 They come short of it, *Heb. 4.2.* If any shall say, What should
 we do more, then we doe ? I answer. They should renounce the
 authority of all works, and come under the banner of grace: so
 that worke may bee no worke with them, but grace may bee all
 grace. The soule must leave and forsake all the selfe-relish of her
 working, all her duties, devotions, and doings, must bee as no-
 thing to her : Grace is as the Law of Mort-maine, cutting off all
 the hands that work; in point of grace. True it is, grace having
 taken possession once of the soule, sets it a work so fruitfully, as if
 there were no beleeving : but when grace first ceazes upon the
 soule, it so takes off selfe, as if there were no working in the world:
 A soule under grace is dead to working ; it ceases to be : work is
 no worke. A man that heareth an holy man pray, or preach, or
 vilifie himselfe, as *Paula* in *Hieromies Epistles*, as *Bradford*, &c.
 would think them odious persons. But indeed they doe so, be-
 cause work is no work with them. All vanisheth in this Map of
 grace. Secondly, all truly under grace, confess, that its well, if
 ever they have it, though after never such attendance, paines, and
 diligence, for why ? its free. Thirdly, such a soule thinkes it selfe
 with that Publican, unworthy to breathe, to live ; to eat one
 crumbe, much more to be saved. As *Iacob*, *Gen. 32.8.* Fourthly,
 it cannot wholly give God over, in the deepest shakings, quakings,
 doubts, feares ; the seed still liveth, *Jonah 2.8.* *Lam. 3.* Still the
 Needles point will go to the North-pole. It cannot give over. Its
 still pull'd up, as the woman of Canaan. Secondly,

Secondly, its reproofe to all cavillers that descant upon this free, plaine, and simple-hearted offer of God. Being urged to receive it, they answer, so they would if they knew themselves elected. But (say they) we are afraid God meanes it us not. If we be chosen, we are sure to be called to beleefe it: if not, none of their Preachers can give it us. It must be God (say they) and not man that must work our hearts and draw us. But, oh vaine jangler, tell mee, hath not God revealed his will in his offer? Doeſt thou know his ſecrets? Is not his offer ingenuous? *Say Rom. 10.25.* *not in ſhipe heart, Who ſhall go up to Heaven, or descend. &c c. Lo,* the Word is in thy mouth, it is neere thee. If Jeremy in the dungeon had told Ebedmelech, he knew not whether he meant to helpe him out or no, and ſo have refuſed to come out, had he not justly been left there ſtill? So when the Lord lets downe the ladder of his offer, into the dungeon, caſts thee his cords and rags to put under thy armeholes, that he may draw thee out, doeſt thou cavill and ſay, Lord, I know not whether thou meanest me well or no, perhaps I am not elected! Is not this a wofull diſhonour to the ſimplicity of the offer? Was he ever tyed at all to offer it? and doeſt thou diſtruct his ingenuous meaning in it? Thy blood be upon thy owne head, in that thou chufest rather to ſmitte the Lord to thy owne deſtruſion, than to ſet thy foot in his ladder, and put on his cords, that thou mighteft come out! The way for thee is firſt to ſtep upward that thou maift come to the top, than to leape to the top at firſt, to break thy neck backward.

The fourth uſe is, advertisement to Gods Ministers, to magnifie their Ministry in deed and practice, by beseeching the people to be reconciled to God. Conceale no part of this truth of God: but above all ply thy Ministry of reconciliation. This will ſweeten, and familiarize all other doctrine: the firſt Part of the Catechisme about ſinne will leade the way, and the third about godly life, will follow this ſecond Part of Reconciliation. Its the office God hath put upon thee, *O Archippus, fulfill it.* *Col. 3. end.* Woe be to thee who maift preach, and canſt, and doeſt not. Or doeſt, and yet doeſt not this. Thou art one of Wifdomes handmaids, one of the Kings ſervants, ſent out to bring in guests to this eaſt of his Sonne: leарne thy errand well, miſtake it not, get it by heart, let not the fault of rejeſting this call, be laid upon thee, and thou haſt ſaved thy owne ſoule. Paul was fo acquainted with this work, that he ſaith, *It was committed unto him:* Nay,

2 Cor. 4.4.

2 Cor. 3.16.

**Use 5.
Branch 1.**

**Acts 13.42.
Heb. 2.1, 2, 3.
Heb. 4.1.**

1 Tim. 1. he addeth, *It was (his) Gospell.* As Maids use to say, I must go dresse up my Chambers and make my beds, (not because theirs, but because it is their office) so *Paul calis the Gospell his and ours,* **2 Cor. 4.4.** [*If our Gospell be hid:*] because it was his office. Let us then all joyne in preaching it, and offering it, *not with a veile upon our face, as Moses,* but **2 Cor. 3.13. 16.** *wish open face shew the people this Mirror, that they may be transformed by it from glory to glory.*

Fifthly, this should scare all from infidelity and contempte of Gods offer: Oh! Its free and from meere good will, the Lord is tyed to none; He hath rejected Millions of Jewes and Turkes and baptiz'd ones, and chosen to offer grace to thee. And, shall the contempte of the free offer of that which thousands would have beeene glad of (upon the price of going from sea to sea for it) bee pardonable? Doe but consider what woefull punishment will lye upon thee, who refusest such an offer laid in thy lappe, when as many poore soules would rejoyce if the spending of dayes and nights might procure them a tender and believing heart to receive it; and yet complaine, that they cannot come by it. Oh, tremble at the freedome of this offer! Bee humble and base in thy selfe to consider but this; I am a poore wretch, standing to the mercy of a free God, who hath it to give where he will, and to deny it at his pleasure. If he give it to a Prodigall sonne, and deny it to a morall Civilian: if hee give it to one that came into the Vineyard at the eleventh hour, and deny it to him that came in at the seventh: if hee deny it to the willer and runner, and bee found of such as sought him not, who shall alledge against freedome? May hee not doe with his owne as him pleases? Oh, despise none! Lest the Lord make the despisers seeke to the despised (as the *Gileadites* fought to *Ieptha*) and be glad of their portion. Oh! Turne all emalation and scorne into humility; and deepe adoring of this freedome.

Branch 2.

Secondly, as this freedome should teach thee awefulnesse, so it should teach thee to become a Begger and base, a Lazer, an Orphan, a Creeple, that freedome may finde thee a meet object for her gift. Givers are honoured by beggars: and that is seene on many, who being whole will wound themselves, and counterfeit poverty and nakednesse to provoke pity. Wee would count him mad, who going to begge, should borrow good

good clothes to make himselfe better than hee is. We are such: so farre from seeming what wee are, that wee crosse our owne eads, and carry a deniall about us, by our bravery, and wealth. Proud beggars, and able to worke and get their living, lose almes. But such as lye basely at the foot of mercy, as perishing else finde relief: *Wee must still have our pride; and somewhat to crosse free gift.*

Thirdly, let it teach us to wait. Impatient and hasty beggers are as unhappy as proud ones. Such as will fret they are not answered sooner, but are made to wait. *Wee thinkne they may well stay our leasure, who doe nothing else for their almes: and if they scorne to doe so, wee bid them bee gone, who sent for them?* So doth the Lord to all impatient malecontents for Gods delay. What? have I not waited upon you longer? Haste not thou long sought dallying? Will not my gift requite thy tarryance?

Fourthly, let it teach thee to mend thy slow pace, and run, *yea, flye* to this offer and free gift. What crowding is there at Doles, and great Almes of Princes? If wares in a Market were given, who would not flock? How did those Israelites *2 Kings 8.* for corne? But the Lord offers freely, and cannot sell. And why? Alas, the soule hath not lonely lost the first gift of God, but hath lost also the sense of her losse. Still shee thinkes God beholding to her for comming to him: Still there is an heart within, contradicting this offer, loath to confess her losse, and to stand to Gods curteisie. Let a Preacher preesse never so much our owne beggery: yet there is a Preacher within that preaches another doctrine, although not with an audible voice. Just like the Mizer in the Poet: The Boyes scorne him for a base fellow: but he applaudes himselfe neverthelesse, that he hath that in his Coffers, which makes him rich; even so wee, when Gods Ministers would bogger us and strip us, answer, But yet hee shall never make mee worse than I am: my good meanings, prayers, and deeds, no man shall strippen me of. But Oh, poore soule! How then canst thou beleeve, and take this gift with a naked hand? Perhaps because thou canst not want God, thou art willing to gaine by him: But to have God thou art as unwilling upon his owne tearmes, and that hee may have the sole entire glory of saving thee. Onely selfe-deniall makes the royll heart of faith. Faith will not be well by stealth:

But as *Jeab* would have *David* have the honour of *Rabba*, so *Faith* daies make no use of God, save as (for his glory) God may make use of her.

Vſe 6.
Branch 5.

And the next branch is, Dally not with this offer of grace. There is a while of it, a season annexed to the offer. Reade 2 Cor. 6 1,2,3. The same breath which urgeth to receive the grace of God, adds a charge. For he hath said, In an accepted time I have heard thee, and in the day of salvation have I succoured thee. Oh, that in that thy day thou hadst seene! Now when is this day? Surely it is not the day of possible mercy, but of seafonable mercy: Then, when as, (besides health, meanes and the offer of grace) the Lord puts a speciaall spirit into the Ministryer of the Word, so that it pierces into the heart with perswasion: when the terrors of it are weighty and serious, the promise it is (as the early fruit of Summier) welcome and savory: when finne is bitter to the Soule, and when it is yrkesome to it, to be out of Gods favour: when the heart breakes and mournes after God, and can spend nights after dayes in seeking and enquiry: it cannot be quiet, but is held on by peculiar tendernesse to attend grace. Looke to your selves, you who have had this season of God upon your soule: ply it and dally not, weary not the Lord who still waites and askes, When shal it be? Put him not to a second season, least he stoppe up all seasons, and sweare that season shall be no more. When thy gold is turned to brasse, thy tendernesse into deadnesse, Gods patience, contestings, into bitter weepings. Pray that thine head rather, and heart were Fountaines of teares to mourne for him whom thou hast pierced, than that the Lords Soule shoulde mourne in secret for thy rebellion and destruction. When all beames shall be darkned, and all mercy and bowels of compassion dried up, and thy heart hardened. Especially let such looke to this, as lye under the penalty of this finne.

Alas! There will be a season of Gods wearinesse; and his spirit shall not also strive with man. He will have also a season of leaving thee to that contempt, which despised the counsell of God for thy salvation. Abhoring of light, preferring darknesse, despising the Ministryer and ordinances, revolting from those insinuations of grace which once seemed precious, I say these are spirituall wickednesse, and farre exceed morall evils. (Although it be just with God that when the Chimney hath

hath long beene foule, at length it be on fire; and that by degrees inward infidelity and treachery grow out to open contempt, pursuite and malice, yea adultery, riot, intemperancy and all profanesse.) The Lord hath his withdrawing time, and his forsaking time as well as his drawing neere. See *Hos. 4. 17.* and 5.6. The Lord shall laugh at the destruction of thole that having been oft provoked to receive his offer, have refused: *Prov. 1.* Provoked mercy turnes to fury; and the hottest place of hell is provided for unbelievers, and revolters. I deny not but the patience of God doth long endure the vessels prepared to destruction; and such despisers, may a while flourish and prosper: and the Lord chuseth rather strokes of inward vengeance, to smite the conscience, than outward crosses, oftentimes. But yet *Cron. 36. 16.* when there is no remedy, his decree of destruction comes forth stronger than that of Medes and Persians; accursing them; *2 Cor. 4. 3.* If that fig-tree which wanted sigges out of the season of it, were accursed: much more those that are past their season.

Q. What other uses are there hereof?

A. Especially this, that this Article be a sweet preparative unto us, to frame us to believe. Entertaine we not any base, cursed thoughts of God in the simplicity of his offer. Nourish all possible perswasion in the soule, of his unsign'd meaning toward thee in this kind: thou canst honour him no better, than to agree with him, in his meaning well to thee. There is no greater difficulty of Faith than this seed of bondage in us, to judge of God by our selves. *We muse as we use.* If we have an enemy, we cannot forget his wrongs, we meete him not without indignation: and therefore so we thinke of God also to us, and the rather, because he hath so much vantage over us. But, Oh, poore wretch! Is this the way to get out of his displeasure, to nourish jealousy against his love? Is it not rather oyle to the flame? Pull down thy traitours heart, hate not him whom thou hast hurt, put on an holy, and childlike opinion of him, who when he needed not, yet purposed, sent, received this satisfaction for thee, and therefore cannot lye in offering it to thee. Say thus, Lord, thy sweete offer, naked bosome, cords of love, Passions of sick love, sometime to allure, sometime to contest, command, urge, threaten, and beseech, turning thee into all formes of perswasion, to winne my soule; all these

convince me of thy well meaning toward me. If my owne enemy to my enemy , and the slander of Satan that thou enviest my good, doe assault me never so much , and my owne traitorous heart conspire with them yet this thy gracious offer in thy Gospell , shall bear down all. Reade E/ay 55.7. *For my wayes are not as your wayes, nor my thoughts as your thoughts : but as farre above them, as Heaven above the earth.* Adde this : All the understanding of man cannot comprehend the love of this offer, no more than the eye of a needle can the great Cannell : and shall I goe about to lessen it ?

Esay 55.7.

Surely, this should be a great stay to my heart, that God hath offered me this grace ; and as base as I am , what though it cannot enter into such a narrow brest as mine is , that he meanes as he speakes : yet if it be the pleasure of a great God to give it (as his offer imports) shall I looke at my basenesse, or at his greatnessse , whom it were a dishonour unto , to give meane things ? Oh Lord, rather by this bounty open my narrow heart, and make it large. If the offer of a Minister of God be precious , who dares seale it upon earth to my poore soule ; shall not 3 Sam. 15.16. the offer of God himselfe, *the strength of Israel that cannot lye,* much more sway with me ! Oh Lord, captivate all my hatred of spirit , and base trechery against thee ! Its reported of a certaine Merchant of London (in the Story of England) that he made much of a poore Cobler that dwelt by hym , a rankred Papist , and did as good as maintaine him ; yet this Traytor went about to betray hym to death : This Merchant having escaped his hands, yet out of his love used all meanes to be friends with him againe , and used him as before: all this would not doe, his heart was so villanous , he would shunne the way of him, and not looke at him. It fell so out at length , that he met him in such a narrow lane , as he could not balke him ; but must needs talke with him. The good Merchant takes him to him , and told hym , he was glad he had mett him , and hee wondred what he meant so to decline from him ! What, said he, doe you think me your enemy ? If I were , could I not crush you with a word speaking ? Alas , I am not offended with you, for all your trechery , but forgive and forget it. The words of this man so pierced the Coblers heart , that it brake instantly , and he falling down upon his Knees , and with bitter teares confessed his villany , and repented of it , told him :

This

This love should for ever bind him unto him, and so he continued.

This base Papist, is the heart of every child of old *Adam*: this royall Merchant is the Lord: this narrow lane is the streight of conscience beset with sinne and curse: this kind behaviour is this offer of Grace: Let us not be worse to it than a cankred Papist: but breake our hearts, and melt into teares; and with *Saul* to *David*, say, Where shall a man finde such love, as to spare his enemy, when he had him in his hand; and to be content to cut off *the lap of a Garment*, when he might have cut my throat? Breake my heart in the bosome of this love.

Q. Is there any more uses of it?

Ans. Yes, This may be one, to informe us of the height, depth, length and bredth of free grace, from the first steppe of our calling, to the last up-shot of glory. Surely if the offer be gracious, then whatsoever is conteind in the offer, is so also: Not only God is gracious in making that soule his, which was not, but his enemy: But also in futeyning that soule which is his, in the estate of grace and favor: yea, in the quickning up the habites of graces, that they may not lye dead, but have their operation: yea, that the soule may persever in that grace. As *Austria* sayth, Its grace which caueth the nilling will, to be willing, and the same grace which causeth it not to will in vaine: and grace also, which causeth it to persever in willing well. In the next Article I shall dwell upon the priviledges of a believer, all offred in Christ: heere I say, that all thoe good things are free gifts of grace. Election is of free grace, *Rom. 11.5.* for what is that election, which wants choyce, and includes all sorts? Or, what saw God in thee before thou wert, which him selfe meant not to worke freely in thee? And why did he elect thee, and leave others in the very selfe same state which thou wert in, save because he would?

Secondly, the donation of Christ is free. *Esay 9.5.* He doth not give Christ promiscuously to all, as a possible remedy, if they will apply it; but he gives him to his elect. *Phil. 2.* yee know the grace of our Lord Jesu, that he became poore, &c. He had power in his own hand, to lay down his life, no man could compell him. *Lnc. 12. 50.*

Thirdly, vocation is free: *Gal. 1.15.* others as wife, as soft
and

and tender hearted, as inclinable as thou art left, thou art called freely. Publicans and Harlots are called, Pharisees and Lawyers left. Not because thou art a lesse sinner, but because grace abounded, where sinne had been greatest. *Tit. 3.7. Rom. 3.24.*
 Fourthly, justification is of meere grace. *Tit. 3.7. Rom. 3.24.* God neither looks at workes going before, nor following after. *Eph. 1.7. Rom. 5.6.* God justifies the ungodly.

Fifthly, Sanctification is free. *Cor. 1.30.* Christ is made unto us of the Father, Sanctification, &c. *Exod. 31.13.* Power as well as guilt of sinne is freely taken away. All thy strength against thy lusts, all thy resolution of obeying, is from God. The will and deed is from him. Regeneration both of Faith to live unto God, and of the spirit to live in God, is free, as *Iam. 1.16.* of his free will he begat us, and *Joh. 1.13.* Although there be an inward Principle in us, yet God causeth it, *Joh. 3.31.* We do all, but he causeth all. And in this sense we are layd to purify our selves, *1. Joh. 3.3.* to finishe our sanctification in the feare of God, and to cleanse our selves from all filthines of the flesh and spirit, *1. Cor. 6.19. 1 Cor. 7.1. 1 Cor. 11.33. 1 Cor. 14.12.*

Sixthly, all the graces of the spirit are free both for Kind, and Degree. As Faith, *Act. 18.27.* when others only believe the story, thou believest the promise. Why? of free geace. So hope, *2 Thess. 2. 16.* others have no hope in death, thou hast. Why? through meere grace. So love, to God, his Sabbathes, Ministers, ordinances, servants, wayes, *1 Tim. 1. 4.* So, the profiting by the word, is grace, *Act. 3. 11.* So many as were ordained to life believed, *Act. 1.4.* So salvation it selfe, is of meere and free grace. *Eph. 2.8.* Else the most holy man and woman, *Zachary and Elizabeth, John Baptist,* after all their obedience, might be cast off, as unprofitable servants. If it were possible for one to be as gracious as an Angel, yet without grace, trely covering, accepting, and establishing, he might proove as *Lucifer,* and be damned, as he was. A naturall man may doe as many Acts of Religion as a believer, but the difference is, That the believer only lies upon grace. Even the manner of obeying, cheerfully, constantly, and entirely, is from the same grace, as the obedience it selfe. When we have both done and suffered to the uttermost, yet we must say, Enter not into judgment, O Lord! And *Rom. 8. 3.* All our suffrings are not to be compared with that weight of glory: All was done in theefficiency of grace: and we are beholding

holding to God, for our walking with him. The best graces, as they run through our pipes, are defiled. God supports thee in thy relapses and corruptions. If thou couldest challenge any thing duly, then should God beholding to thee, and depend upon thy will, and freedome, not thou upon his. But, Job. 22. 3. 17. See Cron. 15.

Can a man be profitable to God? Job 35:7. Eternall life is the fruition of God himselfe : what proportion is there, between thy poore endeavor, and God himselfe, who is thy exceeding great reward? He that thinkes God looks at his obedience, in crowning it, may in the sence of his guilt and rottennesse, go and devoure himselfe, by the verdict of his own conscience: so much for this.

Moreover, this freedome of Gods grace, ought to put some hope into the worst sinners, 1 Tim. 1:15. of whom I say chiefe, Give not over. Fall upon the use of meanes : Thou knowest not Gods Secrets, he may freely, if he will, save thee, call thee, breake thy heart, as he hath done others. Jer. 2:12. Say not, I am past hope.

Awake from thy security, thy contempt, infidelity, drunkennesse, if there be any heart to seeke God, the Lord may be found in season. If thy heart be not past melting, God is not past pardoning. Esey 57:19. And, to conclude, let this freedome of affection in the Lord toward us, moove us to digest and bear such indignities and discouragements, affronts and injuries as we receive at the hands of men without a cause. Oh ! if we thinke that we have deserved well at the hands of any, and they seeme to negle& us, or if we finde hard dealing at the hands of any whom we never provoked : how ready are we to fret and murmur ? But (poore soule) cast all these upon the Lords score : perhaps thou hast wrong'd him thy selfe, and used him unkindly for his love : however, thou mayst haply fare the worse at mans hand, for the love thou bearest to Christ : howbeit solace thy selfe with thine innocency, and remember, that Christ loved thee freely, and without cause, yea, when thou wert his enemy. Set his free, undeserved love, against their free and unjust hatred. Christs enemies served him so : they hated him without cause, but the requitall that he made them, was to save 3000, of them at once. So, let free love from God teach thee to digest unkindnes, with the more patience. Compt no man thine enemy who is not Gods : and pray even for him, that he may fare no worse then thou hast done.

Eſay 27. 3.

A. Touching the maine use of Faith, I shall leave it till the use of the whole part of the seventh Article. Yet this one more I adde, that we learne hence to understand the Covenant of God, and the promise of grace, as it is in it ſelte, not a bare naked thing, but filled with all the Merit of an eternall Satisfier, and with all the strength, mercy, justice, and faithfullerneſſe of an unchangeable Promiser, even the Lord fully ſatisfied. And ſo conceiving it, beſeech the Lord, ſo to write it in thy ſoule. Gods offer is founded upon Christ and the welpleaſedneſſe of the Father by him. Why then, there is no more anger in his heart, Eſay 27, 3. for if there were, what ſhould dry ſtubble doe? But now, Lo, he is reconciled, he cannot be angry with a poore Creature. He hath taken order to ſatisfy justice by his Sonne: to the end that he might abolish the Proceeding of Justice, and cut off his own advantage and power to condemne. For a time hee was angy for the iniquity of thy finne; but not for ever, leaſt flesh ſhould fayle before him. Oh! let us well obſerve this; That all in promife and an offer, is little enough to ſettle a poore ſoule againſt her feares. And this will cauſe us to be glad to cling to the word and ſay, if I perish I perish. And thus much be ſayd of this fourth Article.

Article V.

Question.

What is the fifth Article?

A. It is this: That the Lord offering Christ to the ſoule, doth not offer him nakedly and barely, but furniſheth with all the benefits of his ſatisfaction. So that in this point, we are to conſider what the parcels of theſe good things are, which the

Lord reaches to his Church in the gift of his Sonne. If a Prince come under a ſubjects rooſe, he comes not empty and bare, but with all his bountie, and leaves the markes of his preſence behind him. So heere, the Father offering Christ, would not have us think him to be a dry and bare gift, but a rich Cabinet of all choiſe Jewels of good things, that ſo we might be ſtored and enriched

by



The Lord of
fers Christ to
the ſoule furniſh
eth with all
his benefits.

by him. This is that which the Apostle In Ephos. 1,3. urgeth : Eph. 1,3.
Blessed be God, who hath blessed us with all blessings in Heavenly places. And Saint Peter, Epist. 2. Chap. 1, 3. His Heavenly power having supplyed us with all things, tending to life and godliness.

Q. But yet say somewhat in particular about these, and first : Are all these benefits of one sort ?

A. No. For though all are the water that floweth from this wel-spring, yet for order sake, we shall doe well to helpe our conceit thereof with a distinction to avoyd confusion. Some of these Benefits of Christ are concurrent with our first ingrafting with him, and accompany our first conversion : and these I call benefits concerning a believer, in respect of that condition and estate of grace whereto he is called, and in which he is settled. And these concerne this Article to handle. Other are consequent upon this condition, as royalties and priviledges following upon it, and stand not so much in the generall calling of a believer, as in speciall belonging to it: whether inward graces, or outward blessings, according to the severall promises in, and by which God conveys them. The former sort doe containe the full Right and Title of a believer, to Christ himselfe : the latter, the possession of those good things which issue from him, through the whole life, and the divers occasions thereof, of which is the third part, God willing.

Q. Name then those of the former sort, that belong to the being or estate of a believer.

A. The Holy Ghost in the Scripture doth mention them, according to the severall circumstances of our misery : as that brought us into an estate of guilt, bondage and enmity with God, so this brings us by justification, to a contrary estate of peace, by Redemption to an estate of liberty, by reconciliation to amity with God, and so of the rest. All in substance are one recovery of an happy estate : only they differ in these respects. Now for the naming of them the holy Ghost doth it sometimes more briefly, sometimes more fully : briefly in 1 Cor. 1,30. *He is made unto us wisdome, righteousness, Sanctification, and redemption.* More fully in the 2 of the Eph. from the 3. to the 17. Eph. 1. from verse : read it over, and ye shall be informed of them.

Q. How many things consider we in this Article of the benefits of Christ ?

Three things
in this Article
The differen-
ces.

A. Three. First, the difference. Secondly, the order. Thirdly, the nature and use of them to our soule. As touching the first, there is a fourfold difference to be noted of them. First, that some of them are before time, others in time. And in this respect, Election differs from all the rest. For justification, reconciliation and the rest, presuppose Christ really theirs, and issue immediately from him: but Election is before Christ himselfe, and presupposeth nothing but the first cause of Gods good pleasure and will. And yet its true, that in Christ wee enjoy all: onely with difference, because we are not elected for Christ, but wee are adopted and reconciled for him. Election being that act of God from all eternity, whereby foreseeing the ruine of man, hee purposed out of his free will to chuse some of those fallen ones, to mercy and salvation. So that wee see its one of the benefits of the beleever in Christ, yet not for Christs sake, but the Fathers, who gave Christ himselfe to this end, that hee might bee a foundation of that whereof himselfe was a first cause.

2 Difference.

The second difference is, in respect of the benefits that follow Christ. In which respect, Vocation differs from all the rest. For vocation is no fruit of faith as the rest are, but of election, seeing whom God elected, he calleth to know it. Calling then is a benefit whereby God brings the soule to bee capable of all the rest through faith in the Gospell; and therefore concernes the elect as they are so in God, not to themselves as yet, and serves to this end, to make them to know it by faith. But none of the rest can be wrought in the soule without faith, being the fruits of calling to faith, as to bee justified, adopted, &c.

3 Difference.

The third difference is, betweene those benefits of Christ, which concerne us in this life, and those that reach to a better. And the difference is great. The former being such as releve the necessity of our present condition, in which wee are imperfectly conformed to Christ in his estate of Humility, and beset with sinne, Satan and enemies: of this nature are our justification, reconciliation, adoption and the like: which all shall cease (as faith, hope and patience shall) in respect of the evils they doe here conflict with: although, out of these relations the good of them shall abide, as sometime liberty, amity, and the like. But faith in these bene-

fits

Article 5. Christ offered with all his benefits.

111

fits shall cease, because all conflict with evill shall cease; evill I say, both of sinne and punishment. Now for those that concerne the life to come in a perfect conformity to our head, they are of another nature, and belong to that Image of God reaued in us in righteousness and holinesse, which abide for ever, begunne here in grace, and perfected in glory. These are in themselves the principall, and faith (however here its all in all) yet serves only to settle this image upon us, and having brought us thereto, shall cease.

The fourth, and last difference is, betweene the benefit it selfe ^{4 Difference.} which shall abide for ever: and that will appeare, if wee consider the difference betweene the state of an equall image of God, to that which *Adam* lost, and that which Christ hath purchased above it, as an overplus. If hee had onely purchased unto us, the Image of God, together with immortality, hee had made us as good as wee were created, though wee had lived on earth. But because he being no creature, but God, tooke our flesh into himselfe, that wee might bee as hee is, and where hee is; therefore hee hath cast in this overplus unto us, that instead of an earthly Paradise with old *Adam*, we shall enjoy heavenly mansions with Christ in the presence of God, and there have this Image and our immortality perfected. But this note, whatsoever difference there be otherwise, yet in this all agree, that they are the work of the Spirit of Christ setteling all his benefits upon the beleever.

Q. You have spoken of the first. Proceed to the second.

A. The second is the order of them. Wherein although I see men to differ: yet I will avoide quarrels, and for the good of the Reader, speake my opinion. Thus then I conceive, the first in order is vocation (or regeneration, as it concerneth the way and meane of begetting a soule to God) the second is Union. The third is Regeneration, the fourth is Justification, the fifth is Reconciliation, the sixth is Adoption, the seventh is Redemption, the eighth is Sanctification, immediately issuing from it, (containing the mortifying and quickening worke of the Spirit) and the last is Glorification.

Q. Let us proceede to the opening of their severall natures so farre as serveth for our purpose: annexing their uses in particular.

³ thing, their
natures and
distinction.

A.

A. It were endlesse to wade into all : only to shew the realnesse of them, and the use of them to the soule, that it may see how richly Christ is offered to the soule, I will touch every one of them. The first of them is *Vocation*, See Texts *Esay 55.5. Rom. 8.30. 1 Cor. 1.2.* Now this calling is a work of the Spirit, issuing from election, whereby whom the Lord hath chosen to be his, he brings to know it. And that by the voyce and call of the outward word and inward spirit, crying to their soules thus, *Come out of her my people, and returne to me.* Come out from thy former corrupt estate of sinne, subjection of Satan, curse, misery, lewd customes, errorre of the wicked, hell ; and returne to that blessednesse which thou hast lost. So then calling is that whole workmanship of God, whereby he puls the soule from a bad estate to a good : be it longer in working or shorter, darker or clearer, easier or harder : its the drawing of it from darknesse to light. *Acts 26.18.* That from whence its drawne, is an unregenerate estate: That whereto, is faith, Betweene these, the whole worke of God is calling.

Acts 26.18.

Q. Can you not briefly summe up the parts of it ?

A. Yes, it may bee conceived to stand in these two parts. Eyther the preparing worke of calling, or the finishing. The former is that, by which the Lord finding the heart uncapable of a promise, brings it and prepares it to bee such an one as may see it selfe capable, and under condition of beleeving, such an one as may beleeve. For/as for the opinion of such as imagine that God breeds faith all at once, without preparing the heart, they overthrow that grace (in respect of a soules triall of her selfe, and in respect of Gods glory) which they would seeme to magnifie. And they strengthen the hand of sinnefull men in their errorre, thinking there is no difference betweene men; all may beleieve in Christ. This by the way.

The 2. finishing.

The latter is that by which the Lord doth finish the worke of faith with power : which is the condition of the Gospell, without which no man can partake any of the priviledges following. For it succeeds the condition of the Law : and in stead of *Do this, faith, Believe this and live,* Note well these tearmes: *Preparation is the condition of faith, and faith the condition of the covenant.*

Q. What are those preparatives ?

A. Partly

The 1. Vocation, what ?

Parts of it 2.:
1 Preparing.

Note well.

A. Partly legall, partly Evangelicall: in a word, when the Spirit of God by both, leaves such an impression in a troubled soule under the spirit of bondage (of which in the first part) that it comes (by the sight of the Gospell) to so much hope, as workes the heart to mourning and brokenesse, to desire of mercy to esteeme it, and to bee nothing in its owne eyes in comparison of it: together with diligent unweariednesse till it have obtained it. All which are the preventions and assistance of the Spirit of calling, drawing the soule home to God, by such steps and degrees as the soule is capable of. See the opening of the whole doctrine of Preparation in the last Article of this Part.

Q. And, what is the finishing work?

A. That wherein calling is perfected, and wherein the conversion of the soule in begetting it, and bringing it home to God, doth consist: For when the soule thus prepared sees that the promise belongeth to her, and that she may and must beleive it, then the Spirit impels this gift of faith to receive it. Of which see Article seven, in the preparation to faith. And so much for Vocation.

Q. What is the second priviledge?

A. The second is Union. Which is the first benefit (in or-
der I mean, for else all are together in respect of the soules title union, What?
and right to Christ) and this opposeth the cutting off of the sinner from God, and all influence and communion with his grace: and by faith so bringeth the soule unto God, that its united, made one, and incorporated againe into him by the flesh of Christ united to his Godhead, (as Article 2.) And its the worke of the Spirit of Christ, making the Lord and the soule one spirit, and causing the soule to partake, by vertue thereof, all that power of his, both in priviledges and graces, which follow. And therefore I set it in the forefront of the rest: for its sure, the soule can no more receive ought from God, till it bee one with him by Christ, than Christ could merit any thing for us, till the Deity and flesh were really united: and no more than the body and soule can impart or receive to or fro, till they be one. See Texts, Ephes. 5.31. Ephes. 5.31. John 17. often. By all which its evident, that till we be one with God in Christ, wee are without him in the world: the Lord abhorring all relations that want Union. But if once united, then he is in us, we in him, he dwells in us, we in him, as an inhabitant

inhabitant in his house, and the soule in the body; he is one with us, *we are of him, i Cor. 1, 30. in him, John 17. flesh of his flesh,* he is our husband, and we are his spouse, and therefore hence issueth all vertue, vigor and power into us, that is meet for our support, either earthly or spirituall, till our union be perfected in glory. To this that belongeth, that is said, *we are engrafted into him, as a sience into a stock, which fetcheth all her nourishment thence:* As the two seales of Baptisme and the Lords Supper do typifie: there being no possibility of the Communion of the latter, without the union of the first.

Q. I see union is one of the maine hinges wherenpon the life and comfort of a beleever turnes. Therefore I desire to know what it is, and what may be knowne savingly about it?

A. I will endeavour to satisfie you. And therefore having described it, I would first shew the necessity of an union: Then the difference of created union from gracious union, with the cause of it. Thirdly how this union is wrought in the soule: and lastly what effect followes upon it. Touching the first, I described it thus.

It is the first priviledge of the condition of a man called, issuing from hence (being indeed the complement of faith, (for faith determines calling, and begins union) whereby the beleeveng soul is so brought home, and knyt to God in Christ, that it loses her former corrupt estate of cutting off from God, and puts on a new, of being one with the Lord, and he with it; that so the soule may be feazd with true title and interest to all good things which either the Lord can c^vey, or the soule receive; and that in a farre better kind and measure than ever Adam was. Now to the fourre branches.

First I say, Union with God is necessary to all that would partake his graces. For as it was in the Creation, till the Lord had breathed the Spirit of life and himselfe into him, Adam could have no communion with God; so is it in this second creation; no benefit, no fruit thereof can come to the soule till this second creation and union be. But by this as by a channell the rest follow, Reconciliation with amity, Adoption with worship and liberty, &c. Hence it is, that our Saviour so oft presseth this, He that abides not in me, is as a branch cut from the Vine, which withers. Contrarily he that abides in me, draweth life from me and nourishment: he liveth in me, as the living arme receiveth vertue of motion and strength to be usefull to the body, from the head.

Mos. 2.
Ephes. 5.
Rom. 6.

Opening of it
in 4 things.

Description of
it.

Branch 1.
Necessity of it

The

The second thing is the difference of Unions. The Union ^{Branch 2.} of grace is not like that of Creation; neither in the measure, nor in the instrument of it. Not in measure: for the Creation there was a totall and immediate Union (in that kinde) and it was a perfect one, having Gods Image in it without let or impeachment. But this Union of grace is an imperfect Union for measure in this life: because the reliques of corruption and old Adam as drosse mixing themselves with the soule, suffer not God and it to knit fully. But as it is with the branch of a sien put into a clift of a stock, if there be any drosse in the clift betweene the stock and sien, it cannot bee close and grow perfectly: So here. The Lord and the Soule cannot bee so neere in this life, because there is so much scurfe within us, that God and wee cannot close, God being contrary and disagreeing with Belial. And this appeares further in this, ^{2 Cor. 6.15.} That the estate which answers Paradise, is not of grace, but that to come in glory, when corruption and sinne and death shall be swallowed up in incorruption, ful righteouesnesse and life. Not that there is not even here, a true and reall union, but not a full and entire one. Secondly, the instruments of Unions are unlike. For that of the Creation needed no other tye or band, save the immediate presence of God in his image, which had then no sinne nor let to divide it. But that Union which now is incumbred with lets and enemies, must needs be maintained by a band of greater Perfection than any is in us: The meere infused grace of light and holinesse joyned Adams to God, and that free will in his nature upheld that Image of God in her exercise and action; but it is otherwise now in this decay of nature; there must bee wrought in the soule another instrument to knit us to God, and hold his grace in continuall exercize.

The third thing is the instrument by which union is begot in the soule; and that is (on our parts) faith; on the Lords part, the Spirit of life in Christ, conveyed by the promise and baptism. I grant it is but a poore and lame one, even a crutch (as it were) because our life and union is hid with God in Christ, and shall in Heaven bee (as it was in innocency) immediate and perfect; when the crutch shall bee throwne away, and the soule shall bee one with God in the full infusion of all glorious holinesse; I say, it is but a lame instrument, yet

^{Branch 3.}
The Instrument.

a true one. And marke well; Faith must needs bee the knitter of this Union, because it resists that perfectly which cuts us off from God, I meane guilddraig curse. I say it selfe is imperfect, yet it resists perfectly; because its given by God to this purpose, to receive a perfect discharge in Christ from all that sinne which cuts us off; and from that excommunicacion and separation from God which came thereby. Faith then is that which effects this union in this life absolutely. That holinesse which is infused here into us, is imperfect, and therefore cannot fully knit us to a perfect God: faith only can hold Christ to the soule (who is this life of Union) and so keepe us close and knit to God, even when our Image of God in holiness, is weake. A sweet point. And note againe: by this meanes so soone as faith hath abolished that which formerly cut off Union, it sets the sotte in state of Union as before, and so breeds in it, the true life of grace through pardon and forgivenesse, and comming to God.

¶ Howbeit faith rests not in this her uniting quality: true it is, she holds this her worke through the whole life of a beleever, to cover the defects of Gods Image, and to keep true and full union on foot, supplying all wants. But shee still strives to settle a beginning of holiness also in the soule, and an union thereby also: it applices it weakely and in part, yet it truly applices it; and even here infuseth (by the Spirit) a most true being of Gods Image, and makes the soule partaker of the divine Nature thereby: even that participation which in glory shall bee one and the same for kinde, though fuller for measure.

2 Pet. 1.1,2.

How the Spirit effects this union.

From hence may bee conceived; how the Spirit effects this Union, even (as I said) by the word of promise and the seale. According as Christ was given by God to bring all unto him, and to present them unto him spotlesse and unblameable: so doth the Word convey this power of Christ to the soule. As by Christ it comes to passe, that those who were cut off, were a farre off, Aliens from the Community of Israel, and the life of God, were made neare and one, *Ephes. 4.16*. So Saint Paul, *Act. 26.* tells us, That hee was called to preach, to the intent, that hee might bring men from Idols to the living God: and of Baptisme it is said, That wee are ingrafted into Christ, and planted into the likeness of his death, and made one with God

Ephes. 4.

God. And that thus in a word : (for each of these benefits requires a speciall consideration, though in effect all are belonging to one happinesse). First, the word of the Law gasters the soule for her cursed cutting off from God, and chases it homeward, giving it small peace in her divorce and separation; and causing those lusts which have united themselves to her, and taken up the possession and rule of her, to become noysome and yrkesome to her. For why : they have kept her from Christ her head and husband, whose she is. Secondly, the Word of the Gospell comes in, and makes a Parlee and treaty with her (in this lost case) about a returne and restitution to former union againe : and the soule thus subdued, after many gainesayings, at last suffers her selfe to be rent off from her old stock, and by the prevayling of Christ, which is the Spirit of perswasion, is content to obey and open the dores of the soule for him to enter, surrendring all to him, that she might be his, and be marryed to him, and become one with him, even bone of his bone. And thus Christ comming in, surrenders and unites himselfe also to her, and becomes the soules, and so they live in each other.

The fourth thing is the effect of this union, even Inhabiting Branch 4.
and indwelling of the Spirit in that soule which is become one Effect of uniton with himselfe : That so it may enjoy communion and fellowship with them in the entercourse of all graces, protection, upholding, and rule as seemes best to himselfe ; so that now God in Christ by the Spirit, is that to the soule which before her lusts were, all in all, Lord and King, light and defence, Heaven and happinesse. As wee see that the owner dwels in his House, the King in his Kingdome, and the soule in the body : both for the wel-fare of the possessed, and the honour of the Possessor. The same House of the soule, the same seate which was before is still : but new Rule and Law. Much adoe there is between Christ and old usurping inmates, lust, world, selfe-pride and revenge : but yet the soule gives the precedency to her Lord, and resignes up Keyes and possession to him : Shee is under his Authority, he swayes her by his Kingdome set up in her : defends his house from all Theevess and intruders, he makes Lawes and writes them in their hearts, so that as the wife is the glasse of her husbands purposes, will and affections, answering him as the face doth the face in water ; so doth the

Church answer Christ railing her, notwithstanding her disquieting with old tyranny of corruptions. In a word, whatsoeuer influence, power or authority any head either Civil, matrimonial, or of Family, can beare over their body, or the soule over the naturall body; that may be laid of this Lord who is Father of all the Family of his Church, husband of his spouse, Lord of his Subjects, the soule of his body, to act, direct, defend, provide for, and be all in all to her, till he bring her to glory. As a Principle of union calleth Communion; so doth he : communicates himselfe, all his wisedome, humblenesse, holinesse, experience to her: imparts himselfe to her as her needs are; in her strights he is her Redemption, in her teares her peace by Justification: in her complaint of corruption, her Sanctification to mortify her, renew her, and to of the reit. This is to make her an habitation to himselfe by the Spirit, not now and then to come stranger-like, or upon pleasure as to a banqueting house for a day: but to walke in the midit of her, to chase away all distempers, and to allow her to walke before him in and out, as his owne; receiving honour from her, as the brightness of his Image, and affording to her Protection for his own glory.

vse 1.

Brieft use shall serve. First, it is terror to all hang-bies and time-servers, who have it at their tongues end, they are Gods, and they shall be saved, how few to ever are. But they cannot prove it by any ingrafting or union. No plucking off from the old stock, appeares in them, no planting into a new, no life of grace, no Christ to be theirs, no bringing to God by his flesh and the union of it to God, no promise to fasten upon, by which they may come; no Spirit of God to be betweene them and God to unite both, as the spirits knit the body and soule in one. No Faith to hand-fall them, to marty them, to cut off their old separation, to forgive and reconcile them, and to restore them by the union of Favour, acceptance, and life, to the union of Gods Image, his qualties and holiness. Away yee counterfeits! This rule argues that you are none of the Lords, because old union continues: Can a twigge live in two stockes at once? If it cleave to the one, must it not renounce the other? Therefore treble; yee are still cut off as branches that wither, and are (as yet) none of Gods, but in the Gall of bitterness.

Secondly,

Secondly, all that will needs claime to be the Lords, claime *Vse 2.*
 it by union first. Try your selves about it. If yee be unitled to
 God, then hath the Lord chased you from your wandring
 vagaries and old haunts, and brought yee back like the pro-
 digall : The Lord hath convinced you as he did that woman,
Iohn 4. saying, *Thou hast had five husbands, and he whom thou Ioh. 4.*
haft now, is none of thy husband : he hath flaine thee by his Law,
 by thy cutting off from God; from light, life, favor, and fencs of
 God, thy saplesse, and wofull barrennes, and drynesse, which shall
 be as fearefull as Adultery to thee : Thy long trading with
 strange lovers shall sting thee. Being left thus and divorced
 from thy husband and thy Father, thou hast beene taken up
 as a stray, as that *Levites concubine*, and the prodigall were a-
 bused ; put to thy shits to sieke comfort from the dry pits
 of thy lusts, in sted of the Fountaine. By this meane thou
 seest how destitute, forlorne and robbed of all, they have left
 thee, having first had their will of thee. Secondly, the Lord
 drives thee to an utter unsubsistence, emptiness and misery,
 in thy selfe as a branch puld off. In other unions, as of friend-
 ship, marriage, each party brings somewhat : but in this the
 Lord will have thee subfift in him and under him, being no bo-
 dy of thy selfe : forsake all and cleave to him, that thou mayst
 be one flesh. God will beare rule in a voyded house. Thirdly,
 the Lord hath by his Promise assured thee, *Jer. 3.* That notwithstanding
 thy old adulteries and debauchednesse, yet he will
 marry thee againe after divorcement. Yea, *Hos. 2. 12.* in righ-
 teousnesse faithfulness and mercy he will betroath thee to him-
 selfe. And by the flesh of the Lord Jesus he will make a way
 for thee to God, who else cannot be approached to : creating
 the fruit of the lips, that is, Faith in thee, who wert a farre off,
Esey 57. and so make thee one with him, his owne Servant,
 spouse, sonne and daughter, called by his name. That looke what
 union we have with Christ, the same we might have with the
 Father. Reade *Ioh. 17. ult.* That as they are one, so might we be
 one with him, and he might dwell in us by Faith. *Eph. 3. 17,* and
 become another same with us. Lastly, heereby he pulls downe
 old union and the old house from the Foundations, he shakes
 and destroys Satans dwelling, all old lusts, peace and joy and
 accord with them: that his influence may be all in all, and he may
 come into thee with all his graces. Try thy selfe then by these 4.

markes, in what estate thou abide it: if indeed thou hast this Union, thou hast fastened thy Pipes to the Fountaine of living waters, and derivest dayly refreshing from thence, for the supply of thy whole course.

Use 3.

Branch 1.

Thirdly, its use of thankfulness and comfort to all Gods people. 1. of thanks, for who art thou that the Lord shoulde thus Unite himselfe to such a lumpe of Earth and tin? As *Elizabeth* sayd, Who am I that the Mother of my Lord shoulde come to me? As *Abigail* sayd, Let me be an handmaid to wash the feete of the servants of my Lord! When *Solomon* had a promise of the Lords dwelling in his Temple, he wondred, Should he dwell in this house whom the Heaven of Heavens cannot containe? So shouldest thou say, Lord shouldest thou make a sinfull wretch thy dwelling and delight, and repaire thine Heaven upon Earth? *Lord depart from me a sinfull man!* Oh! what a sight is here! come and see, not the Palace of a Prince, but the habitation of God.

Branch 2.

Secondly, comfort against all thy bad inmates and lusts which disquiet thee, and make thee often to thinke thy soule a ty of uncleannessse rather than an House of God: Be of good cheere: the Lord esteemes thee not by these necessary inmates, but by the voluntary; Keepe out them, and the Lord will looke upon his Pearles, not thy Dunghill; and in due time, scoure thee cleane from them, though for a time he suffer them to try Faith, and combat in thee.

Branch 3.

Lastly, yet withall it is caution for all such: That they make not the Lords Spirit sad by the Returne of any lusts to disquiet him, least he hide himselfe in his communion, and leave thee to thy selfe to shift.

Use 4.

Fourthly, it is to teach us, both what dignity and what dutie lies upon Gods people in this respect of their union. The dignity must needs bee great, to bee one with God: for by this meanes all his and our things are common, hee suffers in and with us in all our crosses: Hee is honoured or reproached in all our Obedience or disobedience: wee stand not, nor fall to our selves, but to him. To him therefore wee may goe in all our troubles, beseeching him to be afflicted with us. To curbe our enemies, that they may not insult, and say, Where is their God? yea to purge out of us, or re noove fro n us whatsoever evill might dishonour his name, or be an eye-sore. And secondly, its to teach us our duty; v.z. To be sensible of this union continually

continually wheresoever wee become. A Wife that honours her Husband, will so carry her selfe that her Husband(whom shee is one with) may not be impeached by any unseemely carriage, idle lookes, speeches, or liberties ; shee lookes at his credite whose shee is. Such a narrow eye should this union with the Lord worke in us : That his honour and name should be the marke we shott at , and looke what we thinke would jarre with his affections, or trench upon his glory, that we should cast off. If the *Israelites* might not leave their excrements uncovered, because the Lord was among them, how much more in them ? And so much for this benefit.

Q. You have said enough of Union. Now proceede to the third benefit of Regeneration. And first shew in what sence you take it here ?

A. There being a double meaning in this word, the one signifying the begetting of the soule to God which was none of his before : The other an entamping of the Image of God really in the soule : I doe take this word heere in the first sence : and in the eight Priviledge, in the second sence.

Q. Why so ? Doe you divide the thinges which God puts together ? Why set you the parts of one thing so farre a funder ?

A. No, God forbid. For even in Scripture sometimes the word is taken joyntly to expresse both. But because the word is doubtfull and taken in both fences, therefore it is meete that the handling thereof in the Ministry, and the hearing and reading of it, be conceived with distinction : least otherwise the markes of vocation and Faith being confounded with the markes of sanctification , the hearer may be unable to try himselfe. Otherwise sure it is, that conversion (consisting of both) is wrought in the soule , as it is offered by God and sealed with Baptisme at once.

Q. I am satisfied: Now proceed and shew the difference betweene this and other Priviledges.

A. All the rest doe agree with this in the substance of our restoring from our lost state to an happy estate in Christ : onely this more specially hath a respect unto the meanes by which the Lord worketh those in the soule, to wit, both the outward and the inward, the word, the seale, and the spirit that begets us again. Therefore it shall not be amisse to insut upon it a little, for the understanding of sundry Scriptures that speake of it in that sence.

Q.I.

Q. Is there then any use of handling this subject?

A. Yea, surely, For as most men quite omit and over-see this regeneration of Faith, and begetting the soule to God, both Ministers in their Discourses, and people in understandings: thinking that there is no regeneration save onely renewing of the will, and changing of the corrupt nature of old Adam from bad to good: so hereby they grow to this absurd error, namely to imagine, that whensoever any duty of mortification or holiness is urged, by and by, and without any more adoe they are the parties spoken to, and so of themselves can mortifie their owne lusts; cease to sweare, lye, or blaspheme: which is to nouzle people in little better than Pelagian or Popish free-will. Whereas if the Regeneration of Faith and all the preparatives thereto were spoken of and urged first, to cast them out of themselves, and lay them at Gods Feete, they would come to heare the point of mortification with more awe and reverence, as knowing it requires anothergates disposition of heart than they have attayned, and other practise than they bewray. For although in their moodes they are hote upon reforming their oathes and lewd companies and other lusts, yet alas! Their free-will pangs are as the morning dew, and they fall to their trade worse than ever before, for want, of a true Principle.

The Scripture distinguisheth the Regeneration of Faith and begetting to God, ere God his image can be begotten in us?

A. Yea, surely. To which end, it will not bee amisse to alledge some. Most eminent is that, Tit. 3, 5, 6. According to his mercy he saved us, by the washing of Regeneration and renewing of the Holy Ghost: which he shedde on us abundantly, through Christ our Saviour. That being justified by his grace, we might be made heires of life. Who feeth not an evident regeneration of the soule unto God to be wrought, before renewing of Gods Image? A like place is that Iam. 1. 18. Of his owne will hee begat us, that wee might be a kinde of his first fruities of the Creatures. What is this first fruit? The early worke of Faith, creating the soule againe to God, and giving it the birth-right of the first borne, beloved, and accepted of God. Paul also to the Galatians, hath a futeble speech: My little Children, of whom I travell in birth againe till Christ bee formed

Note these
Texts.

Eccy 57. 19.

formed in you. Meaning, till by the word and Faith (which is the instrument of the Spirit) he had begotten them to God. Other texts shall be named in the sequel. But when he speakes of the other Regeneration or Sanctification, hee useth other words, as *Ephes. 4. 18.* If yee have indeed received the truth as it is in Jesus, That yee put off the old man, and put on the new, as it is created in the Image of God in righteousness and true holiness.

Q. I understand you; Now shew the order of Gods working of this Regeneration.

A. I shall briefly doe it, yet with this caveat, That if hereafter other priviledges shall offer themselves in the like manner of handling to this heere, the Reader yet be not offended at them as repetitions, but consider that I laboure to bound each priviledge within his owne compasse, that he may make distinct use of each. The order then is this.

First, the word presents to the soule, her losse of God, not in a few beames or rayes of his, but his whole divine nature, life, and being. Life (we know) is the excellency of being : Things that are without life, are in a sort esteemed not to be : and those Creatures that have a kinde of life without motion and sense, although they haue a growing life, yet are but halfe subsisting, as Trees and Plants : a gnat in respect of her life is a more excellent Creature than a Cedar. The poorest creeple is of more excellent nature, than the goodlyest Elephant : A reasonable beeing and life, exceeds a sensible life, as much as a sensible exceeds a naturall or vegetable : How much more then doth a divine and spirituall being exceede a reasonable ? If a meere supernaturall life of common enlightning and knowledge of Gods revealed Will (which is but a quality) doth so much exceede reason, as the spirit of an Angell exceeds the spirit of a godly man : how much more then doth a spirituall life and being of a believer, exceede a supernaturall life of knowledge alone ? All which I speake to shew what *Adam* lost when hee lost the spirituall being of his Creation, the Image, life, and nature of him that created him after his owne patterne ! This losse of our being and true life of God (as *Paul* calls it, *Ephes. 4.*) the Lord by his Law presents first to that soule in which he purposeth to quicken up this second life of grace by the Lord Jesus that quickening Spirit, *1 Corinth. 15.* By this losse man is stript, and deprived

The order of
Gods regene-
rating.

deprived of the glory of God , that is , that excellent beauty and honour, which the life of God did reflect upon him, so that as *Jacob sayd of Reuben* , Thy dignitie is gone. I say not that finne hath bereft man of his being , but that divinenesse of being susteyned his reasonable nature in a most firme manner of subsisting : So that now there is a dissolution of this Image, and nothing left save the bare Ruines of a frame withoutt beauty or amiablenesse. He is become a meere emptiness , a chaos and dunghill of confusion , the very reliques of himselfe : even as the iadde and dismal Earth being bereft of the Sunne and influence of Heaven , differs from the sweete season of May or the Summer , wherein shee is cladde with all her beautie.

It is a sad sight to see a Carcasse voyde of life and breath of man : But to see such a Carcasse as wants life , to creepe and breathe , and stinke in the loathesomenesse of it , were worse. What a sight is it then , to behold a man endued with naturall life and breath , to walke , and crawle up and downe , voyde of the life of his life , dead , a meere carrion , breathing death of grace in his naturall life , and stinking even above ground in the nostrils of God and man , who are able to smell and discerne ? Breathing corruption in Gods nostrils , and casting the noysome favour of it before men ! loathsome oathes , drunkennesse , swearing , coosenage , deceite , lying , falsehood : not to speake of inward loathesomenesse of selfe-love , carnall ease , uncleane thoughts , infidelity , hypocrisie , security , profanenesse and the like ? All these the Lord by his Word discovers to the soule . And besides that wofull Delusion of his heart , which makes him to thinke his wound to be healed when he can keepe it sweete : as if a Prince cast out of his throne and justly deposed from his Crowne , into a dungeon , should applaud himselfe in some of his best Robes and apparrell . So is it heere . When hypocrites can furnish themselves with some of Gods Attire , and pride themselves in their knowledge , parts , wealth , wit , credit , and esteeme , or some gifts of restraint and morall vertues and abstinance from evill : lo , they conceive themselves hereby to be the persons they are not , and take a counterfeit shew of a Parrots tongue , or an Apes laughter , or an Image chattering , to be the true life of grace . These the Lord doth discover to the soule , effectually and stirringly ,

ringly, where hee will regenerate and beget againe; Hee will cause the odiousnesse of spirituall death and deprivall of God, to pierce the soule to the quicke, and will give it fense and conscience thereof.

Secondly, hee presents hereby the succession of misery upon this losse, and that most deserved: all the curses, woes and Penalties written in the law, are written also and engraven by the finger of Gods convincing Spirit upon this person as a booke written all over, within and without: the emptinesse, and barrennesse of the mind and spirit of all good, the pronenes unto all evill, a body of death and dead members, a very number of all holy motion, action, thought or delight in righteouenesse: a totall withdrawing of God from the soule in all his influence and communion, his Spirit, graces, ordinances: a spirituall, totall desertion of the soule in point of peace, joy, rest and happiness: a losse of the immortality, not of soule, but of a soule in glory; and a leauing it to the pollution of lust, dominion and rule, temptation and malice, of Satan, world, and corruption, as chaines holding a forlorne creature, till the day of utter casting off from the presence of God and from hope of recovering the life of God, into utter darknesse; which is the second death, such a deprivall of God, as can never be recovered any more by himselfe.

The second work.

Thirdly, the Lord presents this soule, with her fearfull condition in a third respect; Viz. That dangerous easie and quiet which the deluded soule lyes in, in the middes of all this privation and losse of God; No little infant having lost Father, Mother, and friends and all at once: no Idiot deprived of his wits and understanding, are more sensesse of their condition than this soule is; for being deprived of God, it is withall a foole deprived of the sense of it; and as a foole pleases himselfe as much in his bable as in all the inheritance he hath lost; so doth this foole in his painted sheath of carnall qualities and endowments of Nature; which in truth doe as little grace him as the gawdy coate of a foole stript of his wits. As it was with Nebuchadnezar, being driven from his Kingdome and men, to live among beasts, (whether really or in his opinion) he lost as well the reflexion of his minde to tell him in what case he was, as his understanding it selfe (yea much more) so is it here; A most miserable spectacle to behold, a creature miserable, and thinking

thinking it selfe possessed of all ; rich, cloathed, and furnish'd with all necessaries. Once the Councell of France, fearing the mutiny of the People upon the death of the King, devised a policy, to array the dead body with all his wonted attire and robes, putting a Scepter into his hand, and a Crowne upon his head, so planting him upon his bed, and all his Chamber richly beset, and his Courtiers about him, and his pale face painted : That so this being given out and by some beheld, might delude the people. So is it heere. The dead soule befooled with her own delusions, being wholly miserable, placeth her selfe with a dreame that she is otherwise, and this serves her, in stead of life it selfe.

The fourth
week.

Fourthly, where the Lord will regenerate to a new life, he brings the soule to the fence of her losse by the light of his law shining as in a darke place (as the light of the morning discovers to a man robbed in the night of his Treasure at once ; what a case hee is left in) and seases it with a spirit of misery and beggery, really ignorant now what to doe, wringing his hands and saying, what shall become of me ? How shall I live and passe my life ? how shall I avoyde the pinch of beggery, the shame of an undone man, and the sorrowes that will ensue ? I say, when once the Lord savingly workes this, (for else it may vanish) hee doth in season present the soule with the newes of a second life (to prevent utter sinking) and stayes the heart thereby : Hee shewes it, that (as lost and forlorne as she is) yet there is a way to restore her to her former integrity againe.

Two things
done about the
way to new
birth.

1. Enlightens.
2. In order of
it.

3. The nature
of it.

Now as touching this way, the Lord first enlightens the soule in it, and secondly, applyes and fastens it upon the same. Hee enlightens it in two kindes : first, about the order of this way : secondly, about the way it selfe. Touching the order of it, hee tells her that forasmuch as shee once had this life and Image of God created in her, and hath wilfully lost it : Therefore, before hee can restore her to it the second time, his justice which is wronged by her sinne, and hath justly accurst her for it, must first be satisfied ; and the soule must apprehend this satisfaction to her selfe, as her owne ; and by this meanes her guiltinesse and curse must bee washed off and removed out of his way : For otherwise how can hee and the corrupt soule be brought together ? What communion can there bee betweene sinne

, and

sinne and purnesse? Secondly, he enlightens the soule in the way it selfe: To wit, that in his widdome and love hee hath granted his owne Sonne, true God, and the nature which was offended, to suffer the imputation of guilt, and the death which it procured, in the nature and for the nature of guilty man: and by this suffering he satisfied justice to the full, so that hereby the way which sinne had shup up, might stand and lye open for the restoring of the poore lost soule, to her former nature and life of God againe.

Having thus enlightened the soule about this way, hee then applies it to the soule. And that by a second and closer worke of his grace. For first, he applies this worke of Regeneration by the instrument of his word and promise, which is as a seed of Regeneration cast into the wombe of the soule by hearing it preached. As S. James saith, *Of his good will begat he us, by his word of truth.*

^{2.} Woike applies it.

¹ By the promise.

This word carrieth with it a forming power of the second birth, even a creating of God in the soule againe. Secondly, the efficient cause is the Spirit of Regeneration, taking this word, and casting it into the soule, and there hatching and cherishing the same, till it have formed Christ therein, who is the second Adam, the true way and life, that quickning Spirit. And thirdly, hee effects this in the soule by the power of faith which receives this seed of the word, and this quickning of the Spirit: and possessteth the soule therewith.

^{3.} By effecting it.

Only note this, that faith doth these two things: 1. it receives the way of this life into the soule, which is the putting away of guilt and curse which Adams sin contracted, and that is pardon and forgivenesse: Secondly it receives therewith and at once, the actuall and reall properties and nature of God, to inherre and dwell in the soule. And howsoever, when Divines speak of this work, they most properly settle regeneration upon this latter: yet in working and practise, it is most certaine, that it consists in them both. I say, faith (as S. Peter speaks) doth make us partakers of the divine Nature in both, though the conceaving of such a mystery, exceed us.

Faith doth two things.

² Pet.1.1.3.

Having said thus much in generall of the way and applying of it, it shall not be amisse to helpe the desirous Reader with some Acts of the Spirit of those Acts which the Spirit of Regeneration by the word of Regeneration. Promisit and the Sacrament of Baptisme workes upon the soule,

[when]

Treatise of Sa-
craments,

It workes by
the promise.

[when I speake of Baptisme, let no man mistake mee: as if I tyed the Spirit of Regeneration to it or the Word, in all regenerate ones, for hee worketh in Infants another way, as elsewhere I have written.] To returne then: The Lord offers to a lost soule, this word of promise, I will that thou O dead soule, shalt live in my Sonne: I being satisfied by his death, am content that thy soule receive againe, this life of mine againe. See this Promise in *Ezeliel 18. verse 32.* For I have no pleasure in the death of a sinner (saith the Lord:) wherefore turne ye your selues and live ye. So *Ephes. chap. 5. verse 14.* Wherefore he saith, Awake thou that sleepest and stand up from the dead, and Christ shall give thee light. So *Esay 55.* Hearre yee my voice, and your soules shall live. And *John 5.25,26.* For as the Father hath life in himselfe, so hath he given to his Sonne to have life in himselfe: The dead shall hearre the voice of the Sonne of God, and they that heare it shall live. These and the like promises do offer life to all dead soules that need it, both life here of grace, hereafter of glory, there being no difference betwene these two in substance, but in degree. Now the spirit of Regeneration by this promise workes three distinct Acts and steppes in the soule.

Three things,
1 Conception

First conception: secondly quickning: thirdly birth. By conception I meane the least step to this life, by which the soule retaines and keepes this seed of life, suffers it not to passe away and be spilt (as in hypocrites) but digests and holds the promise to it selfe, till it have bred it longings after this life. Conceptions (wee know) provoke longings of the appetite, lusting after a kinde of alteration of spirituall appetite, and a desire after this life. This is that *Esay* meanes, *Chap. 55. 4.* Incline your hearts, and hearken to me. That is, Bee so affected with this promise of life, that yee do incline toward it, and make to it, that ye walke in Gods way appointed to bring yee to it: Bee affected seriously with the excellency of this life, and the happy change which God offers you: that your soules doe dihngently enue it in the meanes: So that in this first work is contained the whole work of the Lords preparing the soule for the receiving of this life, standing in those many affections created in the same by the glad tydings of this word of life: that is, That it stirs the soule to mourne for so long living a dead life, and resisting the offers of life, and resting in a shew of a false conception: it doth long after this exceeding great priviledge, to be partaker of the nature

and

and life of God : it doth prize it above the most excellent inferiour life of this world, though it were Salomons felicity in comparison of it : it empties it selfe and is voyded from all other hopes and desires of life, even as the wombe that conceives must be cleere from all former conceptions : it uses all meanes which God hath appointed with all eagernesse of soule, restlesse till it obtaine it.

High 812
Third sheet

The second worke is the quickning power of the Spirit of The 2. Promise, whereby the Lord infuseth this life of God into the Quicksing soule ; which is nothing else but the soules breaking through power, the manifold struglings and strifes, which selfe and unbelieve doe worke within her selfe, doth obey the voyce and command of the promise, that so it may live. As wee see the naturall fruit hath many changes, pangs and strifes within the wombe, & it come to the birth : so here, the soule hath manifold resistances and oppositions in her selfe against this promise, canhot tell what to say of her selfe, whether she should live or no : often gives over the promise as too good, discourages her selfe by the presence of a body of death which still abides : an awke base heart chusing to lye stinking in her grave of death and mortall ease, and lusts : That so she may turne back to her old vomit, and avoide the trouble and difficulty of this new birth : Oh, it is as the sound of many waters to her, to heare that she should live to God, being a very carcasse of death ! Tell not her of it, it is impossible : There bee two Nations in her Wombe, death strugling against life, whether should preuale : All seemes to be against any hope of quickning to grace and life ; But when she sees the promise to carry the power of the second Adam in it, which can breathe the Spirit of life and immortality into the dead earth, nay corrupt flesh : and that the law of the Spirit of life which is in Christ Jesus, is able to deliver her from the Law of sinne and death : and to breathe into her this breath and life of God, that shemay live unto him the second time for ever. Loe, thee yeelds to this Law, and obeys the Command thereof, that she may live. Acknowledging that this law of life in Christ is able to bear downe unbelief, as the Law of Tertur was able to controll and subdue rebellion before. And so by this gift of faith she liveth : according to that, *Hee that believeth in the Sonne hath life :* and againe, *I give my flesh for the life of the world : Hee that eateth my flesh, and drinkeith my blood, hath eternall life. Hee that believeth*

believeveth in mee, shall live though bee dye : With an hundred more.

The third
work, birth-

The third worke of the Spirit, is the birth of this spirituall life : when the soule comes out of the wombe into the light, that is, discovers her selfe to be alive, and apprehends (as I may say) her owne life, and that God hath begotten her to himselfe. Which is the highest step and degree of life which is bred in her. For as the fruit in the wombe being quickned, yet wanteth the full proportion of its parts, till the forming power of generation, doe by weekes and moneths more and more perfect and fashion them all to a comely being and creature, which at last is brought forth : so here, the poore soule having received the life of God into her, by her weake and poore faith, scarce felt and perceived, yet by the secret power of the Spirit, growes from degree to degree : that although shee hath no other life at the birth, than in the quickning : yet this life is more apparent and sensible every day than other, till at last the spirit fall in travell and bring forth Christ formed in the soule, so that the soule appeares to her selfe and to others, to live and to beleeve: because now she is in the light, perfected and brought forth : So that the infant that is borne doth not more bewray the naturall life, by weeping, laughing, breathing, feeding, sleeping, stirring, feeling, growing : than the life of a beleeveng soule, once brought forth, appears in the operations and works of the new Creature. And this is the effect of the sealing Spirit of Baptisme, added to the promise, and stablishing the weake faith of this poore Infant, till it know it selfe to live, and declare it to others by the fruits of regeneration. And thus much of the Doctrine of this benefit of regeneration (in the first sense) be said. Now I come briefly to shut it up in the use.

Use 1.
Branch 1.

See John 3.5.
No Heaven
without re-
generation.

First, let it be Terror to all such as being voide of this life of God (as unregenerate ones are, *Ephes. 4.*) yet walke as alive, merry and jolly in the death of their corruption. Thus was *Paul, Rom. 7.* alive to sin, ere the Law came, and who but he? Till the killing letter came, and slew him, and made him pull in his hornes. Oh! That God should so long endure a croaking Toade, a carrion, to come into his Temple and spit venome upon himselfe, and his Ordinances, and defile the Congregation with the stench thereof. Cry out to the Lord, and say, Oh Lord, I have no one step of thy life begun! Lord set thy law on work to kill my life, that thine may succeed.

Also.

Articles. Regeneration a benefit by Christ.

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Also to all Counterfeits who adorne their dead carcasses with *Branch 2.*
the ornaments of Religion : Duties of life and worship of God
they will bee full of ; but the life of duties, faith to apprehend
the Lord Jesus for restoring of themselves to the life of duties, and
of obedience, they care not for. Why lay ye out your money for
no bread ? If shewes of a living man, and a name that there is
life, be so precious, when yet thou art dead ; what were true life
worth ? Oh ! rest not in any inferiour base life, when the Lord
offers thee true spirituall life ! Once one made an Image to speak :
But was not the poorest Creeple better than it, though the head
were of Brasse ? Abhorre all false colours of life, duties and per-
formances, when there is no substance : Who would not affect
the most excellent life, if it might be had ? If men have runne in-
to Cels, Tubs, and cloysters to shun the life of the world, and to
live a religious life (which was but hypocrisie) whither shouldest
not thou runne for the life of God in Christ, if thou mightst have
it ?

Rev. 1

See John 3.6. 1
of flesh only
comes flesh.

Secondly, learne here the price of faith ! Its that whereby the soule lives here, the life of God , a life better than a Princes, without it. But who cares for it ? A life of pleasure, sloth, ease, honour, telling of money, is the only life with most men. But till the heart be purged of this life, Christs life is unsavory. Nowcombe can conceive twice. This life of faith, is an hidden one to the world. But till the soule live to God, God cannot live in her. It is faith which must breed all operations of true life in the soule : heare, pray, love God and his people, repent, and walk with God : Shee onely can keepe watch and ward in the soule , to stop and turne the course of sinne back. She onely can task and set the soule on work closely, to be meeke, innocent, patient : She onely can live with God, because God by her lives, in the soule. And yet of all other graces, she is least set by ! Why ? save because she is unknowne. No other grace can restore the life of God here but she. Let her be precious. I grant it should humble thee here that thou art faint to live the life of faith, and not of sense : But bee content : prize her, and she shall never leave thee till she have set upon the life of glory.

*Use 2.
Instruction.*

Thirdly, pray for the Spirit of the Lord Jesus his Resurrection, (by which the soule is regenerated to this new birth, 1 Pet. 1.5.) and never lin till by the word and Baptisme, he hath inspired thy soule with this life of Regeneration. Mourne for

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thy strivings against this birth, and cry out (with *Rebecca*) to the Lord, whence is this rebellion in my soule? Why doe I so resist thy free and gracious quickning power. Lord Jesus, breake in with thy life, and cause dead bones to live. For thou art able, *Ezech. 37.* 3.8. As *Ezechias* said, so say thou, Lord, The fruite is come to the birth, and there is no strength to bring forth. Helpe Lord, I am ready to faint in this travell, deliver me, for my paines have oppressed me. Be at hand when I am spent with wraftling, and I shall for ever praise thee.

Use 4.

What is the fourth benefit?
What is the fourth benefit?

Fourthly, try thy selfe about this birth, and be not cozened by Satan! Bee content to rehgne up the best hopes thou hast of life heere, so that the Lord would give thee sound markes of true life. See *I Pet. 1. 5.* True life is a life of hope of eternall life, yea lively hope: it rejoyceth under the hope of it. It is a clenfing life and purifies the soule. It is a noble precious life, and will not pollute it selfe with dead carrion. It is a wayting, patient life under Crosses, because the up-shot of it is hidde with Christ in God: and the like. And bee thou comforted if God have thus borne thee to himselfe and forget thy sorrowes, more than a woman that hath borne a manchild. And so much for the third benefit.

Q. Proceed to the fourth benefit.

A. The fourth is justification, which is contrary to the state of guilt and curse by sin. And by this benefit, the soule obtaines an estate of quietnesse and peace toward God. And that by a clearing and acquitting her at his Tribunall (as if she had never offended,) fully, and perfectly. Which I ad for a difference betwene justification and sanctification, the former is an whole purging us from all our sinnes, as *Saint John, Epist. 1. cap. 1. 7.* The other a purging us in part, of whichr eade *Heb. 9. 14.* The former purging is from guilt and curse, and that must be perfect by imputation (for else howshould sinfull flesh stand before a perfect God) the latter is from the Dominion and rule of it; which in this life is imperfect.

Q. Forasmuch as both the matter and forme of justification, is handled at large in the 2. and 3. Article before here I spare to speake of the doctrine of it: and only insist upon the priviledge issuing thence: What is that?

A. That is peace and quiet of soule as I have said, a most peculiar blessing: contrary to those garboiles and horrors which

*The 4. benefit
justification
what.*

*Rom. 8. 30.
Rom. 5. 18.*

*The issue and
effect of justi-
fication is
Peace.*

the convinced conscience felt, beeing under wrath ; as also to that rotten peace which the unconvinced conscience walked with, through error : either one, or other of these is the estate of all unjustified ones. But when as once the soule is set at liberty and discharged by Proclamation from these, there being no enemy to accuse, neither will the Lord hold thy soule guilty, but speakes peace to it : so that by this meanes it drawes new breath, and lives at other tearmes of content and complacency, than before. Looke what peace and welfare *Adams* innocency reflected upon him, before he sinned : that doth justification cast upon the soule, by forgivenesse. Feares are all scattered by this perfect love of God received by Faith, no guilt or accusation by finne or any enemy, without or within, can now take place. Looke how different the state of a poore man is, when hee is molested with suites and put in feare of losing his whole estate by the wrong of an adversary : from that which hee feeleth after he hath got the day, and is past all former feares : Such is the oddis between the sinfull and the justified soule. She returnes unto her rest (as *David* speakes,) and eates, drinke, sleepes, and workes in peace, yea, her flesh which was withered and her bones consumed with the scorching heate of conscience (the wound whereof who can beare;) now returnes as the flesh of a little child.

Hence, the Holy Ghost never ceases to magnifie this benefit, as *Esay. 57.* I create the fruite of the lips, peace to him that is neere, and a farre off. Its a worke onely belonging to God, and above the first Creation, for heere, Peace is made of a contrary, even warre. The Lord is the onely former of the Conscience, and therefore its a worke equall to Gods power to create peace in it, and to restore it being lost, is farre greater. The Sea raging and calmed doth not more differ, than the peace of Conscience from the rage and distemper of it. Therefore its said, That C H R I S T settled peace, and stilled this raging Sea of Conscience, *Eph. 2. 15.* Having abolished in his flesh the enmity, so settling peace ; and *Col. 1. 20.* He hath made peace through the blood of his Crosse ; So that by this meanes, we may turne our swords into sharses, and our weapons into tooles : the Lyon and the Lambe may feede together, and the child may put his finger into the hole of the Aspe : inward peace bree ding outward with Angels, with men, with devils, death, and enemies.

enemies: So againe, Christ is called, *Esay 8.* The Prince of our peace ; noting that it was the worke of Priest-hood assisted with his Kingdome , to purchase it. And likewise his third worke of prophecy was taken up in it, for he was annoyed, *Esay 61.* to that purpose , to preach glad tidings (of peace, *Romans 10.15.*) to the mecke. And to this purpose he is called a witnesse both of declaring this truth , and also of deciding the controversie betweene Gods Justice and our soules. For looke how one sufficient witnesse in a Court , may by his verdict settle a mans whole estate upon him , and recover his right : So the Lord Jeius by his blood , beares witnesse that our finne and curse is gone , settling Pardon and salvation upon us , deciding the question , and making peace: And in this sence we reade *Heb. 12.* That the blood of the Covenant speakes better things than the blood of *Abel* ; That cryed in *Caines* conci-
ence , nothing save revenge and horror : but this cryeth peace. To conclude, the like is that which, *1 Pet. 3.20.* The Apostle sayth of Baptisme (the seale of this Covenant in the blood of Christ) viz. That it saveth us, not by washing away the filth of the flesh , but by the answer of a good conscience to God , by the Resurrection of Christ. What is that ? Surely this, that when the Lord askes the soule in what plight it is , the conscience steps out and answers, Lord its well with mee. It was as ill as could bee : But now its as well as can bee : Thou hast changed all in a moment , for instead of Warre I have Peace.

Use 1.

This point first teaches us the wofull state of all unregenerate ones , in point of guilt and curse of sinne. Surely, whether sensible of it , or no : whether their conscience bee alive and convicted in them hereof : or whether they bee so carryed by their lusts , that they have no leasure to thinke of it , being stu-
pified and hardned : all is one : The e is no peace , saith my God, to the wicked. The waies of peace they have not knowne, *Rom. 3.* and they have not seenethe things which concerne their peace, *Luke 19.42.* And therefore either they live in a house continually dropping worse then a contentious woman can drop, I meane an evill conscience ; or else embrace a rotten league and truce for a time, which the Lord one day shall breake and dis-
annull, as *Esay 28.* and let Hell loose upon them when they shall not resist. Oh ! The Lord Jesus having done nothing for them ,

Lo,

Lo, all is to doe still, and they take no thought but wallow in their lusts, fulfill their measure to the full, and suffer their wound to fester and ranckle, adding drunkennesse to thirst. So long as they may have *Ieborams* peace, they regard not how they hatch the abominations of *Iezabel*: let them have their willes, ease, pleasure, wel-fare and outward contents, so that their life may slide away in Pompe and pastime; let them alone for peace, they can force that upon themselves by holding out conscience at staves end. But Oh ! yee wretches, yee heape up wrath against the day of it, and rake up that fire in ashes, which one day wil breake out and consume yee. If you could so sleepe that you could make your damnation sleepe also, it were well : but that sleepes not, *as Pet 2.* And therefore tremble all yee that solder up a rotten peace in stead of a sound one. Tell your soules in secret, God will avenge the quarrell of his Covenant upon you, for your wilfull rejecting his peace, and living at enmity with him. If he set noe the cattle yee keepe, the meate yee eate, and the Tiles that hang over your heads,against yon : that's nothing : he smites with an heart of revenge, and is the Lord of Hoasts, to set all the Creatures in battle array to consume you. But if you scape the Beare, a Lyon shall meeete you; if yee live an hundred yeares and be filled with Gods Treasures heere, yet it shall not goe well with you at the last : even in your going away like a Bird, going to the pit, singing the bitterness of death away, suddenly your peace shall bee turned into desolation : and the Lord shall laugh at your destruction. Therefore if there be any sparkle of grace in you, doe as *Habakukk did, cap. 3.* When I heard thy voyce O Lord, my lips quivered, and my belly trembled, rotteness entred into my bones, that I might have peace in the day of trouble.

vse 2.

Secondly, let all that heare this, behold the wonderfull priviledge of a believer, and admire it, yea, seeke to have it their portion : This is the first step to all other benefits ; no peace, no joy, no liberty, no adoption, nothing at all. Its the first ripe fruite of the Paradise of God, equalling the fruite of the Tree of life. Dost thou looke upon a believer ? Thou seest a pretious object, a sonne of Peace. He carries that within his bosome, which cost the Sonne of God his heart blood, which farre exceeds all Gold and Pearles ; For why ? he hath Peace within : he is at league with all feares, and in the Suburbes

of all prosperity. He hath peace with the very Stones of his field, and may visite his habitation with joy : his life, health, wife, children, wel-fare, and estate, are all at league with him; they are his, and he is Christ's: he doth not behold these as the wicked doe, treasured up for others, but their owne, given them in love. Nay more, when lusts and corruptions rise up in their soules, or be injected by Satan, to egge them away: Lo, they feele somewhat within them sweete and precious that makes the image of the other despised; so that they say, *Away base companions!* Yee have fought long in my members, *Iam. 4. 1.* and wasted my peace. I will not buy you at so deare a rate as sorrow and repentance, nor forfeit my peace for all the fruit I have got by you, which is shame and death. That Peace of God which passeth understanding, shall so rule me, that I will renounce you all ere I loose one dram of my Peace. Bring mee such peace as Christ hath brought mee by forgiveness, and then I will say somewhat to you. But till then, farewell, for ever. Nay, yet more, this peace followes them in affliction; when the Lord seemes to have a controversie with them, and to write bitter things against them, in their married estate, children, health, name, calling, successes, in their Ministers, neighbours, and best friends, (for this World is full of Time-servers) even then they have peace to stand by them, and as *Esay* saith, *27.4.* They have already taken hold of peace, and had peace: that is, held it in their streights. As one said, I will beare my paine patiently, because I know the hardest, and that I shall never feele the paine of the wicked. Therefore I should not fear if I were in the vale of death; for thy Rod and Staffe doe comfort mee. If now my peace were to make, it were woefull with mee. But I blesse God, I am now in peace and enjoy the fruit of it. Nay, lastly this Peace is joyned with a Complacence and joy of heart, telling the soule its happy, and therfore cannot lye hid in the soule idly; but as leaven which seasons and favours the lump: So doth this affect the heart with a likelidg and joy in her wel-fare. No foole is so tickled with his Paradise, as this soule is really joyed in this benefit. All ye that would have your teeth water after these dainties, behold them and be in love with them, to desire them yowr own portion.

keepe it. Pray yee with the Apostle : The Peace of God rule Phil.4. our hearts and mindes : Lord establish our feete with this Preparation of the Gospell , and let it be as the Souldiers shooes of Brasie, enabling us to walke upon the Pike safely , Oh ! Buy this jewell , but sell it not. Beware yee grow not to slight it. Nourish it in your soules, first, by abhorring all sinnes that waste the Conscience and other spirituall secret filth, which might spring up as a bitter roote to defile their sweete peace. Poyson not this wel-spring of life from whence all the issues of life or death procee. Ensue peace, if we desire holinesse, Heb. 12. Take heed of any secret closing with sinne, upon any false colours, dispensations, and distinctions in a nibbling kinde, and dallying with some degrees, when we dare not attempt greater ; for when once our peace staggers , shortly it will proove defiled. Keepe it therefore as a tender Jewell , entire sound and honest, and so wee shall finde it. Even as the tender eye-sight, if it bee lasht never so little, nay , if it have but a moate fall into it , is troubled straightway : so will our peace be. Therefore preserve it from the daily soyle of appearances , of lawfull liberties from the encroaching of ease, worldlinesse, slightnesse, formality, and the like. Renuing it often by Faith in the covenant of Pardon , and renewing our owne covenant , that by daily and oft reckoning we may long keepe him our friend, who hath given us our peace, as the pledge thereof. And this be said of the fourth benefit.

Q. What is the fifth benefit ?

A. The fifth is Reconciliation , contrary to the blemish of Enmity with God, and God with us : bringing us into amity and favour with him againe. Eph. 1. 5. Paul calleth it our acceptation and belovednesse with God. Finding of mercy with God is the ground of finding favour in his sight. Then wee returne to our former esteeme and beauty in the Eyes of God, we stand before him as favorites , finde access to him , going in and out with wel-pleasing, Col. 1. all former treachery being forgotten. And this addeth yet a further weight to the former benefit. Peace in not perishing is a blessing , yet admission to former royalties and dignity is more. Princes oft pardon their subjects , as David did Absolon , granting them their lives for a prey , when yet they keepe them farre off their presence , and suffer them not to returne to their places;

The fifth Benefit is, reconciliation.

What it is ?

Eph. 1. 5.

nor

Hos. 4. 2.

nor to enjoy their favours : but the Lord having as great power to purge the heart of a traitor, as to pardon the offence, admits every justified person to be his friend, cloathing him with the Robe of righteousness, and Hos. 14. 2. calling her beloved, which was not beloved.

Q. Seeing it is profitable to understand the due bounds of each benefits, both for cleare conceiving the Scriptures, and for fuller comfort; saue more fully, what this benefit is, and in what it consisteth?

A. As I conceive three points will include the chiefe substance of this doctrine. First if we shall enquire wherein the nature of this benefit stands. Secondly, shew how God conserues it upon the soule. Thirdly, what use may be made of it. For the first, The benefit of reconciliation offered by Christ, is the firme, solid agreement and friendship of the soule with the Lord of Heaven, who before was our deadly adversary. The soule which was before an enemy to God, and by him denounced, pursued, and outlawed, cut off from the liberty and protection of a subject: is now by this meane, restored againe to love and amity againe, as if never any Traytor before. Its now become the Lords Hephziba, his delightfull one, amiable one, his favorite and friend in most inward manner: yea received into dearest account and acceptance. For the opening whereof, survey a little these few branches. First from hence, issueth a Covenant of God made with the soule, and of the soule with him. Deere friends break into leagues and sweare brother-hood: Surely the Lords loves his with his heart, as his owne soule: his covenant with them is most firme and everlasting, a covenant of salt. For its established in the blood of the covenant, which to day, yesterday, and for ever holds it firme and sure. By vertue of this covenant hee is not ashamed of us, but vouchsafeth us to be his. Deus. 26. 17, 18, 19. The Lord hath avouched thee this day to bee his peculiar people, as hee hath promised thee, &c. A sweete Text: as the Lord disclaimed and disavowed us in Adam: so by the reconciliation of the second Adam hee vouchsafeth and acknowledgeth us to be his. And hence are all the names and titles in Scripture of deerenesse and peculiarnesse, of belovednesse, of faire ones, Doves, undefiled, such as in whose love the King can delight, his Ammis and Rahaham, his jewells and secret pretious ones, and the like.

Eph 5.4.

Mal. 3. 2.

Secondly,

Article 5. Reconciliation a benefit by Christ.

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Secondly, hence our behaviour and course, becomes acceptable, as Abels Sacrifice for his persons sake, was accepted: Heb. 11. 4. so that in all our service and Allegiance we are wel-pleasing through him in whom first God was wel-pleased. And that not in an act or two of speciall nature, but in all our course, in our walking in and out, with him, as a favourite with his Prince. Yea; hee loves us not the worse for our blemishes, but covers them, and lookes upon us as his, upon his owne gifts, not our shame, saying : Thou art blacke yet comely. So that he can content himselfe in us, when yet our infirmities are many and great, as a lover who cannot espy any indecent thing in the face, gestures, speech, or carriage of her whom he loveth.

2.

Thirdly, hence also flow the most excellent favours and graces of his Spirit conferred upon us, that he might the more take Pleasure in us, as a Bride-groome doth in his bride and spouse whom he hath adored. Hence are those Abiliments of the Ring, the Shooes, the Robe, the faycalfe brought out for the reconciled Prodigall : Hence those Pearles wherewith the Lord enriches his married Bride, Hos. 2. 19. *I will betroth thee to me in righteousnesse, judgement, loving-kindnesse and mercy.* These are the jewels of highest price which the Lords treasure can afford, humblenesse, meekenesse, the cleane liauen of innocency, purenesse, uprightness, love, tendernesse; contrary to her filthy ragges, which he takes from her, and all that he might joy in her. Nay I might say, That Reconciliation is the true ground of a Church it selfe, and a body of the Saints, at least of the beauty of a Church: it union be the ground, yet reconciliation is that which affords lustre and beauty to it.

3.

Fourthly, the Al-sufficiency of God as a Fountaine is set open by this Succi of reconciliation. For hereby the Lord can beateame the soule all support and all that is needfull for this and a better life. As we see inward friends will stripp themselves, ere they will let one another want. And this Al-sufficiency reacheth to soule and body. All things are yours, as you are Christs, and Christ Gods. We see Princes delight in casting roylli fauours upon favorites: nothing falleth behinde them. Hence are the boones of all Spirituall prerogatives of the Saints, of all the Ordinances of God bestowed upon his Church, Paul, Apollo, Cephas, all gifts and all administrations are cast upon them to serve for their good: preaching and all her efficacy, Sacra-ments

4.

ments and all their sealing power, prayer, Communion of Saints and the like, yea the Secrets of his will, hid to others. Hence also are all earthly blessings which the good will of him who dwelt in the bush can confer: All are theirs in possession or right, and made pure into them. Marriage with her blessing is theirs, credit, love, esteeme, welfare, and riches, long life and good dayes, their dwellings, posterity, and the like: They may say, They are all mine; given me of God. Nay although these are Common favours, yet even in these they taste a Peculiarnesse. The ungodly finde all blessings to bee common: the Godly taste a peculiarnesse in the commonest. Their sleepe is sweete to them: their health is precious, and they can visite their house with joy.

5 Fifthly, the enmity of the whole frame is reduced to an amity with them; there is a league made with heaven, earth and hell, that nothing shall hurt them. Heaven shall not be as brasie, nor the earth as Iron. The Beastes of the field shall be at league, enemies shall turne friends, because their wayes please God. Diseases, plagues, famines, death, shall not hurt them. No affliction shall sting them as a fiery dart, but as sent in love and from very faithfullnesse for good, *Psalm 119*. I had almost forgot that in *Hof. 2. the end.* *I will heare the Heavens, and they shall heare the earth.* *And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israel.* Most excellent is that to this purpose, *Col. 1. 20.* That Christ hath brought all shat-tered peeces of the world together againe, into one head: glory to God, good will towards men, and peace on earth: reconciliation reaches to these.

6 Sixthly, it restores us to our blood, (not onely to our dignity in Person, but) in our posterity: that they are not esteemed as the brood of Serpents: that the Lord beholds them not in our taynt, but as restored from their Treason, through this blessed Amity of Reconciliation: and so received into Covenant, and baptized into the hope of true members of the Church.

7 Seventhly, hence issueth the gift of perseverance, to be endued with a loyall spirit, and with faithfullnesse; never to depart from the feare of God: to have a privileged which *Adam* wanted, that is, That our weake and mutable wills be determined to a purpose of constant cleaving to God; and to have that

that apostacy, sicklenesse, weariness, hypocrisie, treachery and enmity remov'd from them. As I said before, no favorites save Gods can bee cleas'd from a Traytors heart by all the favours of their Prince. This holy instinct of fidelity is put into them, to kisse the Sonne, & in a m. editT stolyn att Elizab. boynge o

Eighthly, hence issooth a sweet Reflexe of this amity of the Lord with the Soule; a very pledge of that felicity in Heaven, which shall fill the glorified soule in the sight of God: Faith (I say) presents a private and consciousness of this holy agreement with God, with unspeakable security of heart and soule: which none can utter, save they that feele it. To know our selves to be beloved, to bee saluted as *Mary* was, by the name of one that found favour: yea, *1 Corinthus* 2. To have the Spirit of this reconciliation put into us, to understand the good things which God hath given his friends (even here, ere they come home to him) I say, to know our feet to be set in a large place; and that no enemy shall ever so screw himselfe into our Prince, as to loose us from him, or to separate us from his love: Oh how great things are these? The happiness of Princes Favorites is settled upon the fickle conceit of mans opinion, or (at best) ends with the breath of his nostrils: Nay, the least whisper (ofttimes) of a factious enemy, will come betweene Bark and Tree, and make it warpe: But our agreement is founded upon the blood of the covenant: the immortall love of an unchangeable God, who loves his better and better, and the longer, the surer. This for a draught of the first point of the three, viz. the nature of the benefit.

The second is, The way how the Lord infers it; and that is (in a Generall word) by the spirit of reconciliation in the word, working by point. Step 1. the Embassadors of it. *2 Cor. 5. 20.* By this Spirit the Lord discovers and presents a light to the soule in the right colours, (and in the glasse of the Law) of her inbred and naturall contrariety to God and treacherous enmity of spirit: such and so deepe, as doth perpetually fight against him, yea reject the covenant of amity offered by him. He convinces her of this vility, and that it is that seed of the Serpent, who having hate God, hated him: and this is infused into our nature, mine and thine: This fire of hell hath fired the course of nature: and caused our spirit which at first aimed at amity, now to last after envie, as S. James saith, It causeth all the sonnes of Adam, like so many rebels, and Savages

vages, to rise up in armes Gyant-like, as sworne foes of God, and his will, worship, service, Sacraments, Servants, Sabbath, and all that is a kin thereto, or that goes with a face of honesty.

As in the North, those that are at deadly feud with a man, are all conjured against his whole Tribe. And although each Toade spits not like venome, yet the best are no better. Nay this venome causeth the soule to warpe from the Lord even in his fauours : and (like a cankered Papist) to loathe him for doing us good : as the Jewes did Christ for his good works : in the middest of mercy, *Iacob*-like to betray him and his : as a Jesuite will doe his Liege Prince for preferring him. This is old *Adams* race, like himselfe, who durst not trust God, nor would give him a good word in Paradise, but banded with Satan like a lewd sonne, who scorning his father and kindred, playes the degenerate impe, and joyes in none more than such as hee knowes his father abhorret, base villanous companions : As *Esaia* would fret *Isaac* by marrying the daughters of *Heth*. Nay further, it suspects the Lord in his kindest offers, and promises : It cannot think he meanes as he speakes : it muses as it selfe uses, and judgeth him by her selfe. It chuseth rather to go to Hell by distrusting of God; rather than by sealing to his truth, to be happy, and so makes God a lyar. No condition of peace will prevale with rebels. This fire of enmity will flame out betweenc husband and wife, brother and sister, father and childe, if one abide naturall, and the other be reconciled : And as an enemy seeks to damnifie his enemy what he can and spares not : so do we damnifie God in whatsoever is best and dearest : in his best attributes, power, providence, mercy, justice ; best ordinances, Sabbath, preaching, prayer, Sacraments : best jewels, his Ministers and children : best benefits, Christ and his promise ; much more in marriage, health, wealth, and life : all are sworne enemies to him, all powers and members, all thoughts, affections, all the course of life, fights against him. And as wee fight against the Lord, so he fights against us : sets himselfe to be contrary to us as we are to him ? never linnen revenging the quarrell of his covenant, and plaguing us with all adversty, *Lev. 26.* till he have worried us, and tryed whether he or we are stronger : so that both conscience, soule, and body, marriage, wealth, pofterty feele his enmity, that by strong hand he may weary us in our treachery. If by this meanes he can prevale, to cause us to lay this our estate to heart, to tremble to thinke that still wee should

should live, (the Lord sparing to humble us to Hell all at once) or to consume us by his Armies, (all at command to rout his enemies) yea calling for us to slay us before his face; if this will humble and crack our Traytors spirit; his law hath done her part.

Secondly, he discovers himselfe to such a soule, that he hath afforded to her a price of reconciliation, even the blood of the Covenant: not only to compound and mitigate some extremitie of enmity; but even to abolish it all, and nayle it to his Crosse. This ransome satisfies justice for all the damages and affronts given to Gods Majestie. This breaks downe the wall of separation, and cancels the Records of Heaven, wherein all our rebellions were written: and all those curses which God denounces against such, that perfect agreement might bee made. Now taking the dunghill of our corruption, to pick out inditements: but cutting off all quarrels, and establishing a Law of forgetting them; and covenant of amity for ever with the soule.

Thirdly, if this prevale; to breaken and shew unto the soule the bottomlesse love which lay hid in the bosome of God, who was in Christ, and is in the Spirit and word of Christ, reconciling the world to himselfe: if I say, this mecy can break a traitors heart, to see the gulfes of gall and bernesnesse in which it lay plunged; if it gagge the soule to think how long he pitied those fides, and stood out desperately against those handes of mercy; angring it to the uttermost, if it could discourage the same: if lastly this guilt cause the soule to give up her weapons, to become friends by contrary, and returne, then the Lord hath what hee would of a Traytor.

Fourthly, the Spirit of Reconciliation faketh the offer of being reconciled to God, upon this poore soule by the instrument of faith, the best make-peace that ever was; which faith over-powres the enmity of the soule by the exesse of amity, and mercy in God: and (as it were) compels it to be reconciled: She apprehendeth so much compassion in the bosome of God, as to drown all enmity therein as in the bottome of the sea. And so to kisse the Sonne, sware allegiance, and come in. This I have said of the way to attaine this benefit of reconciliation: somewhat the more largely, that by this other benefits may be conceived, both by Ministers in their manner of handling, and by private Christians in the favour of applying these priviledges. Which if they

Step 2.

Step 3.

Step 4.

were

were wisely discerned, great light would appear, not only in the offer of Christ, but even in all the New Testament, which resteth still upon one or other of these, or all together now (extreme

³ Generall.
Use, 1.

The third thing at the issue of the doctrine. 1. Terror to all unreconciled ones. Oh! ye are out of favour with God. Is there not enough in this to scare ye? Tell a Favorite whose life rests in the Prince's favour, that his Prince is out with him, and his breath in hope, ye cheek him! what a plight was Haman in, when his face was covered? Tell me, if Gods favour be as life, what is his enmity? If a King's wrath, nay, a Lions roaring bee so deadly, what is the Lord's? Who shall shroud thee from him? All creatures are his sworne servants, and all places are present to him, Heaven, Earth, depths, hell, thou canst go no whither to avoidance him. Come therefore and be reconciled.

Use 2.

Secondly, this is instruction to teach all sorts the excellency of this priviledge. No other amity is like. Only in this, and by it, other amity is blessed: But all other is butching to it. As often as one fresset moneth in the yere puts downe all the rest for a peculiar pleasantnesse; so doth this amity staine all others; for the contentefullnesse of it. Princes may calle quarrelling subjects to shake hands with each other: but they cannot pluck enmity out of their breasts. But the Lord by his covenant is able to stelle the heart for ever in agreement with himselfe, never to breake off. All secret rootes and rindes of discord are taken away, and the Lord and the soule are cordially one: wee have a Promise. The falling out of lovers is a severing of love. Especially here. Adam and the Lord fell out, and their enmity was as the Barres of a Pallace. But loe, by this reconciliation, they became neare, than ever. This Covenant is eternall as the Rainbow. It walkes without fear of any Premanire, or Out-lary from God, wherefover it goe. Yea, his very afflictions shall bee no markes of his wrath. For all whom God loveth, hathe chastised. Grosses and covenants do not interfere. But, even then, a soule may say, Thy Covenant is sure mercy O Lord; thou hast afflicted mee in very faithfulness, Psa. 119. If I sinne, thou wilt chaste me with the rods of men: but thy loving kindness, thou wilt never remove. Thy league is not as the League of twone brethren incivil, as Simon and Leuit: but pure, wherefore firm. Oh! let this honourable priviledge draw all to make it.

Thirdly,

Thirdly, this serves to exhort all to prize and esteeme the fruit of this priviledge, which is the grace and favour of the high God of Heaven and Earth : in whose love is life; whose anger is the Messenger of death. As he saith of silver, *viz.* That it answers all ; so say I of this; its the price of all blessings, graces, priviledges besides. When the Ministry of the Word presents the hearer with all the promises of God, all the priviledges of grace, all the sufficiency of God to his: what's the question but this, Have I any right unto them, are they mine? Yes, if thou art the Lords, reconciled unto him, and brought into his favour; else they are none of thine: But as *Job* saith, although thou treasure them up, yet the righteous shall divide the booty. So that this is all in all, first get the fruit of Reconciliation, and then all things both in Heaven and Earth are thine : on Earth peace, in Heaven acceptance, good will toward men : yea, a true league with death and all misery, no wrath, ill conscience, no ill newes, no floods of great waters shall come neare thee : Christ, *Colo. i.* hath reconciled all for thee, and made even the stones of the street at peace with thee. Hence in the first place the Apostle wishes grace, mercy, and peace to all he writes to, and so bids them farewell, grace be with thy spirit, Amen; the Alpha and Omega of all. The sweetner of each blessing, the supplyer of each want, the sanctifier of each affliction. If the Lord favour us, (saith *Caleb, Numb. 14. 5.*) we shall overcome those Gyants, and possesse this good Land. In that cursed old world, yet *Noah* did well, and only he: why? Because *Noah* found favour with God. *Moses* praying for all prosperity for *Ioseph, Dent. 32.* premiseth this, the good will of him that dwelt in the Bush bee upon his head; and what then? The blessings of the Hills and Valleys, the influence of the Sunne, Moone, and all the Hoast of Heaven shall follow: all *Rom. 8. 32.* even finne it selfe, opposition of the malicious. Crosses shall turne to the best to them that love God, and are loved of him. Therefore let this favour of God be chiefe with thee. All men seeke the face of the Prince, but seek thou the favour of God, and therein let thy treasure be. All Nations walke in the strength of their gods, and we will walke in the strength of ours, even in his light and favour. Shew it unto us O Lord, and we shall be safe. And besides, let it exhort us to nourish this favour of God daily: that it may abide in us, yesterday, to day, and for ever, *Heb. 13. 8.* If the Lord shall withdraw it never so little, in the presence of his

Spirit : the peace of the conscience : Oh, let it bee unto us as death, and let us never bin barking till we have heard the Lord speak peace, that wee may no more returne to folly. Beware of any such spirituall or morall rebellions, as threaten the eclipse of this favour ; but if we have fallen, lye not still, let not the sunne go downe upon our sinne, or the anger of God, but recover fauour, agree with thine adversary, while he is in the way : and let thy soule abide in his love, and the peace of God, which passeth understanding shall rule and keep thy heart in this love, make thee loth to forgoe it, and cause thee in the comfort of it, to go on with an enlarged heart in all doing and suffering of the will of God, with all cheeresfullnesse, fruitfulness, long-suffering, and joyfulnesse ; which else will be a meere yoke and burden, and not to be endured : but by this, all meanees will be savoury, all duties welcome, and all graces prosperous.

Use 4.

Fourthly, let it be an use of Triall to us, whether we be reconciled. If we are not, we are cursed. If we are : then this Covenant hath drawne from us, an Oath and Covenant with God againe, as the singular amity of *David* and *Jonathan* begat a covenant and a renewing of it with an oath of God. Oh ! such a soule will sweare to keepe Gods righteous judgements ; and to walk in all well-pleasing. This is the last marke of all : As our Saviour saith, *You are my friends*, John 15.14, if you do whatsoeuer I command you. But more than this ; friends have shed their blood for each other ; (such is the power of a sinfull league) yea for their friends friend. So shoud we do, even for our brethren. But alas ! are we at such cost for God ? Are wee Martyrs or Confessors for him ? When *David* heard *Jonathan* was slaine upon *Gilboa*, he cursed it ! Hee mourned for him ! we do not so much for God, when he is wounded by swearers, enemies, and persecutors of his truth ! Alas ! we hold a Covenant without the power of it ! When *David* could do *Jonathan* no good, he enquired for any of his race : and having found a childe of his, a lame Cripple, *Mephibosheth*, how he made of him ! How few make good that amity of God in the Saints, lame, destitute, and forsaken in the world, yet the off-spring of God ?

Use 5.

Fifthly, improve this benefit ; Seeing the Lord will have us his beloveds : and crowne us with such favours, let us not decline them : its a safer ambition then *Hamans* was, for a beleever to say, Whom should the King rather honour than mee ? Not for thy worth,

worth, but for his own favour. Do as Favourites do with Princes. They chuse favour above all Boones, because its a Fountaine of all. Let not the parcels draw away thine heart from the Fountaine. Let not wealth, and wife, and lands, blemish the worth of grace, humblenesse, meeknesse, and the like : nor let all diminish the worth of God himselfe, whence all come. Say as David, *Man* ask who will shew us any good ; *But Lord shew us thy counte* Psal.4. *nance*, and for these we will take no thought. Seek the face of Jacob, and all shall prosper.

Lastly, abhorre all base roots of bitterness rising up to defile this amity, and weaken it. First abhorre all enmity of unbelieve ; suspition of God, distrust of his promises, as if he meant nothing lesse. This is the deepest villany : Never lin till thy large heart can better answer the Lord , than Iehonadab answered Ichab's question, Is thy heatt as mine ? Yea doubtlesse. Make use of all ordinances, especially the Supper of Christ (the symbole of this amity) to seale it up to thy soule : betame him so much faith, as to abhorre to revive that enmity which Christ hath slaine and nayled to his Crosse. And secondly take heed of all falsehood in thy Covenant with God. If thou bee loose to him and yet expectst him to be close with thee, thou wilt be deceived : He will avenge the quarrell of it. A friend would not hurt his friends friend. Much lesse himselfe. Princes include all their allies in their leagues : shutting out their enemies. Shouldst thou hate him that loveth God ? How much lesse shouldst thou dishonour God himselfe ? When Absalom saw Hushai, he asked, Is this thy love to thy friend, to betray him ? Beware the Lord have not this advantage against thee. And so much for the benefit of Reconciliation.

Q. Proceed to the sixth benefit.

4. That is Adoption : answering to her contrary , misery through sin, to wit bastardy, and losse of the right and blessing of benefit, Adoption Children. Adam was the Sonne of God by Creation, Luke 3.4. By his fall he lost it ; is become a Bastard, stript himselfe of his royalties, birth-right, and inheritance ; the dignity of the first borne, dominion and Lordship of the Creatures, title to Paradise and immortality. Adoption is the enfranchisement of the soule into her former estate of Sonnethip againe , being freed from the spirit of bondage and slavish feare, Gal.4.6. For as a man freely, and without desert, takes one that is not his owne childe, to be-

Rom.8.

Rom.5.15.
and 8.15.
Ephes.1.10.
Ephes.2.5.
Gal.4.5.The opening
of it.
3 Things
1 Generall.

come his owne, changing his name, adopting him into his Family, and settling that inheritance upon him, which belonged to one descended from his loynes : so doth the Lord here, he restores a sinner to former livelyhood, Sonneship, Lordship, and coheireship, with Christ the Heire of all. And this benefit aptly followes the fornier. For having received us to favour, he doth as a Prince (reconciled to a Traytourous son) restore him to the right of his Crowne : so doth the Lord for all his ; not only restoring them to the old, bnt to a farre better than they lost : even the right of a Saint in light.

Q. Open this priviledge of Adoption a little.

A. If we observe three things, we shall the better understand it. 1. What we had and lost in *Adam*. 2. What wee recover and hold in *Christ*. 3. What use we should make of them both. And for the first, although we were no adopted sons in *Adam* (for what needed it ?) yet we were sons by creation, as *Adam*, *Luc. 3.* is called the Son of God, being inspired with the breath of God, and framed in body according to his own Image : we bare the similitude of God about us in both, (see Article 1. of the 1. Part.) even as a son resembles the father, so did wee of the Lord Almighty : resembling our originall in all light and holinesse. We carried both in mind, will, affection, sensies, body, gesture, authority and presence, the glory of our Father about us : were to God most accepted in our walking before him; to the Creatures most hono- rable and awfull, as Gods Deputies : in the sight of the Angels most excellent ; and in our selves most happy, by the reflex and view of our own integrity of sonship : so that we had whatsoever an earthly vessell could contain. Being thus heirs of al and sons of immortality, planted in a Paradise of exquisite perfection : even in the habitation of our glory; when we were full of it, we prostituted our selves willingly to transgresse the bounds of children and sonnes, and the law of our Creation : so that we must either be better than sons, and equall with God, or else nothing : and so by yeelding to the Devill, we fell from God, ate the torbi- den fruit : tainted not our spirits only and beings, but our blood also and became most degenerate Bastards, and slaves in our condition, not having one dram left in us of that sonnelike nature, temper and integrity which we had:in stead of bearing the Image of Heaven, we beare the image of earth, stript of our honour, and put downe to the lowest forme of basenesse, and made meere shad- dowes

dowes of what we had beeene : forfeited all our royalties , not only of inward content, esteeme, peace and beholding the Face of God as children : but also of outward Title to the earth and to Paradise, dominion of creatures, brother-hood with Angels : And being thrust out of the garden , we became drudges of the Earth, slaves to Sathan, and lived in continual feare of death and wrath: only having a poore hole and corner of the Earth to confine us as prisoners, and to hide our heads in.

Q. And what recover we in Christ?

1. He being God by nature, the eternall word, and also fleshe a Generall by the power of the holy Ghost, did by his bloody satisfaction over entreat our Father pacifie his justice , and washed off our rebellion and guilt with the curse thereof from us; That so we might passe into the former priviledge of Son-ship, and what ever honour of grace appertained thereto : and that by adoption. For as a rich Prince, having lost his son, takes another child, not his own, and strips him of his name and family, and causes him to take his own name upon him, and to become his own, and gives him right to all he hath , and makes him his heire ; So doth the Lord take us poore lost bastards ; strips us of our name, and takes us into his stock , arrayes us with his owne robe, sets us at his own table , causes us to forget our Fathers house and all the basenesse thereof; restores us to the right of sons of the Almighty, begat of his own seede and spirit , gives us the liberty of soumes, the title to all his Creatures with purenesse ; without feare of ever being cast out any more : till we come to possesse Heaven with himselfe for ever. Indeed there is difference between Gods Adoption & mans. For man adopts no child, if he have one of his own; but the Lord having a most beloved Sonne of his, yet adopts us to be coheires. A man adopts some such as may in soime kind content him : But the Lord adopts Bastards : shewing that he lookes not at any thing in us , but at what his grace can beteame us. A man adopts to an earthly estate of better quality than before : But the Lord adopts to a better estate in nature, even from Earth to Heaven , to a better than *Adam* lost. A man adopts to an inheritance, which if it were divided , were lesse; The Lord to such an one as which cannot be lessened by multitude of heires. A man adopts to an estate which may leave the heire as bare of it as it found him ; The Lord to an estate unchangeable , which can never be lost as *Adams* was, but is eternall and undefeatable.

Difference be-
tweene Adop-
tions.

- 1.
- 2.
- 3.
- 4.
- 5.

Isa. i. 17.

these our priviledge of adoption exceedis our Creation ; and now we become better sonnes than ever, as Job after his recovery, greater than before ; even the first fruits of his creatures, and the birth-right of them.

Obiect.

Q. But alas ! it seemes farre otherwise ! For, who are baser than
Luck ?

Answer.

Matthe. 3. 9.
Gal. 4. 7.

A. Its the state of Heaven which directly answers Paradise, Therefore, 1. John 3. 2. It cannot appere heere what wee are borne to. Heere we are as heires under age, and in our minority : we seeke therefore little to differ from seruants, yea from Abbes : wondering often with our selvyes, yea doubting, how God should meane us such excellency hereafter, and yet endure that we should be so base the whilest ! We are as the Doves among the Pots, fullied with the voleur of corruption, smeared with the basenesse of affliction, tanned by the Sunne of persecution ; made the scorne of men, and spectacle of Angells ; yea we serve for mere Tennis-balls for base bastards to tosse up and downe. But yet we are even heere, Jacobs of God, having the birth-right : Jacobs seed was almost 500 yeare old ere they recovered the birth-right. In a word, this World is a totall eclipse of our Adoption, in respect of other mens esteeme ; yet the seede of God for our Regeneration abides constantly, in us : as the Son-ship of Christ abode upon him even in all his abasement : and by this meanes it is with us in secret, far otherwise than the malignant World could imagine. If the Jewes could have known the Lord of life, they would never have killed him : but our honour is purposely hidden from them, that our basenesse might conform us heere to our head.

3 Point. Vse 1.

The Uses follow. And first, it should teach us wisely to digest and carry that disproportion of our condition below in the meane time. Oh ! what humblenes meekenes, meane opinion of our selvyes, selfdesirall (to subject our selvyes for a while to this state of conformaty to our elder brother) should we seeke for ! What F. afftch especially need we, firmly to cleave to the word of promise, which assures us that the Lord esteemes us as we are ? And to abhorre to live by sense, in judging our selvyes to be base because we seeme so, and the World counts us so ! Oh, what a deale of grace need we to repute and beare our selvyes with that freedome, cheeresenes and joy, that becommes such as are adopted sonnes and heires of God ! How shold we huge

and

and prize that lively hope, which maketh us not ashamed, which suffer us not to be miserable in our own thoughts & Rom. 5.5.
 1 Cor. 15.19. and makes us happy in the undoubted assurance
 of the adoption of sonnes! Whereby in our greatest baseness Gal 4.4.
 we dare call our selves sonnes and daughters of the Lord Al-
 mighty, seeing God hath taught us to say so, 2 Cor. 6.10f. 1.
 Joh. 3.1,2,3, Gal. 4.5. bearing the markes of Gods children in us,
 and the first fruits of light and holynesse, going in and out before
 him, as confident we shall never be cast out againe: We may be
 chastised as sonnes, that we may live, Heb. 12.6. but never cast off.
 Let us therefore do so: and as a Princes heire travelling in a pri-
 vate habite, bears it well to be meaneley esteemed, because its
 his happiness to know what his hopes are: So let us except that
 our hope and earnest of adoption, to be our chiefe jewel heire in
 the reproaches of the World.

Secondly, this should scare ungodly men and make them trem-
 ble at their condition, that they are bastards & no sons, or daugh-
 ters of the Almighty. Who is affected duly with this misery? To
 be taken downe; or in a lie, how it disquietes men in the meane
 while to be bastards; to be stript of Gods Image and qualities; to
 be cut off from the birth-right of the creatures, the preeminance &
 bl god of a Sonne, to be cast out from all liberties and titles of a
 sonne; whom doth it trouble? As if a man shold fere for be-
 ing robbed of 20. shillings by the way: and in the meane time
 to be never troubled with the burning downe of his house o-
 ver his ears, and the loosing of his goods and estate by fire,
 yea his children themselves! Oh wofull ones! How dare ye
 venture to come to Gods house, jetting among his children?
 Durst bastards come into the Temple for many generations?
 Would they not have feared that God would have struck them
 down right? And yet who feares any thing heire? Men boast
 themselves that they are the sonnes of men, Anakims like their
 Ancestors, men of brave stomackes, as proud and rebellious as their
 parents: such as Giant-like doe fight against Heaven, and walke
 according to the sway of their lusts! But to be the Sons of God,
 they regard not! If one noble man in a Country adopt a son, its
 the wonder of the Countrey: whereas an adopted son of God
 lies by as no body! Titles of honour, worship, learning, parentage,
 blood are all in all: But titles of adoption, true nobility, and
 grace, are of no value with men. The house of Austria goes for the
 U/2. 2.

only house of honour : The house of God is despised, who counts them truely noble who are the brethren of Christ , the naturall off-spring of God & ~~old~~ ^{new} creation .

Oh ! therefore howle and mourne all yee bastards for your degenerate condition ! mourne each one apart, husband for himselfe and wife for hers , each for other , and both for their children, that the Image of God is defaced, and the Image of corrupt *Adam* set up in stead of it ! Oh ! how small joy should it be unto you , to see your children boast of their parentage, their inheritances and their hopes here, when they are cast out like bastards, not as *Ipea* from his brethren, but as *Cain* from the Lord ? What did it boote him or will it boote these to goe and build them Citties , to while themselves with the rattles of false honours, contents and ~~else~~ ^{else} among men, when (like *Rensben*) their true dignity is gone ? Oh ! that the meditation hereof might once sink into such hearts , to thinke themselves such as God thinkes and knowes them , and not to judge themselves according to the false repute of men . Children in their play, and fooles upon the stage , make and act the persons and parts of Kings , Lords , Knights and Ladies ; But is any so idle as to count them truly so ? Or to thinke any to be honourable whom the King hath not made so . Even so , not whom men applaud for jolly ones , But whom God approoves , they are men ; The rest are most base, vile and abject with God , when they seeme most glorious and brave in the world , and when God shall pull off their vizors , they shall appeare in their likenesse , wofull *Cains* and degenerate ones , having no portion with the sonnes of God , but the damned in Hell : except by this or the like warnings and terrors , they get out of this their woe betimes ; Say to the Wormes , to the dust , ye are my sisters ; Say to hell , thou art my portion ; Pull down your stomackes , pranke not up your selves in other birds feathers : but confess that beggary , nakednesse & ragges are the true armes of prodigalls and bastards : Humble your selves under this , and come in , and I will receive you (saith the Lord) to be sonnes and daughters to the Lord Almighty .

Vse 3. And this is the Third use of it . If the Lord shall indeed prick your hearts for this (I speake now to great ones whom this point most touches) then let the promise of receiving you soke into your hearts . Consider on the other side , what I have sayd of Adoption and the prerogative thereof : doe as adopted children .
doe ,

doe, forsake your Fathers poore house, resigne your selves to him who gives you wealth and true honour , passe into his family, come to the Lords Herauld, the Lord Jesus God and man, the Son of God and man, the Mediator of adoption, and offer your selves, unto him, as your elder brother ; beseech him to prefer ye to be sonnes and daughters, to sit at the right hand and left hand in his Kingdome : If he make ye sonnes ye are sonnes indeed, and bastards no more , feare it not, none shal ever cast ye in teeth with it. If God justify, who shall condemne ? If he reconcile and restore you to your blood, your son-ship ; If he vouchsafe yee restitution to the inheritance of such as are sanctified by Faith in him , who shall defeate ye of it ? Therefore come in, receive this offer , and God will be your God, yea your Father, ye shall walke in and out before him as his own with the confidence of sons, he shall guide you here till glory .

Lately, this should exhort all Gods people that they deceive not themselves, in this great priviledge, for feare that they forfeit the comforts of it. Try it first, and then improve it : a true son and daughter of God partakes of the son-ship of Christ their head. The Angels worshipt Christ the Sonne, when he was brought into the World , and for his sake the Angels are Ministering Spirits for the good of us , and of ours. The Father acknowledged Christ saying , *This day I have begotten thee*; So doth God in him acknowledge thee, for his child , and himselfe thy Father : The Father made Christ the heire of all things and all things which thy Father hath are thine, as thou art Christ. Christ was pittied and heard by the Father in that he feared, and thy Father will be afflicted with thee in all thy afflictions. Christ was faithfull in all Gods House as a sonne, fulfilling all righteouinesse. If thou bee a sonne, what save thy faithfull feare and obedience should proove it ? The Lord Jesus being the Lord of all , yet denied all ; even to a pillow to leane his head on, and an hole to hide himselfe in. And thou (if a son) shalt and wilt deny thy selfe , and take up thy Crosse, and learne obedience by suffering , despise the World and compe all dung to winne his acceptance. Briefly, if a son ; then art thou an Heire of God , and Coheire of Christ : What ever is wanting heere shall be supplied in Heaven : and yet heere thou shalt partake all the good things of God , For why ? Whom doth a Father provide for, but for his children ? Whose is all that he hath,

Branch 1.

Trialls of it.

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Rom. 8.

hath, save theirs? Againe, if a sonne, then thou knowest the way to the throns of grace; even to the Father, in the Mediation of Christ; and there canst with the spirit of a son groane at least unutterable desires to the Lord, that thou mightst be once free from bondage to this body of death, from unbelife, from an unsavory heart, from worldlinesse, from the error of the wicked and this sinfull World, and the like. Oh! With humble confidence thou wilt make known thy request to God, and that in secret, such as none but thy selfe can be privy to: and wilt improve this liberty, when strangers and slaves shall not dare to come neare. Much more I might ad. By these few try thy selfe; and if thou finde the Spirit of Adoption to bee a stranger, lin-not till the Lord have created it: if he have done it, stand fast in this priviledge and maintaine it by thy awe and feare of thy Father, not least he should cast thee off againe, but because being once a sonne thou shalt never be dispossesed, either of thy right heire, or thine inheritance hereafter. Rely upon thy Father, beare thy selfe upon him, not to prestime to offend him, vnde try conclusions, what a Father can beare, but to feare him, to keepe thine heart in awe, childlike, tender to prize thy priviledge, and wonder that thousands shoud be left as bastards, and others call out as *Ismaels*, and thou taken in as a son, and kept in the house not to be cast out. Bless the Lord for this: and seeke no other base propes, as if they could better thy priviledge, or add to it; honor nothing so farre as to come into competition with a Father: Abraham hath forgot thee, but thou art our Father O Lord. *Ezay 63.* Hold thy son-ship by Faith, that so thou mayst hold withall the love of thy Father, and compt it a secret blessing, which no servant or stranger can partake or understand: In all thy base revolts, rest not in any of thy false amends by duty, till the thought of thy Father have recovered thee to thy former condition. Use him as a Father, and think not thou canst come too oft unto him in Prayer: learne to acquaint with him, and *Job. 32.* be no stranger, walke in and out with a mixture of feare and confidence: for as he is a consuming fire; so yet he rejoiceth to get his childrens hearts *rest* on him: Consider what an unspeakable depth of love is in a Fathers heart? *Ioab told David,* that so *Absolon* had lived, he would not have cared, if himselfe and his had dyed, why? he was his child, and all his treachery could not put out

love

Branch 2.
To improve
it.

love from him: If once thou be a child of this Father, thou mayst go to him for rescue against all enemies, *Ezay 63. 15.* thy Name may be *Elimelech*, or *Abimelech*, my God, my Father is a King, he will be even with them that touch his annoyncted: Read *Eph. 1. 18, 19.* See there the great hopes, and the inheritance which a sonne of this Father hath title to: What endeavours are so poore, which a Father respects not in a child? who shall ever separate a son from his Father? Could Satan come betweene God and Job? cap. 1. Children, Wives, Servants, Friends, Brethren, all carnall relations may fayle: this is everlasting. See *Ezay 63. 16.* And so much for Adoption.

Q. What is the seventh benefit?

A. Redemption opposite to two things: first Thralldome and Slavery to sinne, and so to all enemies, whd by sinnes stroke to ledge; *Bede*, hold the soule under feare and bondage. Secondly, to the sting, *peto*, and dint of all such crosses as sinne hath brought into the world, as the tokens of Gods displeasure for it. Touching the first, redemption sets the soule at liberty from all that servitude and tyranny, it buyes out and restores the soule to the liberty of spiritual. released and ransomed ones: makes it free onely to righteouenesse, and that for ever, bores the eare for God, and yet not to make the soule slavish, but a servant (being delivered from all enemies, yea, death it selfe, the last enemy) to serve the Lord in righteousnesse and holinesse alwayes. From hence isses an heart enlarged to God, so fearing him, as fearing nothing else; not serving in the oldnesse of the letter, Rom. 7. but the newnesse of the spirit: delivered from the Ordinances Col. 3. 14. of *Moses*, the Traditions of Pharisees and Papists, the bonds imposed unjustly by bad man upon conscience. Hence secondly, floweth a right to the Protection and providence of God, and to his holy Hand over us and ours against the violence of outward enemies, or those crosses which threaten our lives, health, liberty, and wel-fare, begun in this life, ending at the Resurrection: and lastly to these two may be added freedom to Gods service, to finde it an easie yoke, and a light burden; yea, to compt it our happinesse to deny our own wils, because bodies and soules are bought with a price, that we should not be at our own, but at his will who deereley bought us. See 2 Cor. 5. 15.

Q. This Priviledge having a large roome in the Scriptures,

and

and serving for the explication thereof, open the same more fully ?

Opening of it.
What Adam
had.

A. The Lord made *Adam* a free and absolute Creature in point of command, that all should be put under his Feete, and he needed feare neither Creatures in Heaven, nor yet in Earth : The Obedience to the Creator being his perfect freedome, both within by the freedome of his secure and quiet conscience ; and without, fearing no hurt by any thing. Now, because *Adam* being set in this blessed and uncontrolled liberty, chose to violate that charge of God (the keeping whereof was the pledge of this freedome) and inclined his free-will to the voluntary breach of that Law ; it was just with God to lay this burden upon his whole nature (wherein he sianed :) as to take away this liberty from him, being a jewell too good for one that knew not the price of it) and to give him over to bondage both unto sinne, to be ruled by it, and by sinne, to be afryd of God and of any goodnesse ; to lye open to all feares and punishment through a guilty Conscience, continually binding him over thereto. That so he who would not be free when he might should be a slave when he would not : and that to those two enemies, Satan and sinne, whom he first yeelded to, in the working of his Ruine. To Satan first, because he was given over as a slave, that he might rule in the hearts of children of Disobedience and hale them to all Misery : because he being of all others the basest of Gods Creatures, yet was preferred to God the best good. To sinne , because having had the experience of a blessed liberty of heart by obeying : yet at the first entising, (even because he was weary of wel-fare as soone as he had it) he resigned it up to a base lust and carnall appetite : therefore it was meete he should be left to serve his lust and be a vassall to his own corruption, to the cheine of Pride, Atheisme, rebellion, profanenesse, concupiscence, the lust of the heart, of the eye, and of life.

**How it is made
out of**

Under this base bondage , lies each sonne of *Adam*, till Christ fetch him out : both he and his : even as, both a slave himselfe, and all his are his Masters : The will hath lost her freedome to all truely good : and is tyed to evill only and continually : The Conscience hath lost hers by guilt, and accuseth in stead of excusing , or else excuseth deceitfully, or else is sencelesse of either. Sorrow begins at home by sinne, but ends abroad,

broad, for by this means whatsoever feare or evill sinne hath incurred, that the Devill abuses to hold under the soule by : as the wrath of God, the purenesse and terrors of the Law, the one to tempt, the other to terrifie : the day of accompt and last judgement : the time of death which is the sentence in this life: eternall misery hereafter, besides many calamities here either felt or feared, from which though a sinner be actually safe, yet not secure of, but all the life long subject to bondage. By these Satan enflaves the soule. Doe but consider this bondage in respect of two lawes contrary to each other : The one the Law of God most holy, in each point pressing the soule to that obedience, which it is impossible for it to performe, nay rather by which its the more provoked to rebellion : The other the Law of sinne, which hath Dominion over the soule, pressing her continually to evill with delight : betweene these two what bondage is she in ? But if the Law of God once grapple with the Law of sinne, then comes another bondage, that is, horror and unquietnesse of conscience convinced of her guilt ; till the Lord turnes it to liberty. So that either bondage to sin or by sin is the estate of every sonne of Adam: only bondage by sin is used by the Lord as a step to deliver from bondage to sinne, if the Lord Jesus his Redemption be added to perfect it. Briefly then thus; Sinne hath set up a Court in the conscience of man. In this Court, the debt or crime impleaded is sinne; the Pleader and Informer is Satan. The rule of proceeding is the Law of Justice. The evidence-giver or witness is Conscience ; the Judge, the Lord , the penalties, death, and destruction. During the subfifting of this Court, in what a pickle is man? The strong man Satan by this house of conscience, holds this sinner bound and shut up under brasen barres, and bolts not to bee broke open by a mortall opposite, but rules and keeps all at peace and at his own pleasure.

Now marke, as wee see in Courts of men, Take away all Copyholds and buy all free, and then Courts are of small value. Remove debts and pleas, and what should the Kings Bench come to? If the Court be downe, what should become of Sergeants, Writs, Arrests, Executions, Outlawryes, or Fines, and Forfeits? So it is here. The Lord Jesus begins with sin and guilt ; he removes them : payes the price and Ransome of his blood to make a satisfaction for them to justice; and by this meanes, delivers the soule from both the guilt and dominion of sin. The chiefe thing being

Mans misery shadowed.

The benefit of Christ.

being gone, the rest fall of themselves ; there is no place for pleading, for sentence, for evidence, for punishment ; in the fall of the Court, all fals which appertaines to it, at once ; and the soule freed from the one, is freed from the other together, and fears no Baile, no ill conscience, no devill, but beholds all as things disabled, and cannot hurt. For the prooef of which, consider some texts. First for slavery to sinne, reade *Tit. 3.4, 5.* *Serving divers lusts.* So *Rom. 6.* *As ye have given up your members as weapons of unrighteousnesse to serve sinne.* Hence the Apostle, *Rom. 7.1.* saith, sin is a Law in the members, as an husband is a law to his wife. And againe, yee were the servants to sinne. Secondly, for slavery by sinne, reade, *Rom. 7.* Where Paul tells us ; we are sold under sinne, and therefore thereby feare that God will punish, the Law will accuse, hell will execute ; wee feare that wee shall not beleevve or repent, wee thinke God an enemy, feare his wrath, and tremble at both Law and Gospell as things too pure and too sweet, rebelling and distrusting both at one and other. Now Christ hath redeemed us from sinne, and therefore from all bondage thereto, and thereby.

Texts for our
Redemption.

1.
From sin.

2.
From enemies.

The Law.

Ceremonies.

Death.

Wrath.

Saint Peter cleeres the former : *Wee are redeemed not by Pearles, or Gold, but by the blood of Christ ; and Paul, Ephes. 1.7. In whom we have redemption through his blood, even the for-giveness of our sinnes ;* and *Rom. 3.26.* Justified by the Redemption that is by Christ Jesus. Hence so oft in the Epistles, the satisfaction of Christ is called a price, a ransome to buy out a thing which was sold, and redeeme that which was forfeited and taken away. And the like Texts doe also prove redemption from all enemies. As from Satan, *Luke 11. The stronger man enters, and binds the strong, and spoyleth him, and divides his goods.* And againe, The Prince of this world is cast out. Further, the Lord Jesus spoyled Principalities and Powers, and nayled them to his Crosse. So for the Law, *Gal. 4.4. Made under the Law.* (that is, to obey it, and satisfie for the curse) that wee might have the adoption of sonnes, by being redeemed from the Law. So for other bondage by the Law of Ceremony, *Ephes. 2.15. Having abolished in his flesh the enmytie, even the Law of Commandements, in Ordinances, &c.* So for death, *Heb. 2.14, 15. That he might destroy him by death, who had the power of death* (mark the phras, how sin gives up the keyes of all misery to Satan.) *And deliver them, who through the feare of death were subject to bondage.* And so for wrath and

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and hell. ² *Theſſ. I. v. 11.* Even Jesus who hath delivered us from the wrath to come. So he is ſaid to destroy the ſecond death. So a- Hell gaine, *Gal. 3.* Christ hath redeemed us from the curse of the Law: ſundry Texts might bee added; if my ſcipte were not rather to preſſe the priuiledge, than to prove the merit of it. Therefore in a word, marke a Text or two for that, viz. That hereby wee obtaine freedome. So ſaith Paul. We have not the ſpirit of bondage to feare, but the ſpirit of freedome, and of a bound'minde.

² Unto freedome So *Gal. 5. 1.* Standiſt in that liberty wherewith Christ hath made us of righteous- free. So *Rom. 7. 24. 25.* Who ſhall deliver me from this body of death? neſte.

I thank God through Ieſus Christ. And our Saviour himſelfe, *John 8. 36.* If then the ſainte hath made you free, ye are free indeed. So *Rom. 6. 16. 18.* Know ye not that his ſervants ye are whom yo obey?

&c. Being fr. e from ſin, ye are ſervants to righteousness, So *Luke 1. 74.* Unto righte-

on and deeth, *Heb. 2.* That being delivered from our enemies, we might ſerve him without feare. Other places I forbear. The conclusion of the doctrine is, That Redemption is a peculiar benefit, wherewith Christ is offered to the ſoule. Adde hereto our redemption from all ſpirituall penalties; for redemption looks at the freedome of the ſoule from the enthralling effect of ſinne, together with the ſnaing and defiling power thereof, also from that wrath of God which ceazes upon the ſpirit of a ſinner, by darkneſſe of minde, deliſions, deadneſſe of heart, dedolency, ſecuity, impeneſey, and the like judgements. Besides the continuall feares of affliction and deeth, *Heb. 2.*

Q. Well: Now what uſe make you of this doctrine?

Uſe 1.

A. The uſes are many. First it is terror to all that lyē ſtill in this their estate of unregeneracy, in what degree ſo ever it bee more or leſſe: I ſay to all Papiſts, freewill-mongers, profane perſons and hypocrites: who either comp̄t this ſlavery to bee freedome, or at leaſt live in it as if they were free men, and feare nothing. Can yee feaſt it out merrily when the ſword hangs over your head by a brittle, ready to dart into you? Do not ſinne and curse put the ſpirit of thrals into you! Oh! of what hardy mettall are ye made? Conſider then what I ſhall ſay, and tremble. It is not in this ſpirituall bondage, as in the bodily and carnall. In bodily captiuitie all ſorts are taken prisoners, and made bondmen, but yet there is ſome oddes in their miſery. For ſome are noble ſlaves, who can redeeme themſelves by ranſome, and ſo go free: while the poorer ſort abide ſlaves ſtill for want of price. But here (alas!)

(alas!) it is not so. All Satans and sinnes slaves are alike, and none can redeeme themselves from their bondage. Not that there are not here also all sorts of men chained up in misery ; for there are Princes, Nobles, and Rich ones, learned slaves, witty slaves, subtil, as well as poore and silly : but in point of ransome, one hath as much as another to deliver him, that is, just nothing. The Devill bags up all in one pocket, as Counters in a Purse. All are alike ignorant, rebellious, profane, and ungodly ; led by their lusts, and at the will and pleasure of the Devill. Golden fetters differ from Iron, but both are bonds alike to hold fast a slave. Think of this and tremble, ye haughty and proud stomacks, who stand so much upon ~~tearne~~ of honour and birth ! come downe and lick the dust, shake hands with the basest in this point. The Goaler of Hell is like Nebuchadnezzar, of whom the Prophet saith, that he would take no rewards. Other Goalers will knock off mens bolts and chaines for money. But this Goaler looks at nothing save the eternall thralldome of soules without bayle or maine prize.

Againe, consider this : Wee pity such prisoners as lye chaine
ned by the neck, or wrests, or feet. But alas ! There may bee li-
berty of soule in all such chaines : but Satans slaves lye under
worse chaines ; upon their thoughts, wils, affections, and con-
science (not to be released by Arminian or Popish freewill) so that
if Heaven might be given them, they are so bound that not a good
thought or desire can come from them ; thy are free to all base
vile thoughts, and lusts, yea, to ~~so~~ the naturall or civil good acts
and employments ; but unto good and holy ones, all freedome
is lost. They cannot shake off their chaine, their base, vaine, earthly,
envious thoughts and passions. Those Israelites had as much
list to shake off their yoake (when they were gorged with their
fleshpots, Onions, and Garlick) as these have to renounce their
lusts, feeling the false sweetnesse of them. If Heathens could con-
clude that all bad men are slaves, (though it seeme a Paradox)
much more may truth it selfe affirm it. Perhaps Satan may suf-
fer them to dreame of liberty, as *Pharohs* Baker did, with his
chaines upon him. But this dreame ends as his did, in utter mis-
ery : yea, to conclude, if they do get out of his armes at a push, and
sometimes by a Sermon, or by feare of conscience, or by crosses,
should think of an escape : yet even then hee so amplifies their
sweet ease in this slavery, that hee puls them back to a seven fold
stronger

stronger resolution to revolt to their lusts, than before: enchanting them so, as no Crosses or Threats can preuale. I know where the Lord will defeat Satan, there men shall at one tyme or other, by the painfull and patient waiting of the Minister, get out of his snares and chaines. But if he may have his will, they shall never go further either in hearing Law or Gospell, than hypocrites may go, that is, to have the liberty of their Prison, and so as the Devill may pull them back by the cheine upon their heele to their wonted state. Oh ! then let this terror pierce all such bondslaves, from the most odious drunkard to the closest hypocrite ! Know ye, that till the Law have left ye under the spirit of this bondage, to compt your selves as ye are, and lye under this estate, as sensibile of it and in your selves past hope, *Cains and Indus* his case is not more wofull than yours. God open your eyes.

Secondly, its instruction to all sorts, to make them behold their naturall condition, as in a glasse. Sinne is no such tame and harmlesse beast as ye imagine. Nothing save this redemption by the blood of God is able to ransome you ! For sin hath set the doore open to Satan and all enemies, wrath, hell, law, conscience and death to have their wils of us. So that an infinite strength is needed to deliver us ! When the Israelites would needs have a King, the Lord bids *Samuel* tell them the conditions of it. That he should take their choice sons and daughters to make them his Ostlers and Kitchinmaids : yet still they would have one : all the liberty of living under Gods immediate scepter by Judges could not so affect them as their wils to have a King, whatsoever it cost them. So is it here. Tell a man of the infinite priviledge of redemption, and the Devill will more preuale to keep men in his base chaines, notwithstanding his hard conditions, than the Lord can by all liberty and fruits of deliverance. Why, save that the heart is perverted, else nothing is so unwelcome as bondage. All men sing as the Jewes, We are freemen, and children of the free-woman. But still they abide thrals, as they then were to the Romans. Oh ! that cursed impost of cruell bondage which Satan puts upon wicked men, should teach them their nature. It was fearfull bondage which *Pharash* put upon *Israel* to broile in the Fornace, and toyle both to get straw, and to make Brick. But they had good fare for their work. This *Pharaoh* after hee hath worried his slaves requites them with empty soules, and hell it selfe. All will grant those gunpowder traytors were ill requited

vise 2.

1 Sam. 8. 10.

(and yet well enough for such work) when Gentlemen of hundreds by the yere, were glad to digge in a vault and carry out earth by baskets upon their shoulders, farre off; and when all caine to all, to betray their plot, and reward them with the Gallowes. But alas! what other need doth he hire all other slaves with? Drunkards I meane, sware s, profaners of Sabbath, Epicures and time servers? how doth he rule them as he list? What base ones doth he make them? Be they honourable, or learned, or rich, what oddes betweene then and the vilest and basest varlets doth there appeare, in their lusts? Their time, their fresh youth, their precious name, health, credit, wealth, gitts and parts, what are they unto them, in comparison of serving their Master in their lusts? Will they stick to gage all to please him? Or will hee bee content with a bare title of servants, except he can debauch them with extreme slavery? No, let it cost them beggary, infamy, toyle, and diseasednesse, yea a cursed conscience and hell it selfe, they are so fast bound, that they will, for none of these give him over. Oh! if this were well weighed, what an entrance might it procure to true liberty?

Vſe 3.

1 Mark.

1 Sam. 15.

2 Mark.

Exod. 15.4,5.

Thirdly, this should teach all who would not be such slaves, to prove their redemption by the markes of it. First, all truly redeemed ones of the Lord (as they are called, *Eſay 63.4.*) ſee, ſigh under and are weary of this their bondage, defirous to be freed from it. Oh! they are farre from the practise of that drunken *Agag*, who, when *Samuel* called him out to hew him in pieces before the Lord, came leaping, and laughing. Truly (ſaith hee) the bitterness of death is paſſed. Oh! men make the hell of this their bondage, another heaven to them. But the ſpirit of Gods freemen is contrary: They ſigh under chuell bondage, and never more than whea God offers them ſicedome. They cry out of the depth of this prison, as *David* did *Pſal. 116.6.* They have ſmall lift to ſing the Songs of the Temple in a ſtrange land: no, they turne them to howlings and out-cries. They ſhew their bondage is violent to them, not naturall. As the Church carried to *Babel* hung their Harpes upon the Willowes, ſo do they: and lay to heart their ſad estate. Secondly, the offer of this Redemption in Christ is precious to them: both the purchaſer of it, the offer of it, and the purchase it ſelfe. They do as the Israelites in Egypt did: when they were in anguish for their bondage, they minded not *Moses* nor ſaw him to be their deliverer: But after, when the

Lord

Lord did enlighten them with a cleere sight of Gods regard of them, they bowed themselves and worshipped. So do these; they wonder that ever the Lord should pity so base slaves as themselves, and rather lose his Sonne, than lose them! Lord, was my liberty so precious unto thee? Wert thou afflicted in my affliction? Was thy soule grieved for my bondage? Art thou come downe from Heaven to see it, and to send, not Moses, but the Lord Jesus to redeeme us from our woe? yea to redeeme us to thee? Oh! it breaks our heart to think of it! Should it be said of such thralls, that ever we should be free men againe. Oh! the feet of them that bring this Gospell of gladnesse, are precious, and beautifull. Now wee have an inckling of hope, loe, our old chaines and dungeon wherein wee stuck fast are wearisome. Who shall deliver us? set open prison doores, that wee might escape. Oh, let us never come there againe (as Jeremy laid) to dye there. If being offered freedome, wee should chuse slavery still, pity we should live. And so lastly by faith they cleave to the promise, that seeing the Lord will indeed have it so, they embrace and chuse it, and beleive that if the Sonne free them, they are freed indeed, and who shall bee able to embondage them any more? Try thy selfe by these and the like marks that Christ hath delivered thee; and having once tasted it, stand fast in it; let not thy conscience any more be entangled with any base yoke, either of thy lusts, or the base ordinances of the Ceremoniall Law. Remember that Satan will strive to recover thee againe if possible, and make thee a slave to lust, to men, to feares, to unbelief; but beg of him strength to stand fast, who first redeemed thee, for why? Is there not cause? is not the price of it full? Or lookest thou ever to get by thy lusts under Christs yoke, when they were such bondage to thee before?

Jer. 37. 20.

The 3. mark.

Fourthly, this should exhort all that are redeemed thus to true liberty, to understand wherein it consistes, and apply themselves duly thereto. True it is, that wee are adopted sons to the freedome of children: but wee are redeemed also to the liberty of service. We are not made free from the Law in point of obedience, as our late Antinomian libertines pretend (whose spirit growes ripe in these loose times, even to pretend Christ for their lusts:) but to serve in holinesse and feare, to delight in the law in the inner man. The Lord Jesus takes off one chaine to put on another. *Take my yoke upon you, for it is easie; and my burder, for*

Rom. 6. 21.

Use 4.

it is light : easie, yet a yoak ; light, yet a burden. When as the Angel had left Peter, *Act 12.* behold hee then considered why God had smitten the fourre quaternions of souldiers with sleepe, broken open the prison doores and gates : surely that hee still might ply his work. So say thou : Lord its that thy Commandements which have beeene irkesome, might now become sweet ; yea perfect freedome : Cruell and unreasonable Lords have ruled over mee, but I am now restored to the liberty of a sonne, not for my will and to pamper my flesh, but to serve thee O Lord : I will returne to thee, for thou art the Lord my God : Gods spouse, childe, and servant are all one. If Lord thou didit redeeme mee by thy blood, to be a sonne : yet thou didit also redeeme mee by thy obedience, to make me a servant ; let me not sever the things which thou hast put together. Let me not (like an hypocrite) seek thy redemption for my owne ends ; but to bee at thy command who hast redeemed my tongue, my thoughts, my will, affections, conscience, and members to be thine. When I was under my slavery, I was his whom I served, and all my members were weapons of unrighteousnesse, yea my selfe was sold under sinne, a bored slave : now therefore oh Lord, being dead to my old Master, let new Lords set up new lawes, let mee now give up my whole man and all my weapons to be servants of righteousness. Thus much for the first branch of the priviledge of redemption.

Q. Doth this benefit containe any more in it ?

A. Yea, for it reaches to freedome and liberty in point of those penalties and cosses which either are incident to mortality, or such as the Saints suffer for Gods cause ; yea more, even such as they suffer, through their own sin and deserving. Concerning which sorts of crosses the reader may turne to that which I speak in the 3 Part and 2 Article of this Book, in the point of faith in Afflictions. Here I will only shew in what points this Redemption stands, and with a briefe touch of them and their use, I shall conclude this priviledge.

Q. Doe so : wherein stands this second part of Redemption ?

A. In these three. Either in Gods saving his from afflictions ; Or his susteyning them in and under them : Or his delivering them out of them, and that either in part, or finally. All three are included in Christ our redemption : but they are all three expressed in the 63 of *Elay*, verse 9. by name. The first, *The Angell of his presence*, Christ (as verse 1.) saved them, and bare

2.
Part of it
temporall.

bare them on his wings continually : The second, In all their afflictions he was afflicted, (that is, succoured and upheld them) The third, in his pity and mercy he redeemed them, (that is, delivered them :) for this third especially claymeth the name of redemption.

Q. Three sweete branches : What is the first ?

A. It is usually called the protection of God over his own in Christ their buckler and shield : In which sence it is sayd, the beloved of the Lord shall dwell under his protection all the day long. The Psalmist *Psal.91.* expresseth it by the falling of thousands at right, and ten thousands at left hand, and their safety in the middest. Sure it is, Gods people scape all such crosses as befall the wicked, as wicked : They know not what a rotten body by drunkenesse, or a worne body by uncleannessse, or a poore body by prodigality meanes. But besides, the Lord doth by his Angels keepe them, that they dash not their foote against a stone : So that, till their day and houre be come, no Creature can doe them harme : The fire shall not burne them, nor the water drown them : till God doe dissolve the league all shall be at peace. *1 Pet.1.3.* Till it be meete they shall not be troubled : the floods of great waters shall not come neere them, *Psal.32.6.* He is the Saviour of all men, but especially of his own that believe. Briefly we may utter it thus ; the Salvation of Gods Providence in this kind is, a [*Nemo scit*] an unknown thing. If men doe each other a pleasure, all must know it. But the Lord riddes us from infinite Troubles, sleeping and waking, which we know not of. What day passeth over us wherein the Tiles of our house, the horse we ride on, a twigge lashing our eye in the high way, might not wound, maim, deface us ? and how should our little ones that are shiftlesse escape so many casualties of fire and water, and we dayly be free from so many crosses, as range in the World and meeete with others, if their and our Angels beheld not the face of our Redeemer for us ? What one vexation of a thousand, an ill-wife, childe, enemy, might have been our end, had not God come betweene ?

Oh ! How patient should we be in such crosses as befall us in all kinds, if we considerely that the greatest part of them which light upon us, is not the least of them that passe by us ?

2. What a speech was that of Charles the fifth, who being warned of his bold attempts in battell, answered, Never was true Emperor shot through with a Canon. Gods people have a kind of right to be shot-free, for they are annoynted Princes and Kings to God.
3. The truth is (pardon my uncouth phrase) Gods Saints ought to give thanks for they know not what, how many, how great sorrowes ?
4. Let all wicked Rebelle, whom God raines suares and fireupon, either set their teeth on edge with this priviledge, or fret invaine, against them who enjoy the same by believing.

Q. Proceed to the susteyning Redempcion, what is that ? made of ?

A. It is that act of Christ, in all their troubles he is troubled ; first whereby he succoueth and supporteth all his in trouble. For his sympathy and compassion is not verball as theirs in Saint James, who bid, Be warne and fed, but neither give them cloathes nor meate, (of whom we have too many, as one not long since gave a broken halfe brasse t'arthing at the Sacrament, most profanely) but reall and cordiall indee. And this standeth in the Communion of the sufferings of C H R I S T and his grace. 1. His sweet peace which he gives us : *My peace I give you, my peace I leave you.* A great legacy ! Peace of soule beares all trouble, and this Spirit susteynes all infirmitie. It rules the heart and apayes it well, saying, *Seeing I know I shall not perish in Hell, I will beare my Croffe quietly.* Lord I will how, and thou shalt beate : For I shall never feele hell-heate, as the Martyr sang in the flames. The fire and sting being gone, the wound soone healed. Secondly, his weake and patient self-deniall. So that the Saints doe as Christ, who was dumbe before the shearer : being reviled, answered not againe, as Peter saith. What mortall creature could endure those tortures, paines, diseases, scornes which they endure, if they borrowed not their patience of this Lamb ? Else they would fret at the instrument, kind, measure, duration, circumstances of a Croffe, Any save this I could beare ; But they know, whether their yoake be of wood or of yron, mercy made and put it on ; and therefore meekenesse shall waite and endure, till it remoove, or moderate it. As the greatest Croffe of Christ had his moderation in secret, so shall theirs. Thirdly, the courage of Christ is imparted by Faith unto them, to beare and to endure : The blood of the Lyon of the Tribe

Afts 1.

John 13.

Phil. 4.

The Second.

The Thrid.

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Tribe of *Juda*, and his marrow runnes in their bones; his shoul-
ders are theirs, at least as a dwarfe is somewhat upon a Giants
shoulders, so are they mighty, being set upon their Redeemer.
They are bred as well of Christ a Lyon, as Christ a Lambe. Their
courage is invincible.

Fourthly, they have his innocency, and his good cause to defend them. Looke what spirit of righteousness, or of the truth, upheld him in his infirmities, or persecutions, the same upholds them. Their innocency is their buckler and brasen wall: the cause of Christ settles a Spirit of glory upon them, glorious Faith, selfe-deniall, hope of glory, wisedome to maintaine Gods quarrell; sometime also glorious issue with the triall, conquest over their enemies, and pleading of their cause, that they may get out with honour, as *Joseph* and *Paul*. See *Act 16.39*. Thus a good conscience and a good cause are a double continuing feast to them. Fifthly, they have from their head the spirit of Prayer, cryes and groanes to him that can ease them, and they are heard in that which they feare, whether it be spirituall desfection, bondage, or buffetting by Satan, or whether outward oppression. In him and his Prayer they find accessse, and the greater the affliction is, especially if it be for his Name, he heareth, pitteth and relieveth them, both for the measure, continuance and unwellconenesse of it. In the world (faith Christ *John 16.34*) Yee shall have straintings, but be of good courage, I have overcome the World. And, Whatsoever yee aske of the Father in my name, he shall give it you. He shall sustaine both their infirmitie in praying *Rom. 8.26*, by his spirit of Prayer, and shall sustaine you in the infirmitie which ye pray against. Hence are those Phrases of drawing neare to such as call upon him in trouble: of delivering them; of standing by them, and at their right hand, of being their support, *Act 2.23*; their rock, defence, of being in the midst of them, all to shew that whatsoever counsell, wisedome, ayde and redresse he hath in himselfe, its theirs: yea affliction is so farre from dividing the Lord from his, that if it be their season to pray, *James 5.13*: it is his chiefe season to assist: as the day of affliction is the season to try a true friend. Such a one is the Lord especially, then, when all men are lyars, and as a broken tooth. See *Habac.3.18*. And *Mica.7.5.7*. Also *John 9.38,39*, and weigh them diligently: and this is indeed to be afflicted in our afflictions, and to pitty us being tempted, as *Heb.2.18*.

The sixth.

Sixthly, he conveys to his believing ones, his purging power by afflictions, that as they prepared our head to glory, *Heb. 2. 10. Phil. 2. 9.* So they might make his members conformed to himselfe in the fellowship thereof, more cleansed, more patient, more partakers of his righteousness, more precious than gold. That the more cost they have beene at with him, the dearer they might be to him, and he to them. That his graces might shine in them, others might be settled by their experience: their originall corruption might be wasted, and those evils which Satan waites to betray them by, might be prevented.

Heb. 12.

Heb. 12. 5. So they might be to him, and he to them. That his graces might shine in them, others might be settled by their experience: their originall corruption might be wasted, and those evils which Satan waites to betray them by, might be prevented. Seventhly he affords them the like issue of the Crosse, with himselfe, even the quiet fruit of righteousness: That although for the present their troubles were grievous; yet after, they might be joyous. That they might be the better fitted by one for another, by the former and lesse for the latter and greater.

Rom. 8.

The eighth.

Pf. 119. 7. That I was afflicted. Eightly, he vouchsafes them part in his victory before hand, even while they are under the Crosse. *Mica. 7. 8.* They see their rising in their fall: and in darkenesse they have light; in the meane time are upholden with consolation: so that they rejoice thereby in the hope of God, enjoy complacency of heart (more or lesse) and count their crosses exceeding joy as Christ did, in this regard, *Heb. 12. 2.* This is a great benefit, to triumph over trouble.

2 Cor. 1.

Jer. 29.

Jam. 1.

The ninth.

Rom. 8. 44. For it is a great thing even to bear them. Ninthly, to waite till the hour of darkenesse bee over, and till light come, and that quietly. *Mica. 7. 9.* I will bear the indignation of the Lord, because I have sinned; till he plead my cause: He will bring me forth in his light, and I shall behold his righteousness. These may serve for a view of this sustaining grace.

We.

Which point should exhort us to apply our selves to this privilege, in each cross that besals us; Is it not a mercy to be thus cared for and pitied as children, when the Lord puts the wicked to their shifts? and regards not what betides them: *Saul* falling upon his sword desperately, *Abimelech* thrust through, *Achitophel* and *Iudas* hanging themselves? And, if it be such an honour, is it not worth the improvement? (Not to speake of miracles, the three children walking in flames, the Martyrs in the fire feeling the burning reeds as beds of Roses:)

Is it not worth the while to see a believing soule at his death lying as a Lambe, as a Preacher, as one burning but not consumed, above feares, above loves, hopes, wife, children, world, selfe ? able to doe any thing through Christ that strengtheneth and susteineth ? Oh then ! Why doe most Christians deject themselves in their sufferings ? Whete is *Pauls* speech, We are more than conquerers through him that loved us ? *Rom. 8.* Who shall separate us ? is any thing stronger than his love ? Thankes be to God through Jesus Christ ! If it were not for him, what were we in a Croffe ? And shall we fare in our sicknesse, in crosses by our children, losses, enmity of men, as if there were no Christ ? Had we not need he shoulde rouze us up as him, *John 9.39.* Dost thou believe in the Sonne of God ? Oh ! these doctaines are out of the World, whereas yet, crosses were never so sharpe ; Let us beware least we be not found naked ; Davids comfort in his God is somewhat worth in a streight. And who knows when his day may come ? It will not hurt us to belong to this priviledge, whether come or no : But if we want this when nothing else will helpe us, and looke upon the wals when we should see the Lord in the mount of his promise, what shall become of us ? Oh , by Faith take we our part in this while we may have it, ere misery come upon us as the necessity of an armed man, and none can helpe !

Q. Well : Conclude with the third Branch : What is that ?

A. Redemption or deliverance from crosses, either particular ones, or all. For there is a day of Gods redeemed ones in *Esay 63.4.* this life. The Lord hath his healing in his wings even heere for his people. Sometimes I grant there is a righteous *Abel*, who perisheith in his righteousness. But ordinarily when Gods Mastick patch hath dried up the Rheume, it falleth off of it selfe. *David, Moses*, had an end of their Crosses , and as *James* saith , Yee have heard of the afflictions of *Jub*, and what end the Lord made. There is a night and a morning for them : Light is sowne for the righteous; seedes are long a comming up, but they appeare at last. Long sicknesse, long poverty, long persecutions, have had their end. The lot of the righteous shall not alway lieunder the rod of the wicked. Blood-thirsty *Gardiner* at last had his belly full, and being laid in Gods barrell, was so gorged, that he dyed drunke of his cruelty, as joylesse and weary.

*Mal.3.
Eccl. 7.*

wearie of it. There is a day for us if we can waite. How many weake complexions in y outh have enjoyed healthy age? How many prisoners have beeene loosed? How many poore ones beeene enriched? How many mens latter daies have prooved better than their first? Better marriage, better Children, better People (when they have left the Ministry of a bad) and what not better? So that God hath made some say it by experience, God hath rid them out of thrall after long ualikellhood. As our Lord Jesu having once suffered, suffered no more, so that no *Pilate, Indas, Pharisee*, or enemy could come neere him: So he had a time of freedome in this life, he knew no Ague, Goute, Pestilence, Dropfy; went through enemies without feare. Whereof although there was some other cause, because he was a nature of man, but no person, yet this freedome is verified even here of some of his members; such I meane as take thought how to believe and purge their sins, let them waite, and leave to him the dispensing of the season.

Finall and full But, because it may be objected (and it is true) that all Redemption goes not before hand, some must follow; for many of Gods Saints are qualifi under some crosses in this life (in respect of any outward freedome) and that perhaps for want of Faith. Therefore there is another redemption, farre more sure, and that is full and finall at their death and Resurrection, Then the conquest of Christ begins to be theirs. The truth is, Put case that in this life the Lord should quit any of his in all Trouble: Yet while he is a militant member he cannot be quite redeemed: because still he fellowfeeleth the afflictions of others as if himselfe were in cheynes (if he be as he shoule be) *Heb. 13.2.* But there is a full redemption, *Ephes. 4. 30.* Wherein all teares shall be wiped away; first, and second death both remooved, a better day than that which the Martyr told his fellow of, and a better Chirurgion to heale: *Bosuer,* (saith he) will heale thee and me, of our blindnesse, and lamenesse, to day.

Vse 1: Oh! This is that which should make all afflictions seeme light in comparison, *Rom. 8:* and cause us to embrace it by hope saying, If our hope were only heere, of all others, we were most miserable. For what although heere bee some patience given us to beare? yet our successive troubles, (as we say of the tenth wave) would at last devoure us: therefore our greatest comfort

comfort is in our hope of knocking off from all, and being past gun-shot. This is best of all. And by this hope we may even here lift up our head, because our Redemption drawes neere; crying, How long Lord, holy and true? How canst thou endure thy cause, thine honour, thy selfe to suffer so farre in thy members? Be avenged quickly, deliver Israel from all his troubles, and thy darnings from the Lyons. Come Lord Jesus, come quickly. And bring Rev. 21. healing in thy wings. See Act. 2. 26.

Secondly, let not thine heart mutter at the frequency of thy crosses, by divell, by men, or from the Lord: but blesse him for such partiall deliverances as he vouchsafeth thee in thy trials, and that thou art kept from utter streights under some tolerableness, and when the Lord sees flesh would faile, he will hasten full redemption. So that thou shalt not neede to be weary, or put forth thy hand to evill and breakes his Covenant; but rather sanctifie the Lord in thy heart, and let him be thy feare, who will not faile thee in one kind or other. What a shame were it for thee to runne from him to an ill conscience, and so dishonour his redemption?

Thirdly, learne hence really to pick out the sappe of that truth Use 3. of Paul, Pbil. 2. to desire to be dissolved and to be with Christ, which is best of all. Is our full redemption best, and yet doe we shun it for the sake of death, without which we cannot have it? That is to give God the lye. Shall we chuse life with all forrowes, rather than death without them? Shall we shun to be unclothed, when as till then, we are still in the flesh and strangers from God? No surely, as loath as we are to dye, yet, the Lord hereby delivering us from all at once and making us happy, let it cause death to be welcome. Oh! how long it is, ere we digest this; Redemption is sweet, but we would still hanker below, as if death did marre it.

Lastly, begge of God two things. 1. To give us his Spirit of Use 4. Redemption to flame us for this very thing, (as Paul 2 Cor. 5. 4.) to prize our full Redemption upon any termes. Secondly, that he would seale us up thereby to an holy security; as the three Children, Dan. 3. 18. Its his promise, Ephes. 4. 30. Gal. 4. 6. Pray thus. Lord our enemies threaten, curse, write bitter things and seal the decree: but break it, and seale us by thy Spirit to redemption; and so much for this.

Q. What is the eighth benefit?

A. Regeneration (as it is taken for the begetting of God in the soule) and the effect thereof, Sanctification.

Q. Shew how they differ?

A. Regeneration (taken in this sence) concernes the purifying of our nature from the image of old *Adam*, and a renewing of it according to the image of him who hath created us in light and holines. And in some sort this is opposite to the former priviledges, all which consist in the imputation of Faith, and are wholly from without us. But this is the worke of the Spirit of Christ, the second *Adam*, within the soule inherently, wrought in all them whom he hath truely begotten to God, whereby he also puts into them, the nature and properties of God, and changes them from bad to good, in part throughout. This is called in Scripture, the new man, the new creature, The renewing of the holy Ghost, The workmanship of God, made to good works, The renewing of the spirit of the minde, Eph. 4.24. Rom. 12. 2. The handling whereof I reserve to his due place in Part 3. Article 1.

Q. Now what is Sanctification?

A. The effect of the former (in an orderly conceiving) though not really differing from it, save only as the replenishing of a vessel (made new and whole in each part) differs from the making and framing of it a new. In which we see it to be the worke of the holy Ghost in all believers, making them partakers in each part, minde, soule and body, of his holines. It consists in 2 things: 1. The killing power of the Crosse of Christ: 2. The quickning power of his resurrection: both sealed up in the baptisme of the Spirit, whereby we are ingrafted and implanted into the similitude of them both. The former is usually called Mortification, which is the worke of the Spirit, applying the second effect of the death of Christ, to the soule. For having in Justification applied the condemning power of his death, and thereby taken away the guilt and accusation of sin: now it addeth the second, which is the disabling power thereof, and the vanquishing thereof: both these are the effects of his Crosse, upon which he both tooke away the guilt, and dominion of sin. We know that if the Law have once passed sentence upon a malefactor, it will easily send him to execution. This killing power therefore is not only a turning of the heart from sin, but a making sure work with it, that it returne no more, than he whose head is cut off can do any more hurt. The latter, is called Vivification, or that power

2 Pet 1.2.

Colos 3.10.

1 Cor. 5.17.

Tit. 3.5, 6,

Ephes. 2.10.

1 Thes. 4.4.

Rom. 8. 30.

Ezekiel 36. 26,

and 37. 28.

1 Cor. 3. 30.

1 John. 1. 7.

Rom. 6.

power of Christ that quickning spirit, *1 Cor. 15.45.* whereby the holy Ghost applyes the power of the Resurrection to the soule: not only giving it a bare life of grace, but a lively life thereof, quickning up the edge, the spirit of the inner man to the power of godlinesse, and to the life of God, in all the powers of the soule: *Rom 6.7.* *Gal. 5.14.* *Col. 3.5.* *Rom 6.6.* *Ephes. 3.1.* *1 Cor. 5.6.* in sincerity, according to her measure. See Texts for these. For the former, see *Rom. 6.7,8.* *Gal. 5.24.* *Gal. 6.14.* *Col. 3.5.* For the latter, *Rom. 6.6,7.* *Ephes. 3.1.* *1 Cor. 5.6,7.* Of both these read at large, Part. 3. Article the 1.

Q. What is the last benefit?

A. Glorification of the whole man after the Resurrection, in Heaven. Which is that overplus of Christs purchase, and exceeds Adams happiness, consisting in the partaking of that purchased possession of glory and immortality, not of Paradise upon earth, but in the presence of God. This is that benefit which answers the perfection of Adam, though farre above it: for it shall be a filling up of the soule with the perfect Image of God in light and holiness: and that by sight of the glorified sense, beholding God as he is, and wholly transformed by the Mirror of his Majesty to glory, (so far as our soule and body are capable) to the uttermost. And this benefit is the fulnesse of the former: It is the execution of the election of God, for we were chosen to glory. Its the perfection of our imperfect union in this life. Its the end of our calling, for we are called to honour and immortality. Its the fulnesse of our Adoption: for we have here the right, but there the inheritance of sonnes. Its also our finall Redemption and Sanctification, because there all teares shall be wiped away, and death shall be no more; and wee shall doe the will of God as the Angels, and be sanctified throughout in body, soule, and spirit without spot or blemish, and to live eternally, see Scripture for it, *Rom 8.30.* *Rom. 6. ult.* *2 Thess. 1.7 8.* *Math. 25. ult.* *Col. 3.34.* *1 Cor. 1.9.* *1 John 3.2.* *Rom 8.30.* *Rom. 6.ult.* *2 Thess. 1.7.*

Q. How wylth the holy Ghost to describe the estate of the glorified?

A. By presenting to us a perfection of all soule-contentments for ever. So that looke what poore wanzing and fading contents, the carnall minde or sense of sinfull man would weakly please it selfe in here, (as wee see Heathens and Turks, promise carnall delights of pleasant fields, goodly gardens, rich apparel, roiall fare, exquisite beauties and the like) those the Lord

The 9, and
last benefit
glorification.
What?
Ephes. 1.14.

It is the fulnesse
of all the rest

1 John 3.1,2.

1 Cor. 1.9.

1 John 3.2.

Rom 8.30.

Rom. 6.ult.

2 Thess. 1.7.

How the
Scripture laies
it open.

Lord presents us withall in Heaven, fully, perfectly, eternally, for measure, kinde and continuance. Lovest thou easie? here is a Sabbath of spirituall, perfect easie for ever. Lovest thou marriage? Here is a Spouse trimmed for her Bridegroome, and decked with all costly furniture, to be knit to him without divorce and enjoy him for ever. Commonly looke what men come shortest of in their desires, they fancy the enjoying of it to be their happiness: and hence came those manyfold felicities which we reade severall men to have framed to themselves. Poore men would haue riches; rich men love pleasures, Epicures seek honours and dignities; honourable ones seeke transcendency and affect Crownes, victories, and grope after that which is not; for death comes and equals them with the basest, and most abject and unhappy. But Heaven affords wealth and a Treasure, which no Theete can dig through or steale: Pleasures at the right hand of God for evermore: a Throne, and Majestie to sit and judge the world: Crownes of gold, victory and triumph, even laurell which will not wither, nor fade away: Heaven hath all these for ever; there is no sad thought of death, to make them weary-some.

Amplification
of it.

Doe men set up their delight in this world and the things which it affordeth? Sunne and Moone, and Starres, and influence of Heaven, brave Cities, and dwellings, Musique, Feasting, yea the Ordinances of God, companions of choise parts, costly apparell, learning and knowledge, or to stand before Princes, or long life, or perfect strength and vigor of body, or sweet friends, inheritance, or liberty, or peace, or whatsoever? Loe, Heaven hath not one of these to fil her inhabitants with, but all in one, for each soule to enjoy. This other world hath the eternall Sonne of God to be the light thereof: every little Starre is as the Moone, the Moone as the Sunne, the Sunne seven times greater: the Heaven of this third Heaven is made of Cristall for purity: The influence thereof is the presence of God: There is a perpetuall Spring time, Summer, and the Autumne of delight and fruit farre exceeding the happy Ilands: The City thereof is Jerusalem above, built of all precious stones, pearls, and gold, both houses, walles, gates, and pavement: Their musique is the Song of Moses and the Lambe, such as Conquerors sing: Their feast is the eating and drinking of a Pasceover in the Kingdome: Their Ordinances, are the perpetuall sacrifice of Prayers and Thanksgiving

ving, Joy, and Halleluja's; from Sabbath to Sabbath unceasantly: the company there, is innumerable Angels, the soules of just and perfect men, the generall assembly and Church of the first borne, the God and judge of all, with Jesus the Mediator of the Covenant. Their apparell is white pure linnen without spot, rich robes of Kings and Queenes: their knowledge shall be as the Angels of God, they stand before the face of God, their life is immortality world without end: their bodies, senses, members, in the vigor of age (as some thinke like Christs middle age betweene thirty and forty) glorified and enabled to be incorruptible, and to see and enjoy God. Their friends, God, the Lamb, Angels and Saints: their inheritance both Mansion house and Territories not made with hands, but immortall, undefiled, eternall in the Heavens: the liberty of it is full redemption: the peace of it is the perfection of this peace here, which yet passeth understanding: and the joy of it, is exultation, so great that it shal bee a perpetuall extasie in respect of this, and yet able to containe it selfe. And yet which is more, that which eye hath not seene, or eare heard, nor hath it entred into the heart of man to conceive, hath God there prepared for those that love him. As the usuall expression is, there is satiety without fulsome-nesse, pleasure without wearinesse, eternity without interruption, quantity without dimension, quality without defect, and what not? Even above all that the most curious or craving man can ask or think.

And to passe by such descriptions as are infinite, the holy Ghost teacheth us to confine this boundlesse glory in these two things termes: either a negative or a positive happiness. The former whereof stands in the absence and voidnesse of all which comes short of this, or opposeth it. A piece of this happiness stands in this, That Paradise upon earth is gone, a created thing is turned to an uncreated: that here the misery of mortality is swallowed up and abolished: Sorrowes, poverty, sicknesse, shame, bondage, infirmity, death, wrath, enmity, curse are removed, and all teares wiped away: yea the graces of faith, hope, patience (here our excellency) having brought us to the door shall take leave: word, Prayer, Sacraments, Ordinances. (betokening weaknesse) shall cease, as needlesse things: much more corruption, and imperfection of grace. Even as it was an addition of regrett to Dives, that hee being afarre off, saw Lazarus in Abrahams bosome: so shall

shall it bee a piece of the Saints heaven, that they have passed the second death, and vengeance of the wicked; as it was Noahs happiness, that he shunned the lot of the old world. *Kisse the Sonne (saith David) Psal. 2. least bee bee angry, and ye perish in the way; if his anger bee once kindled, happy are they that trust in him.*

²
Positive.

But that chiefe happiness of heaven is positive: when the persons of the elect shall bee so enlarged in their soules and bodies, and in each faculty and member thereof, as to enjoy and comprehend and behold the Lord perfectly as they are comprehended. This is indeed the blessed union which *Adam* lost, and yet never had in this perfection: for the minde to be filled with the fulnesse, height and depth of Gods understanding, as the vessell cast into the Sea, (big or small) is filled with the water of it, and can hold no more: and beholding in this Mirror of his, the naked truth of all Mysteries, and secret wayes and administrations of God, now daik and hidden: Election, Providence, Afflictions of the Church, patience over the enemies thereof, and the like. There shall be a perfect age of knowledge, here wee saw through a grate, weakly; but there perfectly. So, the soule shall enjoy the Image of Gods holinesse, and be transformed into it, perfect love, obedience, righteousness: and in both these shall have perfect joy and contentment, as being satisfied with this Image. This may serve for a short gathering of Scriptures together, that the Reader may conceive them with some better light and favour.

Q. Conclude briefly this last benefit, with the usc.

A. The rather I must be short, because by many occasions I have touched it already, as in the point of Redemption, adoption, &c. Yet briefly, let it teach us to avoide curiositie about enquiry of this depth, and seeke humbly and wisely to get our part in it here; so shall wee know it one day by experience indeed. Let us lay up treasure there before hand for our selves; and look to it, that the Gosspell have beene the meanes to reveale this immortality and light unto us: that it hath made us partakers by hope of that inheritance of the Saints in light, and a part with all that are sanctified by faith in Christ. Bee wee sure that this hope hath caused all the fond and vaine bables of this world to stink as vile to us, in comparison hereof: as serving for nothing but to be consumed to drosse, when this glory shall bee revealed. Then
their

their use shall be base : now wee must use them, but let us use them and not enjoy them : use them as citizens of Heaven, where these shall bear no mastery, as *friend Wraft* said ere she was burnt ? Oh ; that the Lord would give us one sparkle of this grace, the want of which makes us more like such as are for the dunghill than Heaven. Should the heire of a Crowne play at Put-pin, or Spawner with every base boy ? How should then the hope and honour of a Prince shine in him ? *you* are alienated from all baseness.

Secondly, what manner of persons should we be in spiritual respects also, if we look for such promises ? How should we purge our selves in body and spirit from all uncleanness ? finishing our sanctification in Gods feare ? If no Toad or venomous thing will live upon the Irish shore : shall we think any uncleane thing can live there ? Oh what manner of persons ought wee to bee the whilest, purging our selves even as he is pure ?

Lastly, how should we long for this happiness and full marriage and Redemption, counting all our afflictions as light things, through the hope revealed ? But of this last benefit so much : for I shall touek it againe in Part 3. Article 6.

Q. You have satisfied mee touching the doctrine of all these benefits : now come to the use.

A. The uses of each severall benefit having bee alreadie opened : I will speak somewhat of the generall use of the whole Article which I desire the Reader not to forget. If then Christ bee offered thus together to the soule at once in all these, and not in a bare manner : it should be a maruellous encouragement to each poore soule to beleeve. Our hearts are (as the Disciples) slow to beleeve. We had need therefore to be spurred on to it by the extent of those good things which accompany Christ. And to beg of the Lord his Spirit, *1 Cor. 2.* to declare to us the good things which he hath given us, that we slight not his offer, nor thinke the gift of faith meane, which possessesthe soule of all these. And to beware least wee judge of the spirituall condition of a believer with a carnall eye : for if wee behold him so, wee shall judge of him as the poorest man living, who yet is the richest. As contrariwise if wee esteeme a wicked man by his glee, wee shall judge him an happy man, who is most miserable. Especially let believers beware least they account their lot to bee meane and base, being fallen into so good a ground.

Vse 2.

Triall 1.

Can.

Gen. 24. 25.

Triall 2.

1 Sam. 18. 25.
1 Cor. 1. 30.Triall 3.
Rom. 8. 34.

Triall 4.

Secondly, let it be use of examination; whether Christ be ours or no. And first try it thus; whether this rich treasure of Christ offered us in the Gospel, did ever affect our hearts, and ravish them with his loveliness. The Lord we see offers him not bare, but with all his furniture; which way so ever we look, we shall discerne his excellency, *He is one of ten thousand*. Can we make a song of our beloved, of his head, his eyes, locks, neck, body, feet? and is he more beautifull to us, than all beloveds else? Surely else we were never truly charmed to him; except for his sake, even our fathers house was despised. When *Elizer* came to *Rebecca*, to fetch her to be *Iacob's* wife, he discoursed of his wealth, cattell, silver, and jewels; and for the purpose brought out his gold, bracelets, and ornaments which *Iacob* had. But what easme of it? did he slight the offer? No, but went with the messenger immediately. If Gods spokesmen, in the bringing forth these benefits of Christ, have wonne us thereby to go with them, it is well. Secondly, seeing there is no man but will be ready to say, yes; try therefore againe thus: No man is married to Christ except hee have his dowry to shew. Our marriage to Christ is as the old marriages were wont to be, in which the husband brought the dowry. A Christ without a dowry, is no husband. All men say, Christ is theirs, but they remember not how God made him ours, 1 Cor. 1. 30. *out of wisdom, righteousness, and the rest*. If we can shew our marriage Ring beset with all these Jewels, we may be beleaved. Surely if ever God turned our face from Egypt to Canaan, called us by his voice, out of the world to himselfe; if ever he made us one with himselfe; and our soules the Temples for himselfe to dwell & delight in; the fruits of our vocation and union wil discover it. Try them then in the feare of God. If thou bee justified, where is that boldnesse of a debtor discharged by his surety, that can say, I know the hardest, I shall not perish, I dare look my creditor in the face?

Against, if thou bee reconciled; Where is joy and welfare then of heart? How shouldst thou bee beloved of God, and yet bee such a stranger to this joy? Why then are not thy garments white? And why are thy goings in and out, thy duties, thy prayers so few, thy beholding of his face so seldom, thy faith so little, for on worke for daily pardon; thy hand so shrunke up in taking this golden Scepter by the end, when yet thou knowest the favour thou hast, will beire thee out? Moreover thou sayest,

Thou

Thou art an adopted sonne of God in Christ. Why? Are all things thine as thou art Christ's, and Christ God's? Darest thou hope for Heaven as thine inheritance? Canst thou pray with the spirit of a sonne that looks to be supplied; saying, I am thine, save me? Hath the Spirit of Christ made thee to call Abba, and to cry with groanes not to be uttered? Then thy boasting is not in vain.

Thou sayest, thou art redeemed: but prove it also; for if it be so, then that bondage of thine no sinne, and that of thine of, and that bondage by flame that keepes thee from believing is taken away in some measure. Thy tongue is none of thy own, thy eyes, eares, feet, members, are bought with a price, and the Lord's yoke is sweet to thee. And as thou art his redeemed one, so is he thy Redeemer, so that the floods of waters shall not come neare thy soule; he will deliver thee in six troubles, and in seven; and his love shall be thy banner, and his buckler thy covert; to ghet neither sinne, devill, nor gates of hell shall preuale against thee. The like I might say of ther rest. Except Christ with his benefits be thine, deceive not thy selfe, for he is not thine: he and the Spirit of these benefits go together, and he who hath not the Spirit of Christ, is none of his. Rom.8.

Thirdly, instruction to all Christians, to ponder wisely this Use 3. Article of the difference, order and nature of these benefits. It would helpe much to the understanding of the Scriptures with light and profit. But those that thinke all timelost which is thus bestowed, must needs prove very confused in their judegments: heade the Word (especially Pauls Epistles) heare Sermons very folegfully and frutlesly; although I discourage none, yet I reprove those who refuse the helpe which God offers them.

Fourthly, its for exhortation, that wee cease not to adore that Use 4. most Divine depth of Wisdome and love in God, who when hee might have forsaken us, and cast us of quite in our first fall, was not only contented to restore us to the same estate, and make us as good as we were: but also tooke occasion (as I said in the first Article) by this ruine to settle us in a better state than ever Adam knew, not onely in the grace of perseverance, but in the gift of eternall life in his heavenly presence. This is one of the causes why the Cherubins pried into the Mercy-seat in the Holy of Holies, as 1 Pet. 1. 12. opens it, of the desire of the 1 Pet. 1. 12. Angels

Angels to see this mystery. Adams happiness was as perishing in comparison of Christ. Paul never speakes of it without wondering. Not as the gift of Creation was, so was the gift of Redemption: for the former was immortall life in the Garden. This is eternall life through Jesus Christ, as Rom. 6. ult. Therefore with Paul, let us wonder and magnifie the depth of this love, as 1 Tim. 1. 17. so let us say, Now to the King Immortall, Invisible, the only wise God, be praise for ever. And, Blessed be God for this unspeakable gift. When men take occasion by the ruine of an house to set up a better, its for their own ends: but this is for our happiness, we fare the better for it; Oh Lord, what is man that thou so remembrest him, to unite thy Sonne to his flesh; that thou mightst lift him up with thy selfe, to glory? See Heb. 1. Thou hast made him little inferiorre, (and in this above) the Angels.

Heb. 1. 5.

Vse 5.

Filthie guilt is exceeding consolation to all beleevers. For why? The benefits which they receive all at once by faith, are a Nemo scit, of price and plenty. All we have here said, doth argue, that God in Christ is above all we can ask or conceive. For who thinke Christ to amount to such a summe at his first beleevyn? Yet the Lord gives him all at onee to a beleever. As he that buyes a rich Lordship at a low rate, doth not on the sudden equall his bargaine in his thoughts, till afterward hee come to retaile the parcels, buildings, lands, and royalties pertaining to it. But when he sets he hath bought the Lordship, and all belonging to it, hee rejoices in his purchase. So should we little repent us of our bargaine, or think of selling it away, if wee could duly meditate of the ingredients: but we take small paines therin; and so it gryues stale with us. To omit other points, by cne enlarge all thus.

When the Lord calls a lost sinner by the trouble of his conscience to come to Christ, and in seeking hee findes him; doth it enter into him to consider what a Christ hee hath got? Alas no, hee aimes at this, that he may get forgivenesse of sinne, and peace with God onely. Hee considers not what enemies, what combats, dangers, and crosses hee may meet with, by Satans malice, the crookednesse of his owne spirit, or the enmity of men. But when hee meets with these, and sees that all the promises of God in Christ are Yea and Amen; that Christ hath redeemed his soule out of all adversity, as well as out of the present horror of conscience; and that in troubles of ill marriage, sicknesse,

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nesse, poverty, imprisonment, pursuit of men, his Redeemer will save him, Oh ! How precious is the Comfort of it unto his soule ? How much more then is Christ sweete in all his benefits ? O ! That our life might be taken up in the Meditation of all these particulars ! Oh ! That we could unfold this fardell and know our wealth ; If that of the Heathen be true, that Husbandmen were the happiest of all men, if they knew it : How much more is it of Christians and believers ? Bleffe God that hath not only verified that promise in Christ we first sought for, but more than even we desired ! As the Queene of Sheba told *Salomon*, the one halfe was not reported to me of that excellency which I find in thee, so may we much better say here, *For a greater than Salomon is heere.* Let our whole life be filled with the thoughts, thankes, and improvement of this our purchase. And so much shall serve for this fifth Article.

1 King.10.

Article V I.

Question.



Now proceed to the sixth Article of this second Part : what is it ?

A. This, that the subject containing all, or upon which as a Treasury, the Lord bestowes all these good things, Christ and all his benefits, is the Church of God : I say, the true Church of Christ is the equall and only object of them all.

The Church of God is the true and only object of all the former good things.

Q. *How many things are considerable in this Article ?*

A. Two things, first the subject of it, The Church her selfe : secondly, the proper adjunct of it, Communion : first for the first.

Q. *Before we proceed further, open some termes which will occurre in the discourse following, viz. What is a Church constituted or unconstituted ? What is the Church Visible or Invisible ? What is a malignant, corrupt and false Church, and not a true ? What is a Church Militant or Triumphant.*

A. First, we call that a Church constituted, which is gathered together by the Word and professing of the same Names optaed

M m 3 Distinction of truth,

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1 Church con-
tended use , and administration of all essentials to salvation , the
stituted what ? Word , Sacraments , and outward assemblies , established by
Christian authority : And contrary to this is that Church ,
which consists only in toleration and connivance , doubtfull and
unsettled .

2 A Church vi-
sible what ? A Church Visible , is an assembly of such worshippers of God ,
as enjoying the liberty of the ordinances , doe partake them ,
visibly , audibly , and sensibly to the eye and observation of man :
so that visiblenesse doth not looke so much at constitution , as at
externalnesse of worship : a constituted Church must needs be
visible , but not *contra* .

And this visiblenesse of a Church is , either compleat , when
both the ordinances which concerne the being and welbeing of
visiblenesse , I meane Doctrine and Discipline , do concurre : or
defective , when although the essentials be present , yet the things
which should perfect the constitution thereof , are wanting , and
many corruptions still retayned .

A point which if it had been well observed , might have set-
tled and calmed the spirits of many in our Church , who main-
taine that pure constitution and visiblenesse of a Church are so
inseparable , that without the former , the latter cannot be .
Which is false . For although we cannot deny but that defect
of apostolicall constitution of particular Churches , in order
and discipline makes to the beauty and consummation of visibile-
nessse , yet to affirme hence that the absence of such constitu-
tion , doth inferre a nullity of visiblenesse wholly , is very auda-
cious . The absence of that first native and lovely hiew of a
yong Virgin (being now grown to be a woman of yeares) to a more sad gravity , disanis not her sex , no nor virginity , but
only the beauty of it . We must distinguishe here between the
Totum generis , and the *Totum integrum* . The least lesse of a thumb ,
or toe makes a mans body maymed and imperfect ; but yet that
defect doth not take away the totality of kind (for that is , a
reasonable man consisting of body and soule) which he may as
truly be , who is a maimed man , as if he were complete in his
times . So may a Church be called truly (though weakly) visible ,
though maimed of her constitution , because shee holds in kind ,
that is hath the essentials of word , Sacraments , outward pro-
fession , yea perhaps also an implicite faithfull covenant of the
members

members of Christ in such or such an assembly, I know, that I have said will be much cavilled at. But God knowes as I am farre from slighting the best Churches, which I honour, so I would be further off from nullifying the worser: which they who have done, have pierced themselves through with snares, with astonishment in their death: and all to consider that since their first calling her harlot which bare and nursed them, God plagued their impiety, and suffered them not to prosper in their separations, but vexed them with contentions among themselves, in so much that Separatists have separated from themselves to new Congregations, Ministers renouncing their Ministry, and taking a new ordination, nay playing the Anabaptists, renouncing their Baptisme, and rebaptizing themselves. Yea, in so cursed a base sort, that one of their ring-leaders, wanting another to do it, baptized himselfe. And yet this is not all: for some of them grew to renounce some Articles of the Faith, and by name the soveraignty of the decree, with other points, God plaguing their schisme, by leaving them to heresy. Who trembles not at such examples? let us keepe our bounds, least being once out we be able to find no hope of returning, through giddiness and frenzy.

The Church Invisible, is that Communalty or fellow-shippe of the Elect of God, (when or wherefoever throughout the World, in all ages and times,) as, being called to God, and given to C H R I S T, become his mysticall body, and are built up into one habitation by the Spirit. Shee is called invisible, not as if she consisted of such members as may not be seene and bodily conversed with: seeing that they doe (usually) reside in the Church VISIBLE, worshipping God with others externally: but because that by which shee abideth, is an Invisible grace of the Spirit, not sensible to the eye of man, but knowne to God alone, and to others only by the judgement of Charity, more or lesse. So that the next two termes of *Militant* and *Triumphant*, are only specialls of this generall head Invisible.

A Church Invisible what?

The Militant Church being that part of the Invisible, ⁴ Church which heere upon Earth walketh and warreth with, and for what? God, against all his and her enemies, according to that vow and oath shee tooke in her baptisme, or prest money, wherein she covenanted to be Gods fithfull Souldier against the World;

Psal. 84.
Psal. 24.

Church
Triumphant
what?

Church Ma-
lignant, what.

The Church
invisible is the
Object wee
speake of.

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Divell, or flesh, and therefore she is that Brood of Travellers mentioned in *Psal. 84.* and *Psal. 24.* that through *Baca* go to *Jerusalem.*

The Church Triumphant is that Invisible, which having cast off her harneis after the victory obtained, abides in soule with God, and triumphs there over all conquered enemies. Both these (although in divers state) are the same Church, as shall appeare, when both shall receive their bodies after the Resurrection, and make one spouse of Christ, wherein is neither spot nor wrinkle.

Now lastly, the Church corrupt or malignant, is that speciall kinde of a Church Visible, which, although it retaines Baptisme and some such truths as are of the essence, yet hath degenerated in the most of her tenets from the truth of the Gospell; and therefore howsoever her Baptisme cannot simply be denied, yet for her essentiall corruptions in most points of the foundation: especially her malignity against the true Church, is to be for ever separated from by that Church, which still retaineth the purity of doctrine, and integrity of life. And what this Church is, all may conceive, to wit, That under the Papacy.

Q. I understand you: Now say which of these is that which is the equal and only subject of Christ and his Benefits?

A. The Church invisible, of which we say in the Creede, I believe the Holy Catholique Church. Only with this difference, that although the whole Church enjoy all: yet because the Triumphant differs from the Militant in the fulnesse, and possession, the one by fence, the other under the assurance of Faith and Hope; therefore heere we especially ayme at the Militant, as it containes the whole army of the Souldiers, the body of his members.

For as particular Souldiers make a rank, and many ranks or companies a legion, and many legions an army: so heere. And as many particular visible congregations, make up the body of the whole visible: so many particular invisible members and companies make the whole invisible body of the Church Militant. Yet note, the soule of this body so imparteth it selfe to all, that yet each member partakes his part in these benefits. See texts, *Heb. 12. 16. Eph. 4. 15. 1 Cor. 1. 30.*

Q. Explain your selfe more fully. For ye seeme hereby to prejudice the

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the visible Church. What? Hath not she then any prerogative in this behalfc?

A. Yes, every way; farre be it from us to conceive such a grosse error. I may say as Paul, Rom.9.4. Here is the Law, the Adoption, the Glory, the Commandments, the Worshipp, the Promises. Nay, from her wombe came this invisible company, and at her breasts they sucking: and besides secretly in her bosome still doe lye the rest of the elect, as yet ungathered, yet in due time to be brought to this fold. We ascribe as much honour to a Church constituted, as can be, and in some sort say of her, *She is the Pillar of truth,* in point of holding forth all the named priviledges: howbeit in this respect of the spirituall participation of the benefits of Christ, we may not say that as she is only visible, she can be called the subject hereof.

Rom.9.4.
Visible
Church wants
nother excell-
ent privi-
ledges.

1 Tit.3. ult.

We grant, its one of the greatest blessings in the World, to be partakers of such a blessing, as a Visible Church, and *Blessed is that people whose God is the Lord.* Howbeit, to say that the Scriptures which speake of these benefits, doe directly ay me at the visible Church, as when he saith, *The gates of Hell shall not prevail against her. That she is the pillar of truth: That Christ is made to her Righteousnesse, Sanctification, &c.* is very dangerous. For neither to her properly, nor necessarily doe such promises belong.

First, not properly; because spirituall things cannot be partaken, but by spirituall receiving and instruments; but that which giveth the name to visible, is only externall administration: the spirituall efficacy of Word and Sacraments conter- neth the elect only. The visible Church (be it never so perfect) being that of which those parables doe speake: When the Kingdome of Heaven (not the VVorld) is compared to a field of graine, and of tares or weeds: to the net that had good fish, or the elects and hypocrites, that is, refuse trash: that heape which had good wheate, and yet more chaffe. It is true, that in the Lords accompt the ordinances are given to the elect primarily, and to the rest for their sake: but in respect of the outward Policy of a visible Church, the dispensation concernes both equally.

Yet those 9.
are not hers;
Neither pro-
perly,

Secondly, I ad, not necessarily; for the Church Militant Not necessa- had lyen hid for a long time together, as in the times of perse- rily, cution, and confusio, when she was pursued so hard either

by

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by Pagans or the malignant Church, that she could not enjoy so much as the Scriptures in their own tongue, much leſſe the ordinances, ſave by stealth. As the Lord tels Elia, 1 King. 19.18. I have reserved 7000. to my ſelfe, that have not bowed the knee to Baal: and Obadiah hid the prophets from Ahab and Jeſabel, by fiftyes in a cave.

The Church
when not vi-
ſible, yet the
Church.

Heb. 11. 35.

Rom. 9. 27.

Conclusion.

All stories record what a Catalogue of witnesses the Lord hath had by those Martyres, confeffors and believers, ſince the primitive times, till now: and how God not only ſtill had this number (when visibility fayled) but uſed them to ſupport the truth by blood or banishment, as by those Worthies in the dayes of Queene Mary. Was not that the Church of God, of which we reade, Heb. 11,35,36,37? Yet not viſible: for they were tortured, had triall of cruel mockings, ſcourgings, bands and imprisonment, ſawn, ſlaine with the ſword, wandred in ſheepes ſkins, and Goates ſkins, deſtitute and affilited. Of whom the World was not worthy. And the Apostle, Rom. 9,27. faith, Though Israel were as the ſand of the Sea, yet a remnant only ſhall be ſaved. Not all of Israel are Gods Israel. He is not a Jew, who is of the letter, but of the Spirit, whose prayſe is of God, not of man. I conclude: Although it be the greatest blessing heere to the Church of Christ, that ſhee enjoy her viſible ordinances with peace and conſtitution: yet in this reſpect ſhee is not the Depoſitory of these ſpirituall benefits, but in reſpect of her unviſible frame by vocation and iunion.

Q. I conceive well what Church you meane: now prove that this Church is the ſubject of these benefits.

Proofes of the
Article.

Heb. 12,15,16.

Pſal. 133,3.

A. The Scriptures doe prove it, in all these Titles, prayſes and promiſes belonging to her. Shee is called in the Scripture, Christ, the body of Christ, his love, dove, faire one, ſpoſe, and Beloved, without spot or wrinkle, the Daughter of God, Sister of Christ, Temple or habitation of the Spirit: especially in Heb. 12, 15,16. The City of God, the Innumerable company of Angels, the generall Assembly, and Church of the firſt borne which are enrolled in Heaven. She is ſtiled, The Peculiar of God, the Cabinet of his rich Jewels, the prayſe of the Earth, all glorious within. Her promiſes are precious. There he appointed life and bleſſing for ever, Pſal. 133,3. She hath all light and defence here, and in Heaven the Lambe himſelfe ſhall be her Sun and glory. Shee ſhall be led into all truthe, her Faſhion ſhall not faile. Her enemies ſhall ſlick.

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lick the dust of her feete, and come and worship before her ; shee shall i[n]ke rite the Earth, preuale against the gates of her enemies, so farre is it off, that the gates of Hell can preuale against her, with a 1000 more. All which shew the truth of this, that as Christ was the Fathers treasure of wisedome and grace, so the Church in him her head : for looke what is his, is hers, as in 1 Cor. 3.22. *All 1 Cor. 3.22.*
things are yours, and ye Christ's, and Christ God's. Yea the promises *Esay 49. 8.*
made to Christ himselfe, are applyed to her. *Compare Esay 49.*
8 with that in 2 Cor. 6.2.

Q. Now it is time to proceed to the use : what is it ?

A. Very plentifull.

First, it is confutation of the usurped and pretended title of the *Use 1.*
Pseudocatholique Popish Church, who claime to themselves
this priviledge to bee the Treasury of all the benefits of Christ.
Theirs (they say) are the Scriptures, the Word, the Sacraments,
the ordination of Ministers ; all the glory is theirs : they are the
Ancient, Generall, Apostolicall Church : all succession of Bishops,
all miracles, Councils theirs : the world is beholding to them for
the truths custody, and they have prospered when all other
Churches have perished. But Oh ye usurpers, stay awhile, and
consider whether it be granted ye to be a Church at all ! If it be,
yet sure a corrupt, malignant one. For what common visible ad-
ministrations do abide with you ? what truth have ye not defiled ? especially the maine one, of the Satisfaction of Christ, and
free justification of a sinner ? The Scriptures ye have locked up
in a strange tongue. The doctrine ye have marr'd by your tradi-
tions : the Ministry of Reconciliation ye turne into preaching of
fables, or rayling against Protestations : the Sacraments ye have
partly corrupted, as Baptisme ; partly abandoned, as the Supper
(by your Masse Sacrifice) and partly oppressed with an heape of
your own. If any visiblenesse be among you, its visible worship
of bread, of a Rood, or a Virgin above God himselfe, of God in
the shape of an old man, of Saints more than God himselfe.
Your visible Idolatries, cruelties and blood-shed of Saints, your
visible Stewes, your visible adulteries, blasphemies, and vices, ar-
gue ye the successors rather of those Priests, Pharises, and Sad-
duces in Christ's time, than of Christ and his Apostle. Therefore
as Peter (whose chaire ye claime falsely) said to *Simon Magnus,*
so we to you in point of the treasury of Christ's benefits. *To have*
no part or fellowship in these things ; And that treasury of Saints
merits A. 8. 8, 35.

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merits ye dream of, the Church of God knowes not, but faith,
*We have not enough to sell, least we should have too little for our
selves*; Gods treasure is not wanting in necessaries, yet not superfluous. Therefore ye are a malignant Church, and that whereof the Scripture speaks, *Come out of her, my people, and her sinnes, least ye taste of her plagues.*

Mat. 25.
Revel. 18.
Mar. 25.
Revel. 18.
Mica 7, 17.
and ver. 10.

Yee are the subject of the Plagues of God, not the benefits of Christ, and the Lord will shortly powre out his last viall upon your Throne, till yee perish by the breath of his mouth: till both the branch and rush, head and tayle of ye be destroyed.

Secondly, terror to all the malignant enemies of this Church of Christ: If all his store be layd in her lap, Righteousnesse, Redemption and the rest; be afrayd to pursue and oppose her. A speech of one of these Popish companions was once this, That when he came to talke with one of our English Divines, and did but name the solemne word, Church, his face waxed pale. But O ye enemies, waxe ye pale at the name of this Church of Christ, tremble, I say, and vanish: for this Name shall one day make ye to be, as *Mica 7, 17.* *Te shall liche the dust like a Serpent, and moove out of your holes like Wormes of the Earth, they shall be afraid because of thee.* And *10.* *She shall see it, and shame shall cover her which sayd, Where is your God? she shall be trod under feete, as myre in the streetes.* Little cause have ye to rejoice over her, for when she is fallen she shall rise, and her rising shall be your destruction.

Thirdly, its admonition to all Gods people, to honour even the Church visible. Although she containes within her bosome many profane ones; some Heretiques, some schismatiques, some Libertines, Epicures, some morally wicked wretches, some spiritually rotten hypocrites, secret vipers and enemies: yet for the sake of those that lye in the wombbe of the Church militant, for the sake of those true members of Christ which live in her, let us honour her. Let us know its an high precious dignity to be a member of a Church visible: Because not only she enjoys that liberty, peace and wel-fare, which enables her Children to worship God without let and disturbance, (especially if shee be constituted aright:) but because shee is the Pillar of truth, the *Iacobin* and *Boaz* of Word, and Sacraments, Prayer, and discipline, order and administrations: By whose

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whose government the true ministers of Christ have their Election, calling and establishing in their places; the pure word is preached, the seals are dispensed: faith and effectuall calling engendred, grace of sanctification wrought, salvation obtained. It is for her sake (I say, even for the Visible Churches sake) that so many blessings are enjoyed, as the house of *Obededom* was blessed for the Arke. She is the heape in which the corne lyes: The net wherein the good fish are: The Militant often lyes in the bosome of the Visible. Disdeine not her Assemblies: Separate not from her members: renounce not her fellowshipp: prize the field highly in which the pearle is hidde. Bless God that makes her a sanctuary for the distressed, a mother of Orphans and desolate ones, an Arke for perishing ones. Let her welfare be one maine marke of our prayers. Davids prayers were not onely for invisible members, but the Visible Church, in which they were: *Ierusalem*, as having the right to the Adoption, priviledges, Covenant, seals, and the Lord Jesus himselfe. Oh! how amiable should her Tabernacles be! How beautifull are the feete of them that bring glad tidings! How joyfully should our feete stand in her Courts! There are she Thrones for judgement! If I forget thee O *Ierusalem*; let my singers forget to play! Oh her very stones and dust should bee favoured and honoured by us! Not as if we would putt religion in wall: But for the reverence of her publique meetings! How should we beg of God the support and protection of true visibility of a Church, consisting of her entire parts, members, administrings and priviledges? That the banner of Gods presence may never bee taken from her. That all her ordinances may bee blessed; for breeding and begetting the youth of her wombe? How carefully should all Gods doves flocke to her windowes? How should we pray that her priests might be cloathed with salvation, and her Saints rejoice in goodness? How should we cleave to her even in the midst of her defects & burdens? Beseeching God to set her up as the praye of the earth, abandon from her all spots of Assemblies, curse and curse her enemies, supply her wants, and restore her to her integrity? And the more neare to true visibility and the lawes therof any Church comes, the more precious.

Secondly, admonitiō to all that live in the bosome of the visible Church, not to rest there, nor give their eyelids sleep, till thereby the

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the Lord hath drawn them to the invisible. For, out of this Ark is no salvation. Strive to be of that number of which ye heard, & do not rest till ye be come to that Church, which consists of the spirits of just men, Jesus the mediator of the covenant, & the blood of sprinkling, that speaks better things than that of Abel. Bleste God for those visible helpes the word and Sacraments: but remember that in these, the Lord conveyeth the benefits of Christ, which none knoweth, but the soule that hath them. *Revel. 25.7.*

Heb. 12.

Rev. 3.17.

1 Cor. 15.19.

Beware lest the contempt of these visible and audible ordinances one day so vexe ye, that ye wish yee had neither seene, nor heard them. Your condition is best or worst: best, if yee believe these promises, and cleave to these prerogatives. If they bring ye to the hope of Christ for a better life: but else most miserable. See and apply that *1 Cor. 15.19.* I say, take heede least even that ye have be not quite removed; light and candlestick, Gospell and all, for your Laodicean fulnesse. Empty your soules of their guilt, lest the Lord streiken his Spirit and take away the power of his truths. Remember these outward priviledges sette to settle the invisible upon ye. Boast not of the Temple, the Temple: that is holy; but see that it hallow you also: and that the word preached, and the sealing of grace added to it, doe imprint upon you the benefits of union with Christ: infirmitie from sinne, adoption of sonnes, redemption from slavery to Satan, your lusts and the errore of the wicked. These benefits none save the elect can partake. And consider, ye may be long under the one, and yet be led away from the other by the corrupt manners of the time, the errore of the wicked, and custome of sinne, and slights of the Divell. Yea though ye live in the most exact Churches and most pure for ordinances and constitution: yet yee may bee *Iudasies, Ananiasies, Demasies, &c.*

A newstart.

Take heed that the coldnesse of the age, and abundance of iniquity, cause yee not to faile of that invisible grace, which the Gospell offers yee: but know that one priviledge conveys another. Stop not the wells of salvation, play not the hypocrites, to whom these streames of the oyle and butter of the ordinances of Christ never flow unto, through your unbelief. But if yee obtaine vocation and union by them, then *Blessed are your eyes, for they have seene; and ears, for they have heard, the things which concern your peace, which others never saw:* and yet are happier in not seeing, than yee should bee in onely seeing and not believing them.

Fourthly,

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Use 4.

Fourthly, consolation to the true Church of Christ, for her portion of these benefits given her in Christ. Wonder that the Lord should so looke upon the lowlinesse of thy poore, despised state in the world, as to make thee his Jewell-house of these treasures. If but of one of them, much more of all. Let this doctrine urge that in the former Article. Let each member of this Church, praise God for so good a portion fallen into so good a ground. Wilt thou that he had fallen otherwise any way, no not to be a Treasurer of a Prince without it. Let those precious names, promises and promises uphold thee in all times of reproach and disdain by such as know thee not. If they knew thy treasure, ^{testament} would take thee by the skirt, *Zach. 8. ult.* and ten women would come ^{Zach. 8. ult.} to thee, to beare their name. Although thou art blacke, and hast beene among the pous, yet thou art comly in Gods eyes. His dove, his darling: and although thy jewels are sullied a little with the aspunctions of enemies, yet when God shall make them up, *Mid. 3.* they shall cast their lustre, and then shall it appeare who are precious, when they are separated from the vyle. Hold therefore thy right and birthright, for whatsoever the Devil would offer thee to cozen thee of it: Redemption thine, therefore liberty; Rand fast in it: Reconciliation thine, therefore amity and favour: justification thine, therefore peace: Adoption thine, therefore access to God in prayer: and so of the rest. Hold these as thy life, and part with none of them, except Christ himselfe the purchaser of them by his blood, bee of no price with thee: nor let time cause them to waxe stale, but each day let these bee more precious, as being effects and proofes of thy calling and unction.

Use 5.

Fifthly and lastly, let it bee exhortation to all lively mem-
bers of this body of Christ. If the body of the Church bee this Magazine and Storehouse of all his graces: learne that of *Psal. Rom. 10. 18.* That the root holds thee, not thou it. The body holdes the members, the vine, the branches, not they them. Be not high minded, but humble thy selfe, and be lessor than the meanest of the members. Let the Spirit of the Prophets, be subject to the Prophets, and not swell above them: and the like I say of the other members. The Lord hath bestowed life and blessing upon his Church, for ever. *Psal. 133. ult.* not upon thee in severall: thy grace is a members grace, as the blood of *Psal. 133. ult.* a finger and the fense thereof, and the spirit thereof is from the heart

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Ephes. 4. 16.

heart, liver, and braine, carried to the body, and thence derived to each part. Reade that Eph. 4. 16. its from the whole body, fysly joyned by that which every joyns supplyeth, according to the effectuall working in the meaſure of every part. Humbly therefore be glad to receive thy part, ſee thy wants, ſupply them by the body, and diſdaine not the grace of the meanest: for if thou abide in the body, its thine, and thy ſupply. As no member hath all the gifts of the rest: ſo it hath the ſupply of all, if it abide in the body. Let it cauſe thy ſoule to be knit to the ſeaſt members for the grace of it; let the whole body (compounded of all) be glorious in thine eye, and ſay as Hushai once did. 2 Sam. 16. 18. *He whom the King and his people ſhall chufe, ſhall be my delight alſo:*

2 Sam. 16. 18.

Behold, the graces of God in her: get diſcerning of them, for ſhee is all glorious within, and her outside may deceive thee. Where faith, hope, holinesſe, the ſpirit of union, adoption are, let the persons of ſuch be precious, and their name as an oynement poured out. Looke not at their Wealth, Gold, Rings, and Inheritances: but let him that is a Saint, and beloved of God, excelling in vertue, be to thee as to David psal. 16. 2. Let our prayers be for her, and her protection: let us be joyfull in her welfare, and ſad for her ſorrow: and let us cast our lot into her lap, to fare as ſhee fares. Yea let her outward peace and prosperity be deare to us. Consider, it is not for nothing, that ſo many promises are made to her, even for outward beauty, and blessings. See Eſay 55. 12. and 43. 10. and 35. 7 and many more; therefore let us not reſt till the day of her prosperity come. Yea let us bleſſe the daies which we now ſee, wherein the Lord begins to turne the wheeles of his enemies, and to pleade his Churches cauſe againſt them in many other Countries who haue long lyen under popiſh yoake and tyranny. Say we of our private grieues, in comparison and respect heereof, as that good Mephiboſeth, 2 Sam. 19. 30. ſaid to David, touching the diſtincion of his lands, (which yet he had loſt by that Ziba treacherously) *Nay, let him take all, ſince my Lord the King is returned in peace.*

Eſay 55. 12. &
43. 10. & 35. 7.

2 Sam. 19. 30.

Heb 10. 19.

And farre be it from us, to diſinay and affiſt her by our ſeparation, and forſaking of her Assemblies (as the manner of ſome is, who dayly runne into the conuulfion of their owne devices) and let us confeſſe, that if ever we either were truely bred, it was

was in her wombe; or if nourished, it was at her breasts: Let us not now call her harlot (for her love) nor her children the generation of her wombe , the sonnes of the rebellious woman : but, even in our faire distance from her, (as some have by their late godly protestation professed) let us say, and let them say, (as I noted before) If I forget thee, O Jerusalem, let my fingers Psal. 137. forget to play. And thus much for the first branch of this Article. Now to the second, that is, the adjunct of the Church of Christ, and of his members. O how great is the Church of Christ.

Q. What is that ?
A. Communion of Saints or members of this mysticall body, the Article the of Christ , which is nothing else , but the due intercourse Adjunct in and holy fellowship, reciprocally between member and mem- Communion. ber, for the good of the whole. Reade Ephe. 4, 12, 13. Psal. 133. Ephe. 4, 12, 1, 2, 3.

Q. How many things are we to consider in this Communion of members in the Church ?

A. Two things : first, due qualifying of the persons that are to communicate. Secondly, due exercise of Communion among them that are so qualified. Both intimated in that text, Psal. 133. on. 1. They must be brethren : And these brethren must dwell even together ?

Q. Wherein stands this Qualification ?

A. Generally in this , that they bee brethren. No sooner a Qualification is a man a believer and a new Creature , borne to God, but on of Persons. he is also a brother , or sace a sister of those that are bredde ; both relations goe together. So then , first thou must bee a member of this body, a Citizen of this Jerusalem , a sonne and daughter of the Almighty , and a sister of the Churche , a free Denizon of this Corporation : or else thou art not so much as generally qualified. Touching the grounds of this , I will not heere prevent my selfe , for I shall handle the point of Faith and the new Creature in their places : only heere I say, in these this qualification consists : No bastard , no Gibeonite , no stranger , no blemisht one , may enter the Temple of this Communion.

Secondly , and more specially , they have the true spirit of a Spirit of brethren , of members : by which the former is manifested to be true. For all that are truely borne children , and legitimate , have the true spirit of such : and also of brethren. This Spirit

of Communion therefore is the tryall of sound ones from Counterfeites.

Q. Show then some markes of this spirit of Communion?

A. As the Philosophers say, There is a soule of the World which holds together the parts : so much more, there is a Spirit of Communion which unites the members of it. As the parts of the body of man would loosen and fall astunder, if there were not instruments of sinewes, of muscles, of ligaments aptly joyning them : so here. This spirit of Communion then is the same with the spirit of union : though in a severall consideration, he that is one with God that begat, is one with them that are begotten : and the one issuing from the other.

v. Joh. 5, 1.

Eph. 4, 19, 14.

John 17, 11.

Wherein it
appears.

I.
In preserving
Communion.

By separation
of false parts.

We must know that this spirit of Communion is the privilege of the whole invisible Church, before it be the spirit of any particular member: for, the members draw spirit from the body, as the body from the head. Now this spirit is flowing from Christ, who hath therefore shed his blood for his Church, not only that he might unite it to himselfe, but also to knit it together with it selfe, that it might edifie it selfe in love. And the Lord Jesus hath obteyn'd this spirit from his Father, by his prayers, (which he still continueth in Heaven) as appeares *John 17. 11, 21, 22, 23.* *Keep them O Father, that they may be one, as we are one.*

But to the point; this spirit of Communion may be discovered in these two particulars. First, in the spirit of preserving her selfe in her estate and integrity. Secondly, in the spirit of Furniture for the severall operations, whereby Communion may be supported.

Q. What is the former of these, viz. Preserving of Communion?

A. Its a qualification, whereby it is with the members of this mysticall body, as it is with all other bodies, either Naturall, or politique ; it hath an instinct given unto it to preserve her selfe in her estate, from dissolution and ruine. No body hath so close and neere a Sympathy to it selfe as this : nothing neede teach any living member in the body, to preserve it selfe and the body in which it subsists : instinct doth it alone. So here : for the opening whereof, consider these few things. First, This spirit of selfe-preservation in the Church is the spirit of separation of different or contrary parts which threaten ruine to her. Metals melted will goe together and unite their

their substance, but sever the dross, which is of another nature from incorporating with them. *Psal. 15.* The Citizen of the heavenly *Ierusalem* is brought in by his loathing quality : he loathes swearers, lyers, forswearers, uluters, and so of the rest : the scope is, a true member of Communion, discernes a non-member, a Neuter, and loathes to intermixe or unite with them : As *Peter Acts 8,5.* told *Simon Magus*, *Thou hast neither part nor fellowship in this body.* They may thrust in themselves into fellowship undiscerned, but so farre as they are known, the spirit of Communion severs them from her selfe. No Colliers trade is so noysome to a Fullers, as the malignant properties of non-members, is yckesome to this body of Communion. Yea the Lord hath appointed it to be so in the very exterrall Communion of his Church, in the ordinance of it : that *spots of Assemblyes, Goates, and Swine*, be avoyded : *Jud. 11.* much more then in spirituall Communion. No *Communion between Christ and Relial, light and darkenesse.* If thou see a man in whom the spirit of wisedome dwells not, one of another corporation, of a dead, rotten, false, carnall, sensuall spirit ; Lo, hee is not for thee. See *2 Tim. 3,5, 6.* There must be no *Marriage between Israel and Ashdod*: no inwardnesse betweene them and those that abhorre Sacraments, Gospel, Ministry and ordinances. As the *North wind is to the Raine*, and the face of the Prince to a flat-*Pre. 23,22.* tering *Ziba*, so is the spirit of this Communion to all her opposites : I say not to their persons, but their properties, while abiding such.

Secondly, this preserving spirit, is also a Drawer of like parts to her selfe, for the filling up and strengthening of Communion ; shee is still ayming at the bodies increase : and therefore together of as the waters of the sea winne upon the bankes, so doth this new spirit of Communion seeke out and enlarge her borders. Shee is like to *Dan*, whose border was too narrow : shee gaines still, as a conquering Army hath towne after towne falling to it ; so this spirit both in the Ministry of it, and in the other members, endeavours after the winning of more, and more to become her Brethren, her Citizens, her friends ; no body hath such a faculty for the strengthening of her selfe, for number, for assistance, both in gifts and graces, as this hath. Our Lord Jesus the head of this Communion, spent his life, in gathering members to this body. *Peter gathered 3000. at once :* and each member of it doth, or ought to become all in all to

gaine some. The Angels rejoice in it : The blessed Saints doe long for the perfect confection of all the members into one : and there is no truely borne some of God, but seekes to get as many as he can out of the World into this fellowship, mourning to see what an huge body the malignant Church is to the militant.

Thirdly, this spirit is a Preventing, and wary spirit, to defeat

anything whatsoever attempts may bee made against her Communion, either by opposite persons or properties : for persons: First, she doth full to her selfe, with very quick sight espy, and jealously avoyd such affronts as threaten her rule, and by the spirit of Prayer drawes God into a league and combination against them. The eyelid is not so tender over the eye, least any hurt should befall it, as this spirit is of them that plot against the wel-fare of her Communion. See *Ezay* 63, 18, 19, and 64, 11, 12, where the Prophet in the name of the Church presseth the Lord against them long before. Secondly, of all contrary properties which doe resist Communion : as Harf-nesse, Suspition, Jealousy, Pride, Wrath, Selfe-love, Uncharitablenesse, &c.

*Contrary at-
tempts.*

*Contrary
properties.*

Q. What is the second, to wit, the Furniture of Communion?

A. It is that spirit which furnishes the Church with all such gifts as serve to maintaine Communion.

Q. What are they?

*A. Many ; The first, and mother grace of all, is Love : and all the graces besides this, draw their originall from her, shew being given for the nonce to nourish the rest and to sustaine communion. Its nothing else save a beam of that love of God to the soule, which doth reflect it selfe backe to the Lord himselfe, and beingunable to reach him, lighteth upon his Saints that excell in vertue, *Psal. 16, 2.* Its that which Saint John so magnisies, telling us, *1 Joh. 5, 1.* *He that loveth him that begat, loves him that is begotten.* Its that band of perfection, *Col. 3, 14.* that holdes in all the duties of Communion, as the corner stome doth the sides of the wall. And it arises from the sight of that Image of Gods grace, which shines in his people : which ravisheth each other to behold, and kaitteth each to other in the sense thereof, as betokening the excellency of that Fontaine whence it comes, *1 Sam. 18, 1.* *Jonathans heart was not more knit to David, than the Saincts each to other.* It is the soule*

*The Furniture
of Communi-
on.*

First love.

1 Cor. 13, 2, 3.

Hom. 13, 10.

Psal. 16, 2.

1 Joh. 5, 1.

Col. 3, 14.

1 Sam. 18, 1.

soule and life of Communion : it is given for the use of the Saints : who could never endure al things, suffer, doe, and turne their hand to the workes of this fellowship, except this instinct of love caused them to goe to worke. But love makes all sweet. See more in my Treatise of the Supper.

Q.What is the second?

A.Sociablenesse, a compound of three cordes not easily broken. ² *Sociableness* viz. *Amiablenesse*, *Humblenesse*, and *Selfe-deniall*. *Amiablenesse*, is in 3 things, that holy suavity of spirit, which opposes tartneffe, austerity, ¹ *Amiableness* sownenesse and sullenenesse: whereby men are like ragged unhewn stones, unmeet to couch in this holy building. *Contrariwifte*, *amiablenesse* is a gentle and alluring facility of spirit, which both puts forth it selfe to all courteous and gentle behaviour, and also draws affection and delight from others. Many are so hatefull, and hating, so dogged, churlish and harsh in their temper, that they are indisposed for society : more fit to be Monks or Anchorites than Christians, through their Timon-like disposition. But *amiablenesse* is that grace that both acts and provokes all loving offices of Communion.

Humblenesse is a grace which opposes pride, a vice excommunicate from true fellowship of Saints : causing men to thinke ^a *Humblenesse*, themselves, their parts, their persons too good for Communion. *Humility* thinkes so meaneley of it selfe, that it rejoices, it ^{Phil.4, 3.} may be compted worthy to bee *a doore keeper in this house of it*. ^{Rom.12, 16.} *The markes of Communion* : and is glad it may be admitted unto it. Its discer-¹ *Peaceable-* ned by these two markes, *Peaceablenesse* and *Equalnesse* : both ² *nesse*, *Phil.2, 3.* principall pillars in this frame. The former resisting contentious- nesse, singularity of opinion, schisme and faction, prejudice, sur- misings, censoriousnesse, uncharitablenesse and the like. The ³ *Phil.12, 13.* latter abhorreth all disdaine, partiality, and want of indifference ^{and 11, 3.} in this Communion. We say of friendship, *Either it meetes with* ² *Equalnesse*, *like, or makes like*. Those unequalnesses of wealth, age, education, and birth, learning, wit, experience, superiority, greatness, doe vanish in this Communion : for it makes all alike, (not in civill respect) but in point of membership. If it finde equality, it sanctifies it : as betweene Husband and Wife, Children, Friends, Men of like quality, Calling, State, Gifts, Magistrates, Ministers, Trades-men ; cutting the sinewes of envy, and planting a most even likeness of mind, of spirit, and harmony betwixt them. But if not, yet as the roundnesse of the earth reduces

all uneven parts to one figure so this, all incongruities, dislikes, partialities, if not to an exact, yet to a competent equalnesse and proportion.

3 Selfedeniall
Phil. 2, 5.
1 Cor. 10. 33.
Phil. 2, 4.
1 Cor. 10, ult.

The third grace of sociableness is selfedeniall : which *Paul* calls a minding and seeking for the things of others, as well as our own. See these texts, *Phil. 2, 5.* *1 Cor. 10. 33.* *Phil. 2, 4.* *Let (faith he) the same mind be in you that was in Christ:* who if he had sought himselfe, he had left us in our ruine and misery; but he pleased not himselfe, but as it is written, &c. The contrary to this, is selfe and selfelove, the bane of Communion, when men seeke their own esteeme, their own credit, ends, profit and prayse: and if they sayle hereof, they little looke how the publike wel-fare goes forward. We know a private Wealth is contrary to a Common-wealth ; so is selfelove to Communion. So that where this three-fold cord is knit, there is a great qualification of the soule to Communion.

Q. What is the third grace?

Col. 3, 1, 13.
The 3 graces,
Tendernesse,
Gal. 6, 1.

A. Tendernesse and compassion. A grace very essentiall to this Communion of Saints. And it concerneth the stronger members toward the weaker. *Gal. 6, 1.* If any be prevented by error, ignorance, Satan, sudden temptation, let him that is stronger set him in joyns againe, (so the Word is) and restore him in the spirit of meekenesse. It cannot be, but offences, pritches, tetches, distastes, will fall out among Christians: but tendernesse will handle these matters, as the Chirurgians hand will handle the broken or spreynyt joyns, til it have settled it. This is contrary to that rough and stiffe spirit, which cannot interpret, forbear or long suffer; but would have all brought to their own levell and scantling: and rather than they will yeeld to the infirmities, errors, and mistakes of others, they will overthrow Communion. *Who (saith Paul, 2 Cor. 11, 29.) is weake, and I blame not? I am all in all to winnesome. If I cannot easie flesh but I must offend my brother, I will neceaslye eat it while I live.* This is a rare grace in our age wherein each one is a man of his own bottome, and condemnes all, who be not of his own frame. Tender conscience is now called Singularity; as if it ever had been so in the Church, that in all cases of difference, there could be established one consent: Nay, its strange to see how custome and prejudice have hardened men from all tendernesse and compassion.

Q. Are there any more graces of Communion?

A. There is no one grace of the Spirit; but makes much for Communion; as judicious wisedome, to discerne things that differ; stayednesse, to ponder things without rashnesse and precipice; sincerity and singlenesse of heart, against all false brotherhood; like-mindednesse, order, and constancy, in holding out in a good caule: candor and ingenuity of heart; fidelity, and trustnesse: teacheablenesse, thankfulness, cheerefulness, and the rest of this kind: providence also and forecast. But these I leave to the discretion of the Reader, to conceave of by those three maine graces before named.

Q. I partly see what you meane by this first Generall; viz. qualifi-
cation: proceed now to the second. Wherein stands the Exercise of Communion?

A. In three chiefe things. First, Graces. Secondly, Meanes or The Ordinances. Thirdly, Services or duties: of all which I will ad a word or two, and so come to the use.

Q. What is the exercise of Communion in Graces?

A. As the commodity to be sold is, so is the market. Looke of what account wares are, in the traffique of men, such are the graces of the spirit in the Communion of Saints. See 1 Cor. 1, 1 Cor. 1, 4, 6, 7; and 2 Cor. 2, 14, 15. They are the chiefe commodity that the members of this body trade for. As earthly men are, some Merchants of Pearles, or of Gold, or of Silkes and velvets, or of splices, &c. so these are Marchantes of Graces: and if they raise to themselves an estate in these, in Precious Faith, in Lively Hope, in Patience, Thankfulness, &c. they count themselves to have made the best of all markets. And as the greater the trading is among men, and the more they returne, the richer is the Merchant: so heere, the more plentifull the Marchants, and the commodities to be sold are, the richer are the traders therein.

Q. How may the soule trade for grace? What are the Rules to be observed therein?

A. First, each member in this staple of Communion, must get the gift of exchange. Hee must not beare the mind to be for himselfe only, but must maintaine a due entercourse, and exchange of Grace for grace. Looke what the Lord Jesus our head is to all the body, that the Members by derivation are to bee to each other. Reade John 1, 17. Bee sure then first, that thou bring in thy stock into this banke; remembreding that all the Rule. 1.

Phil. 2, 2, 3, 4.

Col. 3, 12.

Rom. 13, 9.

Other graces

furnishing

Communion.

2 Cor. 1, 12.

In 3 things.

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members of communion have the same stocke of sanctification, given them to trade withall : they are furnishit with Talents more or lesse for this encrease, and advantage by other. Reade Luke 19.13. and Matth.25.15. Also Eph.4.13. Hence it is that they are all sayd to partake of one spirit : and 1 John 3.3. Every believer hath this hope : As if no grace ought to bee a stranger to any member in this body, for the kinde thereof. Now then having this stocke, each must afford grace to other (so Paul speakes Eph.4.29.) as one doth present his ware in the market to another. And this is to be free of Gods Market: to be holy chap-men and customers therein. As in the Proverbs Chap.1.14. those lewd ones say, *Come, cast in thy lot among us, let us have one purse :* so is it here. And this Peter calleth the Dispensation of the manifold graces of God. See his 1 Epist.4.10. Paul to Phil. mon. verse 20, calls it, the having joy of him, and refreshing his bowels in the Lord. Get then this treasure into thee first; (as the trader gets himselfe silver, which answers all things) and then, bury not thy talent, but exchange, and trade, buy and sell, afford good penny worths, live by the gaine of all gracious examples, speeches, behaviours, conversing in this Communion. Our Lord Jesus his speech was, *It is better to give than receive.* Grace was put into thee for use, even the good of the body; therefore conceal it not, share with the Grace of Communion, and out of the treasure of thy good heart, bring forth good things.

Q. What other Rule doe you give for this?

A. Secondly, humility is another excellent meane to exercise Communion in graces. See Rom.12.10. 2 Cor.12.5.6. Rom. 12.16. Which is, *To preferre others graces before our owne :* and to thinke no otherwise, nor desire, others should thinke of us otherwise, than as wee are: *condescending so thera of meane degree.* Proud ones get little, and doe little in the Communion of Saints. They get little. First, because every one thinkes them to bee such as neede not Prayer, neede not counsell, example: their great shew makes men lesse tender of them; but a good man desires, his wants should rather draw forth the helpe of others, than his gifts seeme to neede none. Secondly the Proud man disdaines to spy grace in any, save in some eminent paternes and men of note, for learning, wit or parts. But humblenesse spyes grace even thorow the Clouds of

Luc.19.13.
Mat.25.15.
1 John 3.3.

Eph.4.29.

Prov.1.14.

1 Pet.4.10.

Acts 20.

Rule 2.
Humility.
Rom.12.10.
2 Cor 12.5.
Rom.12.16.

The proud get
little.

Note these
two well.
And do lesse
in Communi-
on.

of meane estate, learning, parts: it lookes narrowly, and spies oftentimes great grace in a meane man, for attire, for carriage and fashion. But the Spirit of Grace carries the eye of the humble to the treasure where it lies, lye it never so close and low, for both. Againe, humble ones are both fitter to communicate and to receive. The former, because they thinke they can fall no lower nor lose any great credit, for they have no great thing to lose. Hence it is that when selfe love will chuse to have no prayer at all, rather than to forfeit her repute: humblenesse will trust God with her selfe, and pray. The latter, because being empty, they are hungry: and the hungry are glad of any thing. Eagles catch no Flyes: but meane ones stoope to meane things. They are truely *servants of the Servants of God.* Not that an humble man denies the Grace of God: but because he conceives, that either he is indeed the meanest of others in grace, or else that his better graces dwell not so well as other mens: because darkned with more corruptions than other mens smaller graces be. The humble Christian is in love with the Graces of others, and out of love with himselfe. He envies not, flights not others: he sees the uncomely parts often more graced than the comely: and beholds a pearle, (as of patience, wise speech, cheerfulness, mercy, love,) even in the dunghill of the meanest outside. She knowes her owne vilenesse, and wonders if any thing can come from such an one: but others she knowes not, and therefore what she sees uncomely, she hides, but believeth that excellencie in them which she sees not.

Q. What else is required?

A. Thirdly, coveting of each others graces. *1 Cor. 12,31.* Coveting of *Covet the things that are most excellent.* Especially those wherein grace others excell us most. Appetite after the graces of communion, *1 Cor.12,31.* is the instinct of Gods Spirit, for the growth of graces. Many dwell much upon any gift they have to improve it: but they see not where the hedge is lowest, to amend it. Coveting then is, to esteeme the good for that which is precious in them, and to seeke it earnestly. *Prov. 19, 22. That which is desirerable in a man,* *Prov.19.22.* *is his goodness.* As *Abraham said to the King of Sodom, Gen. 14. 21. Give me the soules, take thou the pr'.* so the hungry heart covets communion for graces: other things shee seekes in other places, riches and pleasure, and the like: but grace shee seekes where the Spirit of grace lyes. Men that hupt the Bezard, seeke

NOT

not her flesh, but that which is precious in her, the stone which is so cordiall. Base respects are nothing to the Saints, in comparison of this Jewell. And this they seeke covetously, as *Paul*, *Phil. 3. If by any meanes I might attaine, &c.* And indeed its the only meane to procure it; for who, knowing the price of grace, will helpe them to it, who are indifferent whether they have it or not? The Lord Iesus, when he saw the poors woman would not give him over, till she had her desire, powred out all his treasure upon her, *Math. 15, 28.* And so, importunity is a maine helpe to communion in graces.

Philip 3.

Math. 15, 28.

Rule 4.

An extracting
gift.

Prov. 30, 6.

2 King 4, 30.

Helps to ex-
tract grace
from others.

1.

2.

1 King 20, 33.

3.

1 Cor. 3, 21.

Q. What is the last meane to attaine grace?

*A. A gift to extract it out of such as have it in them. Salomon saith, Pro. 20, 6. There is wisedome in the heart of the Wife; and a man of understanding will get it out. There must be a deep bucket to dive into a deep well, to fetch out the water of it. The skilfull Chymist or Apothecary knowes what Oyle, what Salt, what Quintessence lyes in the Mineralls, Spices or Herbes: and applyes his Art to extract and purchase them. That Shunamite rested not in the stasse which Gehazi had: she would have the skill of the prophet. So doth each Christian: applyes himselfe to extract the gift of another; as Elisha, 2 King. 4, 30, 34, *Layed eyes to eyes, and face to face, of the child whom he restored.* Some excell in this more than others: Delila lay at Snapson, till he had told his whole heart. So wouldst thou that seekest the grace of others. First, by putting thy case in their persons whom thou tradest with. As, If thou wouldst learne what patience in sicknesse and paine is, or how thou mightest dye well, aske others, How should ye doe in this case, make mine your owne? Secondly, observe wisely what falles from the godly in their communion and converse: oversee not their words, behaviours, affections, zeale scopes.*

Watch them narrowly, as Benhadads men did Ahab. Yea, observe the speciall seasons wherein such grace may be gayned, and redeeme them either in publike, or private, ordinarily or extraordinarilly; Speciall opportunities affoord speciaall enlargements. Thirdly, let faith bee the cheese extractor. Beleeve the graces of the body to be given for thy use, not onely in the ordinances, but even in private converse. *All things are yours,* saith *Paul:* meaning all graces in all the members: its a great helpe of profitting, when as we beleive all the graces of others are ours, allotted us by privilege from Christ whose we are.

Fourthly,

Fourthly, rest not only in the outward object, but pierce into the inward. There is more in a Saint then a bare sentence or carriage will expresse. Looke into the bottoime, as the *Cherub* into the Mercy-seat. *The spirit of faith, humblenesse, hope in a Christian*, is a differing thing from prayer or speech : in the family the wisdome, meeknesse of a woman appeares rather in the frame and spirit of her course and constant walking, than in her words or outside, *Prov. 18. 4. The treasure of the wise is in their hearts.* Beg of the Lord skill in this mystery : till thou canst say, I thank God, I discerne in such a sick man the spirit of patience sustaining him : in another that prayeth, the spirit of humblenesse and feeling; in a third of *Sobrietie, love, compassion,* an heart above the Earth, &c. Fifthly, be wile to chuse thy object. Each man excels not in each grace or gift. And when wee meet not with that wee looke for, wee thinke meanly of men, as *Naaman* did, being crossed by *Elisha*. But the graces of God *2 Kings 5. 12.* are to bee marked as they bee most eminent : as in *Moses* his meeknesse : in *Phinees* zeale : in *Abraham* faith. The eye looks *Rom. 12. 4.* not at the foot to reach a thing, but at the hand : nor at the hand to go, but at the foot. Acknowlede this peculiarnesse, and profit by it. Sixthly, although thou extract not at the first, what thou desirest, yet wait still to see more : But if thou get that thou seekest, blesse God and be satisfied and thankfull : as *Paul*, *I have enough, I am full, I have received the fruit of your love, a sweet favour,* *Mat. 10. Phil. 4.* And looke what wee freely beteame to others, that the graces of the Spirit may never lye dead in the bank of Communion : but still runne fresh, and bee of use for the good of the body. Yea use thy meanest gifts to do good, and thy loaves shall *Matth. 15. 37.* encrease in the breaking, and thy small beginnings shall prove *Job 8. 7.* great. By these and the like directions, conceive of this first point.

Q. Proceed to the second Communion in meanes. What is that ?

A. It is such an exercise of communion, as whereby the Church of Christ doth edifie her selfe in and by the Ordinances of God, *Ephes. 4. 13.* The 2. Exer-
cise of Communion.

Q. How do these Ordinances of God edifie the Church ?

A. Two wayes ; first, as they are ties and bands of Communion : secondly as they are active instruments and helps to be-
get and nourish it. Meanes edifie two wayes.

Q. How are the Ordinances of God ties and bands ?

A.

As eyes and
bands.

Psal. 122.

Ephes. 4.5.

Acts 3.46. and
4.32.

Psal. 110.1.
1 Cor. 10.16.

2 Pet. 1.3,
Heb. 12.22,

A. In that they are appointed of God to be the sinewes and cords of union (not only of the Church to God himselfe but) of the members each to other. Without the which the members would scatter, and be dissolved. Hence Ps. 122. Jerusalem is called a *compacted City* knit together by the *Assemblies*, by the sacrifices, by the *Thrones of judgement*. Reade it. So Paul Epkes. 4.5. One God, one Baptisme, one Faith: noting that the Churches mutuall interest in the Doctrine and Sacraments, doth knit her in one Communion. Thus its said that the Church *continued and clave together* (after the Ascension) in the use of the Ordinances, the Sacrament especially of the Supper. Experience teacheth, that the fellowship of the word, prayer, and the like, is the life, strength, blood and marrow of Communion. Hence it is that they are called the *Banners, Ensignes, Standards of Christ, and the Ministers the bearers thereof*. For as Souldiers flock to the Standard and Ensigne; so do these Doves of Christ *flock to these windowes*, and the youth of his wombe, to these assemblies, Psal. 110 2. Hence Paul saith, 1 Cor. 10.16. *The bread wee break, and the wine wee drink, are they not our Communion with the body of Christ?* meaning, that as they knit us to him, so do they knit us each to other. S. Peter saith, 2 Pet. 1.2. *The Saints partake like precious Faith.* We are said, Heb. 12.22. *to be come to Mount Zion, and the Assemblies of just men.* Why? Save that hereby we might be strengthened in the same Communion?

Yea, so strong is this Cement to hold together parts of like quality: That it reacheth oftentimes to the uniting of parts of different kind, while the word is preached in a Congregation with any evidence of the Spirit, how doth it bring in the contrary mind, humbling, breaking and changing their natures, till it have brought the Lambe and the Lyon to feede together? But, put case it prevales not so farre, yet even hypocrites and time-servers, out of a convictione of the amiableness of Communion, will joyn as brethren: and who but they? They will thinke it their shame not to be as eager in fasting, prayer, maintaining of the Minister as any. So that he who openly rebels, is counted a monster. And yet alas! how unsound are the most of these? for, if trouble or persecution arise to try these, how a squint looke they at one another, yea at the Minister himselfe, for his very suffering for a good cause? And it hath beene noted of some Congregations, that while the meanes last

and

and prosper, they Cry *Hosanna*: but if they cease once, they scarce will visite that preacher once in two yeere, whom they received all they have by.

We see that the Common tyes of nature, education, and place, doe much tye men together: To have had one father, to have lyen in one wombe, to have dwelt in one towne; to have fed at one boord, to have beeene brought up in one family, or Nursery, are bands of fellowship; how much more all these Spirituall tyes in one? In particular, how dare we come to the Supper of Christ without love? why, because it is (as it is called) a Sacrament of Communion: a tye and band of Gods people, into a more close and firme league of amity, than else they could enjoy. So also the decency, order, beauty, of the ordinances of hearing, of prayer, of fasting (especially in the purity thereof) what singular helps are they to Communion? Yea, the members of the Triumphant Church, the Angels themselves are tyed to the Militant by the Ordinances, *1 Pet. 1. 12.* When the ^{1 Pet. 1. 12.} faithfull members of Christ behold with what holy *Clasps and Taches*, (not of silver or brasse) the Lord hath fastned the parts of the Tabernacle together: when they behold each in other, the Reverence, the Zeale, the Feare, the Joy, and all the gracious dispositions with which they meet God in hearing, praying, receiving: how must they needs be united in neere affection, and love? Not to speak of the holy Censures, which God hath ordained to curbe the untruly, and to confirme the godly in their station, to make the one to feare, and the other to obey; so that there is no Jesuite or profane person doth more abuse, and defile the ordinances to treason and lewd ends, then the Saints do embrace them, to strengthen themselves in this Communion. As *Nehemiah* once said, *Shall such an one as I flee?* *Nehem. 6. 11.* So ^{2. 3. 5. 6. 7. 8.} *Nehem. 6. 13.* do the faithfull, Shall such as we, who enjoy such Ordinances, and have such a Charter of priviledges, quarrell, contend, go to Law, jangle and live at variance? Shall we that are to heare one truth of God, and receive one Sacrament, lye, cog, wrong, hurt each other? Or dare we come into the presence of God in these Ordinances, if we walk inordinately in our course?

Q. How are these Ordinances begetters and nourishers of Communion?

A. There is none of them but concurses hereto in a speciall manner,

<sup>2. Meanes are
begetters and
nourishers of
Communion.</sup>

First,

First, as for the Word preached, how many thousands did one Sermon of Saint Peters gaine to this Communion? And it no lesse preserveth and holdeth the faithfull therein. For either it findes them staggering in this Communion, and then it restores them; or weake, and then it strengthens them; or sad and heavie, and then it encourages and comforts them: or ignorant, and then it enlightens them: or unruly, and then it admonishes them; or standing, and then it establishes them. So that it doth all offices of Communion. Secondly, so the Censures duly administered, and the like. Thirdly, so the Sacrament of the Supper. How active an instrument is it, to reconcile them that are at odds, and to unite them more who are brethren? It makes them dwell together more sweetly and lovingly. Fourthly, Prayer is another; what office is there which it hath not done in the Church? What was the meane of converting *Sam'l*? What delivered Peter out of Herods prison? *Act. 12.6.* Fifthly, Fasting, joyned with it, what good thing hath it not done? a Key to open the Treasure of Heaven, and to bring upon the bodies and soules of the faithfull, plenty in famine, Victory in warre, protection in dangers, ease in distresse. Witnesse the examples of *Ezra*, *Ester*, and others, *Ezra 8.23.* *Ester 4.16.* And to end, *The conversing of the people of God in holy conference*, how doth it revive and cheere their soules, when they are filled with heaviness and sorrow, and to seeke of instruction and strength in the wayes of God? *Heb. 10. 25.*

Q. I see your meaning in both these, viz. Graces and Ordinances: conclude now, and shew what is the third, viz. Communion in Service.

A. Its such an exercise of Communion, as wherein the members of the Church, by mutuall duties, and services, performed, doe edify themselves in the body.

Q. Of how many sorts are these?

A. Some concerne the bodies of men, other their soules.

Q. what duty concernes the bodys of men? Are bodys also the objects of Communion?

*A. Yea doubtlesse, if the dying bodies, yea dead carcasses of Paul (supposed to be so) *Act. 14. 19.* and Stephen, *Act. 8.2.* were assilied and enterred with solemne lamentation: much more the living are objects of it. Besides, wee communicate not one with other, as the Angels by Communion of Spirits, but*

3. Exercise of
Communion
in Services.

of 3 sorts.

1 Concerning
the bodies.

Act. 14.19.

Act. 8.2.

but by the mediations of our bodies. Besides, the Bodies, as well as the Soules of the faithfull, are redeemed to the liberty of this Communion.

Q. Are only the bodies of the faithfull, the objects of Communion?

A. No. There is an holy overflow of Communion of Saints, Even to them not only extending to themselves, but even reaching beyond the without Sphere of Spirituall Communion, to those that be without: and that both strangers and home-dwellers, yet with caution. For as for strangers, except the occasion be extraordinary, and such as ordinarily relief cannot redresse: are to be neglected in comparision of our own poore among us: save for present necessity. There be many who have charity for strangers whom they never saw, double to that which they will allow to knowne poore. And this is the disease of wretched people, not only in point of mercy to poore, but even respect and reverence to others. A stranger unknowne shall finde double respect above them wee know. For why, as they saide of our Saviour, *We know him whence he is.* So that it is a great argument with base people for honour, that they know not him whom they esteeme. A signe of an Idol-like, not religious regard. No doubt, that good Samaritane who tooke out two pence for the releefe of a lew, would have given six for one of his owne poore, *Luk. 10.35.* But especially our owne poore are to be releaved by us, yea although they be gracielesse. I know indeede few in townes put any difference betwixt good and bad poore, But the Apostle doth, saying, Doe good to all: especially to the housshould of faith. *Gal. 6..* Nay many will sooner releeve the lewd than the godly poore in respect of their goodnessse. Perhaps because they finde the bad poore readier to filch from them, and breake their hedges or damnifie them in their estates: But otherwise neither do they lesse affect the bad for their sin, nor more affect the good for their grace: But comply rather with the bad, and maligne the good poore. Nevertheless, the truth is, That the charge of God to give a portion to sixe and seaven, all sorts: to cast our bread upon the waters (where it seemes to be lost) and, the poore wee shall alway have with us; And moreover the common band of nature and creation, must move pity to the miserable. The waters of communion must overflow their own banks, and we must heape hot coales of fire, to see if we can break their hearts.

Q. *Bnt:*

Q. But what service of Communion concernes the bodies of the poore members of Christ?

A. The service of mercy and compassion. Sometime in the infancy of the Church, it hath beeene aboveability, *Act 4.34.* *35,36,37.* when the goods of some were sold, and the Church had all things in common: And afterward we see the Church had very speciall care of her poore, appointing Officers for the purpose, that is, *Deacons.* *Act 6.* yea *Paul* made it one of his peculiar services, that the poore might be relieved, both at home and abroad, especially at Jerusalem. See *1 Cor. 16.2.2 Ro. 15.25.* Not to cite those infinite Scriptures which preffe this duty, and that not by law and compulsion, but voluntarily; and that not in a flight measure, but according to each givers ability, and receivers necessity, *2 Cor. 8.12,13,14.* It was one of *Davids* prayers, *That there might be no complaining in our streets,* *Psalme 144.4.* The streets of the Church should not swarne with beggers: but provision shoule be made for a supply; and such an enormity must be duly prevented in the Church; Not only when the states of Christians are sunk, but even before when they are in sinking; in which season one shilling will go further then ten after. Thus *Dorcas* not in one kinde, but in many was helpfull to the bodies of the Saints; of cloathing their nakednesse, feeding their hunger, &c. So *Matt. 25.* Our Saviour reaches it to visiting them in prison, relieving them in their sufferings, especially for Christ. Infinite it were to name the particulars.

Q. And is there no other service of Communion, to the bodies of these members, save only in case of poverty?

A. Yes verily: even to the bodies and outward man of all sorts in this Communion, for the attaining of the chiefe ends of Spirituall fellowship the more easily. Of this nature, are frequent conuersings of the Saints together, the more liberall use of the Creatures, and the like. Those *Nutmegs* and *Rases* of *Ginger*, and bowed *Groats*, and guilt *Pence*, which the im-prisoned *Maryrs* sent out of prison here and there, shall rise up in judgement against the unkinde degenerate age we live in, in this behalfe.

Q. What services concerne the Soules of the faidfull?

A. Briefly (besides all that I have said before) the spirituall services of holy example, savory instruction, admonition, reprove, correction of errors, exhortation and quickning to holiness

Service to the
bodies in what
it stands.

Act 4.34.

Act 6.

1 Cor. 16.3.
Rom. 15.25.

2 Cor. 8.12.

Psal. 144.14.

Act 59.39.

Mat. 25.

Petty services
not to be
omitted.

The services
to the soule.

linese, comfort in heaviness, sicknesse and distresse, and in each Spirituall respect, wherein member may be usefull to mem-
ber Job 4, 2, 3, 4. Job 20, 2, 3. Of which seeing I speake before Job 4, 2.
in the point of ordinances, I repeate nothing. Onely know Job 20, 2.
that, Serviceablenesse in this kinde is not onely to be exercised
in the ordinances, but apart, even in a private Communion.

First then, warpe from the Communion of all popish, pro-
phane and excommunicate ones from this fellowship : com-
ply not with them, turne from all inordinate, malicious, scan-
dalous, revolting and prophane ones. True communion ab-
horres such. Not that they may bee excluded from the pub-
like ordinances of preaching and admonition ; but not admit-
ted to the Communion of Sacraments, to the fellowship of a
body, or to close familiarity of converse. For what Commu-
nion is there betweene Christ and Belial : As for hypocrites,
they stand to Gods barre : But these open sinners, depart from
them come out from them, let not thy soule nor body come
into their counsell or company willingly, least thou weaken
the right of a child ; for thou canst not be a sonne or daughter
of the Lord Almighty upon such conditions. True it is, that
our separation from sinne is counted singularity and pride ; But
why ? Because the Ordinances which concerne reformation of
such, are not executed. If God hath spit in their faces, how
should we comply with them, till they repent ? The ignorance
of this hath beeene the occasion of hardening many in their lewd-
nesse, when they see that, let their courses be never so vile, yet
they can enjoy the communion of the best at their pleasure,
to give them some hope and comfort : and so they harden
themselves, in their sinne. But let Gods Ordinance and not
our owne affections sway us in this : God hath ordained not
our Communion, but separation from such, 1 Thess. 5. 2 Tim.
3, 5. to bee the meane of breaking their hearts : or else our way
will not do it.

Secondly, its admonition to all of Gods household, to beware Uſe 2.
least any bitter root rise up in them to defile this Communion. Branch 1.
When there were not above 4 or 5 in the Churche, how did Sa-
tan pollute them, as Cain against Abel ; Jeſus, against Iſaac,
Eſau against Jacob ? to overthrow Communion. So doth hee
still. Not onely in the nourishing of men in the Churche of sin-
gular, ambitious, and factious spirits, to maintaine dangerous
O o teners,

tenets, and false opinions : But even among the religious sowing the seeds of pride, conceitednesse, error, discontent, jealousy, and the like, to overthrow Communion. As the dwelling of brethren together is amiable to behold : so the divisions of brethren are as the barres of a Pallace. Beware we therefore of such scurfe : Nourish those graces of Communion before-named, amiablenesse, love, forbearance, wisdome and other graces, whereby Communion may bee nourished. One dead flye will cause an whole box of oyntment to stink : one false brother, proud, factious spirit, one ungrounded judgement, one idle, curious, and fantasticall person, may betray communion. Let us bee wise to judge whom wee communicate with : for all may not bee trusted : such as are, let them bee so much the more honoured : and the hollow and unsound abandoned. This would stop the many breaches that daily befall Communion, both in point of opinion and affection : if, I say, ~~the~~ love, private respects, worldily aimes, and sinisternesse, were banisht out of Communion, as Vipers.

³ *Thess. 3.2.*

Branch 2.

Secondly, let it admonish Gods people also, that if by any occasion, Satan hath cast in any bone to divide them, and provoke them to heart-burning, wrath, distemper : That they presently cast it out, and repent, least the breach grow greater. And let the falling out of such bee the renewing of love. Let them so much the more narrowly look to themselves after, to prevent the like : That so they may nourish the Communion of Saints in the band of peace. Consider, the feare of Lyons and Wolves is enough to shake our Communion : The secret propensenesse of our spirits, to pritches, tetches and conceits, are enough to marre communion : wee shall not need cast on water to quench that, which for want of laying on fewell, is ready enough to dye alone. Do what we can, if not what wee would.

Use 3.

Exhortation to couch in this building of Communion, to practise it, to impart each one his gift to the use of edifying of the body : let not this dead world coole this grace in us.

Obiect.

Objections I know, there are many, which a selfe-loving heart may alledge against these ; First, That this worke is meeter for the Minister, than the people. Secondly, That knowledge is now rise among men, what need therefore such adoe ? Thirdly, men care not for our reproofes, admonitions, they will

not

not heare us. Fourthly, wee have no leisure for such service, ^{1 Pet.2.9.} from our own busynesse. Fifthly, we must not be busie-bodies. Sixthly, wee are not gifted for it. I answer to the first. All the ^{Answ.} Lords people are a royll Priesthood. To the second, know- ^{1 Cor.8.1.} ledge puffeth up, love edifies. To the third, Let us not kill our brother, because he is wilfull: if we do our duty, wee have saved our own soule: it is the little practice of Reprofse and admonition, which makes them so unwelcome. To the fourth, ^{Rom.12.11.} wee have leisure enough to buy and sell our neighbour; but not to serve him in love. To the fifth, hee that forbids busiedomesse, commands us not to be *lothfull in Gods busynesse*, ^{Rom.12.11.} To the sixth, I say, He that is willing and loving, hath commonly skill enough; and yet is no plea to excuse one fault by a worse: For God requires that all his be qualified with wisdome & skill to speak, and to know their places, observe the best opportunities for his ends, as well as for our own matters.

And thus I have shaddowed out this doctrine of Communion. And (to make an end of the whole Article) this I would say. Oh! How is it to be lamented now adayes, that (as he said *Rome could scarce be found in Rome*) so scarce a shadow of communion is to be seene among professors. As for communion in graces, it is gone and not mist: no more appearing among common Christians, then an Acre or two of land in a Map of a Countrey. As for the tyes of ordinances, how few are there whom the sacred band thereof tyes to the Services of Communion? And, as for duties, let us but mark what the love of the people and Congregations is toward the chiefe members of Communion: I meane such Ministers as have spent themselves for their soules whom they forsake, both in their countenance and maintenance when they are disabled, and by that judge of their communion together. And thus much of the sixth Article.

Article VII.

Question.

What is the seventh and last Article?



A. The use of the whole part (the maine point of all:) viz. That we believe this Deliverance to belong to our selves. Whosoever by the former part hath beeene convinced by that of his sinne, and beeene kindly pinched and pricked thereby, thereby by each of those Articles: so every such soule be now also convinced of Righteousnesse, and believe himselfe to be the party to whom this deliverance of Christ belongs, by each of these five Articles premised.

Q. What is it to believe this?

What faith is.

A. It is the worke of the Spirit of God, by vertue of which a soule under the condition of faith, doth cast it selfe and rely upon the offer of God, for pardon of sinne, and for eternall life.

Q. I see some things in your answer to be difficult: as especially the two latter: for, as I freely grant faith to be the gift God wrought by his Spirit, so I would faine know what you meane by those two latter, viz. The condition of faith, and the relying of the Soule upon the offer of God. Explain these.

A. I will endeavour it. And for the former (as before in the point of Vocation, I shewed what I meane by the condition of faith,) so briefly I answeare, it is such a Qualification as God requires of one who may believe the promise of reconciliation to belong to him. True it is, if we looke at the power of God, he could in a moment set a man in state of grace out of the state of corruption; but in this we must looke at his will revealed, and what is most agreeable to the spirit of Bondage. The Lord knowes, it is no easie thing to beat a man out of himselfe, when the sence of his burden lyes upon him: therefore he so prepares him, that he shall not deny but that he meanes him well, even when he deserves least. And surely it ought not to seeme so strange a point, if we weigh the Scriptures, which never spake in any other language. We reade in Zech. 12. 10. and 13. 1. that

Againe, of the condition of faith.

The necessity hereof opened

Scriptures for it.
Zach. 12. 10.
& 13. 1.

when

when the Lord would set open a fountaine to his Church for sinnes and transgression, he first put into them the Spirit of grace, and compassions or *Supplications*, causing them to see him whom they had pierced, and mourne bitterly. If we see the fulfilling hereof in the Goipell, we shall finde that this *Spirit of mourning* went before faith as a preparative: Reade *Act. 2. 37.* when thole murtherers of Christ heard that he was the Lord of life, who offered life unto them by *Peter*: *they were pricked in their hearts, saying, Men and Brethren, &c.* now the Apostle answers, *Repent and believe.* Reade those severall conditions of faith. *Mat. 5. Blessed are they who thirst: they who are poore in spirit, they that mourne: for theirs is the kingdome, they shall be satisfied,* and *Mat. 11. 30. Come to me all that are laden, and I will ease you.* What thinke we? *Math. 11. 30.* are not these conditions of a thing as yet wanting? to wit, of being comforted, eased, and satisfied? The like I may say of that, *Ezech. 36. touching Seeking God. I will doe this for them, (pardon them) yet I will be sought for by them.* So that its plaine, that the Lord meaning to bring the soule to believe, prepares it first.

Q. What is it which workes these preparations? is it any other thing than that which worketh faith?

A. No, doubtlesse. The Spirit of grace accompanying the offer of God in the Gospell, doth worke both in the soule; howbeit by degrees, the former at the first, and the latter after: and that according to the measures of enlightning and perswasion which the soule is capable of. As wee see in deepe Melancholy Section all ye and Sorrow, that which at the first seemes harsh and cannot be endured: yet by degrees the Spirit is glad to embrace. In the morning we see there is light comming from the Sunne, ere the rising of it, as well as after the rising. So heere. The offer of Christ to the soule, and the goodnesse of the offerer, doth imprint in the soule some steps and prints of it, in a more remote degree: as to see a possibility of mercy to stay the soule fainting: when yet it is farre from resting in it. And as the Spirit addes more light and favour of it, so it workes the heart to the making more toward it, (if some bar of satan, or corruption let not) as by mourning for that sinne which offended such a good God, although yet I apply not this goodnesse: and so by desiring it to be my portion, and seeing all other things to be drosse to it, and so of the rest. The sum is, the Lord by these meanes enlarges the heart

more and more to thinke, that mercy to belong to her, which sheeles to be dayly presented in more orient colors, and to be the offer of him, that needed not to offer it, and whereof sheeles more and more neede: so that as the purpose of God appears more cleerely to it, so the timorous soule makes neerer & neerer to it, till it come to rely it selfe at last upon it. And who feeles not the experience of this in himselfe, that as light increases, so the soule is bolder to venture, and feeles oft one rep, oft another to be wrought, of hope, stay, good affections of sorrow, of desire: when yet she dares not judge such a Jewell as mercy to be her portion. And to end this, what our fense may conclude in the scattering of darkenesse, by degrees in the aire upon the approach of light, although till the Sunne rise, the day is not perfect: the like may be said heere in the wanzing of feares, more and more, by the approch of the promise, when yet the day starre of righteousnesse is not risen.

Q. But I observe, that many doubt of this for sundry causes: first they object, nothing can please God without faith: now its sure Godly sorrow and desire please God: and therefore what neede we seeke a further way, when faith may be said to containe them all? How answer you this?

A. I say this. It pleaseth God that these steps toward Faith, be wrought in the soule, though I deny that they (formally) please God as acts proceeding therefrom. For there are three acts of the Spirit in them that heare. The first, a meere common worke which hypocrites may have. The second a gracious saving worke, as faith proper to the Elect. The third, I take to be a middle worke, which as it is not grace formally, so neither it is a common worke, but such a worke of the Spirit, as stands in order to faith, certainly following; and this is good, in respect of that it produceth, to wit, Grace it selfe, which shall not be hindred, but perfittid in due time. And of this sort are these preparations. Now to make these the worke of Faith, is inconvenient: for although a soule to be converted, hath a seed of Grace remotely cast in by the Spirit, which shall be perfected; yet how absurd were it to say, that a man hath that which he mournes for the want of, or which hee desires to have, I say in that respect, in which he mournes and desires it? otherwise I doe not doubt, but where there is true Faith, there may be a mourning after more. It is objected, Faith may be

Further clearing of this truth against
cavils.
The first.

These are not
faith in pre-
per speech.

Object.

be, and not discerned. I answer, for a time it may, and in some degree of temptation holding under, but not in an habited and settled manner of absence.

Q. What say you to the second doubt? This opinion seemes to crosses a truth, That conversion is wrongt in an instant?

A. I deny it not by this assertion: for as it is in the womb be-
that there are some preparations naturall in the fruite to
make it meete for the soule to enter with the quicksing power
of it, and yet that onely is the being of the reasonable Crea-
ture: so these steps wrought in the soule before Faith, are not
Faith, but the converzion of the soule to God, is in the onely act
of Faith, in which the worke of calling is perfected, and not
afore.

*Q. Dispatch the rest: The third doubt is, that the worke of the Law,
is preparative enough for the Gospell.*

A. So it is, enough for the doctrine of the Gospell to be of-
fered to it. [Note by the way how this objection grants a legall
preparation: Why not others also?] But the Law cannot goe
beyond her selfe, the Law cannot breake the heart, or open
and melt it, although it doe batter and subdue the fiercenesse of
it ingeneral: now the Scripture urgeth other preparation, and
humiliation unto Faith. For it is as impossible to mould the bro-
ken goblets of a vessell into a new one without melting, as the
heart under legall terror into a believing one, without some dispo-
sitions of the Gospel.

*Q. But the last doubt is greatest: That this Doctrine favoureth
Popish preparation, to our own converzion: teaching to attaine to grace
by somewhat within our selves.*

A. This hath a colour in it, and nothing else. For who ever
ascribed these to any thing in us? Doe we not acknowledge that
the free offer of grace doth make the heart sensible, tender and,
capable of grace, as well as stampe the heart with it by Faith?
Both come from the Gospell, and so doth all belonging to re-
concilation: the warp and the woof of the cloath, the Alpha
and Omega: the beginning to prevent and hold on, and the fin-
ishing of it, come from thence. Only one thing I adde. It is
true, that many hearers do make it a tedious way to themselves,
through their own error. For they thinke that the Gospell
urgeth these Conditions of Faith, as workes of our own pre-

Answer.

*Answer to the
second.*

To the third

To the fourth

disposing our selves, and so ayme at them, that they bringing them to God, might take the ware for laying down the price. And so, when they feele their Selfe-loving affections moove them to mourne, to desire, to pray, to deny some sinnes, and occasions, they thinke Faith is not farre off: and thereupon (for the time) none are so hopefull as they. But when they feele their hearts never the freer or quietter hereby, but old slavery to abide still, they are at a plunge, and so wanze away like shadowes. But these men must consider, the Lord offers not graee upon such carnall tearmes. That which the soule should looke at in her preparation, is not any of her own wel-fare and ends by believing, as thinking thereby to stop many feares, or to get some advantage to an easie Religion; but the glory of God simply; in the entertayning of his rich grace: which he ought to set up above her own Salvation.

**The Conclusi-
on.**

Psal. 24. ult.

Rom. 15, 3.

Phil. 2, 4.

Eph. 2, 7.

1 Tim. 1, 11.

Coloss. 1, 5.

I say then, that which God aymes at in offering mercy, is the magnifying of his attributes of Mercy, Justice, Wisedome and the rest, which he will have more to appeare in mans Redemption, than they could in Adams integrity. He will have the eternall doores open themselves, as he faith, *Psal. 24. ult.* not that our own ends, forgivenesse, and happiness, but the King of glory might enter in. Even as he ordained our Lord Jesus not to obey and suffer for any ends of his own: but merely the Fathers, to whom he was subject: as we see in *Romans 15, verse 3.* And therefore he woulde have him lose all glory, and empty himselfe, that he might fulfill the ends of him that sent him, *Phil. 2, 4, 5.* If the Lord required this of his own Sonne, what shall he doe to us, who stand bound to it? And the Apostle never speakes of the mystery of the Gospel in any of his Epistles, as in that of *Eph. 2, 7.* *1 Tim. 1, 11.* *Coloss. 1, 5* and others: but he pressteth this, that the Lord aymed at the magnifying of the riches of his glorious grace, and of all his attributes, in the saving of a sinner. So that when this end of God (as much beyond our ends, as the Sunne is above the Earth) is once seene into, it carrieth the heart more from it owne, than *Sauls* Father, when hee turned the care for the Asses into the care for his sonne. And as Mariners take all the thought how they may row their maine Shippe, but as for the small boates they tye them to that, to follow the motion thereof alone: so, if wee could see what the streame of God were in C H R I S T, and the offer of Salvation, it would quite

quite drive us out of our selves, and selfe-loves, and tye them to his shipp to follow it : that if the Lord having his glory from us, we may also under him obtaine Salvation, we may be glad : and ascribe the glory of his holy way and device of Chrits pardon and Salvation to him alone, as *Cor. i. 30.* that he who boasteth, ^{1 Cor. i. 30.} might boast of the Lord. Oh, how would this drown all selfe-love in his streme ? and howshould our mourning be after him, and our desires for him, and our affections toward him, preferring him to our own salvation, as *Paul did Israels?* The ignorance of this *Rom. 10, 1.* hath brought in a base and degenerate endevour in most men, to seeke Faith, and so keepes them alway in their extremities. But I forbear.

Q. Can you say any more to prove this, that so yee may ad a little touching th: things wherein this preparation stands?

A. It is said by *Esay 40, 3, 4.* and *Luke 4,3.* that *John Baptist* Addition of was sent in all austerity to prepare the people to humiliation, *proofes.* sorrow, and selfe-deniall : as that charge imployeth, *Repent, for Esay 40,3.* the *Kingdome of Heaven* (meaning *forgivenesse*) *is at hand.* Luke 4,3. Which repenting was not a conversion to God before remission came : but a preparing of the soule by godly sorrow and sensiblenesse of sin, to prize mercy approaching. As those words following doe witnesse, *Every valley shall bee filled, and each hill cast down, every crooked thing made straight,* and so forth ; which signifies nothing else but a preparing of an untoward heart by humiliation to believe the *Gospell.* Like to which is that, *Plow up your fallow grounds, and sow not among thornes.* *Ier. 4,4.* But to leave proofes, that I ay me at in a few words, is to bring to my Auditors view the manner of Evangelicall preparation. You that have attended my labours may remember how long I dwelt upon these in particular. For the first, of a broken heart, and restlesse use of the meanes, I pressed at large that text *Zach. 12. 10.* For that of desire and longing, I dwelt upon that noted Scripture, *Esay 55, 1.* and since that upon *Matt. 5.* *Blessed are they that hunger, &c.* Touching that of esteeming this Pearle, I spent many Sermons upon *Matt. 13, 44.* Touching that of Renouncing our selves, I partly handled it in the point of selling all : as also more largely upon *Mat. 16, 24.* and since in *Naamans* story, which I purpose (if God give life) to publish ; Many other texts also, especially that of the bruised reed, ^{2 King 5,11,} *Mattib. 12, 20.* I have presented to your view, and could wish you them

them in your memory and affections : All I can now doe is, to summe them up briefly.

The steps of
usuall proce-
ding.
1 Steppe.

Iona 3, 6, 8.

Esay 65, 1.

Therefore thus conceive it : that where the Lord will worke kindly, hee will so present the glory of his grace to the soule in distresse, that whereas before it was under confused despaire: First it shall see a crevis of light, and an hope (a farre off) of a possible deliverance, as I spake in the end of the former Part. Which hope shall melt and dissolve the heart into a spirit of mourning and breaking, not so much for feare of Hell, as for the Lord himselfe. See it in *Iona 3*. Compare ver. 9. with ver. 6, 7, 8. when hope once began to spring upsecretly, *Who can tell whether God will repent him of his fierce anger, that we perish not?* Lo, they melt into teares, they fast, put on sackcloth on themselves and their beasts, and make a ruefull spectacle. So doth the soule here leave taking thought for it selfe, and take thought for the Lord, saying, *Oh, wofull man that I am, whom the Lord should be found of, when I sought him not ? who had care of my happiness, when I cared neither for him nor my selfe : Oh, now the soule sees strange sights, which was blind before ! Now it sees patience in the Lords offer, and saith, Rom. 2, 3. If thou hadst taken me in my riot, uncleannessse, raking up heapes to my selfe, hypocrisie, security, civility, and pitcht me into Hell in my impenitency, thou hadst been iust, and I had my mends in my own hands.*

Besides this, it sees bounty in God all the long time of ignorance, and wonders that the Lord should endure such a wretch (so stale in sinne old and new) to treade upon his Earth, breathe in his Ayre, feede upon his Creatures, enjoy marriage, protection, health, credit, successse and the like, being blessings only for them who have Christ the Lord of all, whom I have not : But that to all these, he should ad the chiefe mercy, Christ and his good things (which the world lying in evill knowes not) yea pin them upon her sleeve, heaping offer upon offer, secondeing one with another, and waiting till the dew of the night had wet his lockes : Oh, it makes him astonisht ; Whence came those clockings of thine, Lord those knockes at the doore of my conscience ? those suites of thine to be let in ? those importunitie, allurements, persuasions and cords to draw me out of my old course ? Nay more, that spirit of thy grace to drive them home, to present them really to me, and convince me of thy faithfulness ! Oh, these doe even

Cantic.

power

powre out of his heart into sorrow, which was dead and shut up before; When the Lord is instant, and deales as if the soule should be the gainer! Oh it makes it confess, that the violation of such grace by contempt, is the most fearful wickednesse in the world. This is to lament after the Lord, and to see him whom he hath pierced. This is an handfull of the first.

Zach. 12, 10.

Q. Proceede to another: what is the second?

A. The soule rests not here; but breakes out into desire ² Steppe. that it might live to gloriſe this grace, and partake of it, that it might imagine it before all the World, and give witnessē to it against all despisers of it. Oh, this way of God in Christ is amiable to the soule, and it wishes that not onely *her head were a Fountaine of teares*, but the heart also of zeale, love, and desire after it, and the prayling of God for it, ^{1 Tim. 16, 17.} ^{1 Tim. 1, 16,} Oh happy man, if I might ever taite so much of it as might make ^{17.} songs of this deliverance; And this desire breakes out into longing, and hungring after this righteousness: no hunted Hart so braying after waters, as this after Salvation, and to see into the riches of this mystery; And as the hungry belly sits not still, but devises all Art and wayes, yea breakes itone wals to fill it selfe: so this soule fainting after a deferred mercy, is restlesse; neglects no meanes, hearing, Sacraments, conference, questions, meditation, and rusheth through Armies of discouragements, reproaches, wrongs and losses, for the getting of these waters of *Bethleem*, that it might powre them out in sacrifice of thankes to the glory of Gods Grace. Especially it utters it selfe in supplications and re- ^{Zach. 12, 10.} quests to God, that he would accomplish her war-fare, and put all her teares in his bottell against the day of Salvation come, and till he heare and answer in his accepted time. Thus wee see it dallyes not; but plyes Gods season: and such a desire as this, is ^{Isay 63, 4.} truely set on fire by the Spirit of grace, not decaying till it obtaine.

Q. Adde one or two more?

A. The soule sets an high price upon this Salvation, and recompts the severalls of it, that it may see the unvaluableness ^{The third} ^{Steppe.} of this *Pearle*, *Matth. 12, 44.* Having spyed the Pearle, with- ^{Mat 12, 44.} drawes it selfe, hides it, ponders the worth of it, viewes the particulars of it, as one would doe of a purchase, and by so musing of it, sets the whole man a fire with it in the esteeme and value thereof, saying, Oh! that the Lord of grace should im- part

part himselfe in his secret of mercy to such a one as I ? that hee might glorifie this worke above all the Creation ; I see , it is his chiefe object , that out of a ruine he might set up the Throne of his glory in the soules of his Elect , and be magnified for it by them and in their salvation ! Oh , shall not this rase up my affections . I say not above my money, Pleasures, Marriage, Ease, Hopes, and Paradise below, but even my own private salvation ; Poore soule , if God had not sought himselfe in thee , what had become of thee ? He saved thee for his Name , and shall not that name of his be set up and shined in thine heart (above all Idols) which brought and layd such a treasure in thy lap , and would chuse thy salvation to bee his Master-peece , in which hee would make himselfe admired in those that believe both here and at his comming , *2 Thess. 1, 10.* refusing to bee glorified in his owne wisedome , except thou also mightst bee saved ? Oh ! the sence of this , and the benefits which the soule enjoyes in Christ the meanes thereof , ravisheth the heart with the price of it , and causes it to compt of all things heere *as droffe,* that one day it may partake the happinesse of it , when all hypocrites shall gnash their teeth , for forsaking such an offer.

Q. Conclude with the last : for these may serve to give a taste of the rest.

A. It lastly empties the soule of her selfe. Even as the Queene of Sheba beholding the glory and wisedome of Salomon , had no spirit left in her , but was ashamed of her own sillinesse : and as Peter , *Luke 5.* beholding the glorious power of Christ , in bringing so many fishes into the Net , when he could catch nothing , was amazed . So doth the Lord in this case . Hee causes that loathnes and resistance of that proud heart that favors no grace of Faith , to quake and faile utterly , takes away that corrupt selfe and selfe-love which is offended at his grace . And as the word of the Prophet bidding Naaman wash and be cleane , being once digited , drove him out of his humors and distempers : so the brightnesse of this grace offered to the soule , doth devoure the opposition thereof . Especially it turnes away the soule from her owne ends in seeking salvation : sence dares not now ascribe to her own duties , hearings , prayers , affections , preparations , but casts them into the Sea , that life may bee preserved . Shee feeleth the great ends of Gods Glory to worke all these in her :

The fourth
steppe.
2 Kings 10.
Luke 5.

her : but no way as workes commanding her to God ; but as sparkles of the Spirit of grace , which by these steps drawes her home to God, because he will save her. And therefore in all these, she is humbled in her selfe and naked, as one that is no better than she was in point of desert ; though in the way of salvation much neerer. And therefore shee saith with the Church. *Hos. 14.3.*
Althus shall not save me : I will not ride upon Horses, but with these *Hos. 14.3.*
the fatherlesse shall find mercy. And heerein sheweth differnes from all proud hypocrites , who wanting this fire upon their herth, are faine to compasse themselves with their owne sparkles, though they lye downe in sorrow, *Esay 50.11.* Nay its certaine, a prepared heart is so farre from the boasting of a Pharisee , in his attempts , that rather he is as *Peter*, toyled and wearied of himselfe ; so farre from sacrificing to his Nets, that he lookest upon them with abhorring, and saith, Lord, *depart from me a sinfull man.*

Q. What is the meaning of that condition : That the soule be at Gods dispose ? open it a little.

A. The meaning thereof is this , That the soule acknowledging that God hath drawne it towards Christ, and therefore will not leave his worke by halves : doe, humbly deny it selfe in her owne haaste and desires, and content to be as God will have her , and to lye low at his feete , to be put off and delayed from that measure of revealing^t, from that evidence of the promise, and that resting upon it which sheweth would gladly partake. And that in the conistant use of meanees , sheweth be willing to stay Gods pleasure with meckenesse and patience , till the Lord please to enlarge her. For, what doth shee know whether he hold her so low, because shee is not yet fit to have her desire granted ? As it was with *Paul*, The Lord kept him under a pricke in the flesh , and the buffeting of Satan , least he should be puffed up by his revelations : yea , though he prayed oft to be eased of it, yet God told him, He would uphold him with grace sufficient, till he saw him fitter for that he asked : And *Paul* seeing Gods will , was content to be at his dispose , and would very gladly be under infirmitie , that his power might be magnified in upholding him. So ought the soule, even to quiet it selfe under her deadnesse, and weakenesse : not giving place to ease and loosenesse , but walking in her innocency , till the Lord shall enlarge her to further strength and ability:and so, counting it her strength and best course

course to sit still, *Esay 30.* in respect of distemper or impatience. As touching that opinion, That the scule must be content to perish be to be saved, as God shall dispose of her: I say this, that the Lord hath more adoe with some of his, than others, in the taming of their stout hearts: and he is faine so to yoke them, till he bring them fully to the bent of his bow, even to be weary with their struglings with God, and (seeing no remedy) to honour his free grace with a stooping of heart unto his will: to doe with them as he shall please; and for their parts, they will fight against him no longer. But to speake properly, to be content to perish that God might have glory, is rather the grace of some great proficient in godlinesse, as *Paul was, Rom. 10, 1.* than of a poore novice, who seekes ease of his lode from a cleere promise. I say no more.

And by this little I desire my Auditors to thinke of the rest: I doe not affirme that God doth alway proceede alike with all for matter of order, sensiblenesse, manner, or measure. In some he works more at the first than in others; some he sooner calleth than others, in soine one of thise is more cleere than in others: as in *Lydia and Zachens:* and commonly as the degrees of corruption have been, so are the degrees of humbling; and as the obedience to meanes hath been longer (without breaking out) so the measure of Terror is lesser: the Lord is a most free agent, and tyed to none: we speake only of such preparations as experience sheweth to be most ordinary among hearers. If God please I shall hereafter ad more in another treatise.

Q. Ad somewhat briefly for use hereof, are wee come to the latter Branch of Faith, that so confusion of uses may bee avoyded.

Use 1.
Branch 1. A. The uses are these. First, this is terror to all that dreame their estate to be good, when yet they lye in their sinnes as whole men: they thinke Christ is offered them barely, *Bee reconciled to God:* bee they what they will bee. And in this they are the more strengthened by the opinion of such Divines as dislike these preparations. The which opinion as it takes away the benefit of triall and comfort from many poore soules, who would faine finde the least seed of Faith to bee begun in them; and keeps them long at a dead point with themselves for lack of Faith it selfe: so it nouzles many hypocrites in a conceite of themselves, that be they what they will, yet they

Gods manner
of proceeding
not alike in
all.

they may be reconciled at their pleasure. And truly this fruit of it, is the best that I have found to come from it. But to passe by them : to these I say, Beware lest yee play despisers of grace so long (*by turning it to wantonness*) while the Lord leaves yee to vanish and perish in your owne error and evils.

Secondly, to all such as remaine blinde and dead-hearted Branch 2. blocks in the midſt of this grace of the Gospell : They ſee no light, nor feele any warmth therfrom ; but ſtill are cold ſnares, and are neither affected with good nor evill : neither hope, forrow, deſire or estimation of this pearle will falſen on them. At the heareſay of a bargaine, at the noife of their pleaſures, and at their jiggs, and tales they can laugh : but here, neither will good day mend, nor bad paire them. Where is the hope of your faith, where no dram of the condition of it is wrought ? Consider, at death, yee ſhall heare God ſaying thus, Loe, the things which your hearts loved, ye have : and if my grace and offer had beeſe as precious as a base pot of Beere, as a game at Cards, as a long lock at your eares, ye had alſo had that. But now your knocking at my doore is too late, who heard not my knockings at yours.

Thirdly, all dallyers with the ſeafon of this grace, and putters off this rich offer of God, pind on their ſleevs : thinking that they might have God tyed to them, and becauſe they have tasted of his grace, with the tip of their tongue, therefore they may have it at their command : whereas having once deſpised it, they grow further and further from it daily. They ſhould have learned that the condition of faith is the preparation to faith ; dally with the one, and forgoe the other. Also all hypocrites that reſt Branch 3.

in ſome appearance of theſe preparations, not wrought in them by the Spirit of grace, but from their own principles ; which appears in this, that if they be reproved, they cannot endure it, dare not enter into the triall of their mournings, deſires, and prove them to come from the Spirit of grace ; but love their own eaſe, better than the rules of God, and while their owne pangſ laſt, who but they ? but when their own ſparkles be out, then full of ſorrow. No conſtancy, plainneſſe, ſelfedeniall can be found in them ; grace is nothing worth of it ſelſe, except ſome mixture of their own concurre with it. A ſigne that they have felt little ſweetneſſe in it, and therefore are farre from beleeving it. Oh, loſe not your labour, lay not out your money for no bread ; chuse not to go a mile with God for nothing, rather than two for ſalvation ; let

let Gods glory be above your selves, and lose not all for a false heart, but take his counsell, that said, 2 John 8. *Lose not the things ye have sweet for, till ye have got a full reward, even faith to save your soule.*

Use 2.

Secondly, let this doctrine remove those feares and objections which arise in weake consciences, as touching the greatnesse and measure of preparations. By the way perhaps some might aske the reason, why the most people make more questions and doubts about the Measures of their preparings, than about faith it selfe. Oh (faith one) if I could finde in my spirit such brokennesse, such mourning, such struglings and pangs of the new birth, such hungring desires, and appetite after mercy, such paines and diligence, and such restlesse endeavours to heare, pray, conferre, as I see bred in others, it were somewhat indeed. Then I could believe. First, I say, the true cause of this in some poore soules may bee the sweet working of the Spirit of grace, which hath shewed them somewhat in the precious promise, which makes them impatient and unsatisfied till they obtaine it: and so it is well: for in this their seeking they shall finde. But surely in the greater sort, wee may perceive this their whining comes from hence, that the works of preparation are more palpable and sensible to the soule, than the work of faith, which is then strongest when perhaps feeling is least. Now it is strange to see how earnest our nature is after such graces, as we can feele most in our selves, and which have a kinde of concurrence with somewhat of our own, as affections of zeale, humblenesse, desire, feare, diligence, and the like: whereas faith which hath her worke about another object without her selfe, is more spirituall and heavenly. And therefore wee must plod about the former that still our feelings might satisfie us: and we think we cannot have mournings enough, hopes, comforts, and joyes enough, because selfelove is more prone to snatch to it selfe some of these, as planted in nature. But to come to the point I intend: let not this disquiet any poore soule under the condition of faith, preparations are weaker in them than others (so be it that their sloth and ease bee not the cause:) neither let them greedily hunt after these, so as to darken faith in the promise in their eye, or to rest in these: But let them know, first that in these stands not their happiness, but in Christ beleaved in. Secondly, if they had these in the measure they would, they would be ready to rest too much in them, as Peter in his

his Tabernacles. Thirdly, that the truth of these, not the greatness hath the promise; even the smoking flax and the bruised reed: yea, commonly such honour God loonest by believing. And with these cautions, let them go on and prosper.

v/s 3.

Thirdly, exhortation to poore soules, whom God hath truly brought under the condition of faith to blesse him for that handfull, I say, first to acknowledge it great mercy, although they have many doubts and feares, and distempers to hinder them, and the Devill to come betweene cup and lip, that they might not drink of that cup of salvation. Oh remember, its mercy to be brought within these Suburbs of Heaven; if ye desire, say not its nothing. It was wont to be the answer of a discontented woman, who had enough; when she was asked how she fared, to answer, We have nothing, &c. This whining heart is in us, and hinders us from much good. Be thankfull for any thing, especially a pledge of faith: nay, be humble and say, Lord what ever is not hell, is from mercy. I will rather comfort my selfe, that the Lord meanes me the fulnesse of this earnest: rather than grudge that presently I have not my will, and so wax weary of waiting. And secondly, shoule expell slavish feares from them, because the Lord hath given them a condition of faith. Beware ye doe not abuse it. Pledges are well kept by honest men, not spoyled. Doe not tempt God by your distrust: nor suffer the good preparations of the Spirit to dye or wanze, through boldnesse, loosenesse, worldliness, pleasures; lest God make them as bitter to ye, as Sampsons dalliyings with his harlot. If ye belong to God; he will save ye: but it shall be thorow the fire, and with some smart, ere the Devill and your conscience have done with ye. It is in this case as with them that play at Slide-groat: the silver at first may be easily discerned by the stampe, but by that time they have used it at their pleasure a while, is so defaced, that ye know not what to make of it. Make conscience of keeping Gods pledges, safe and entire. And to conclude, let these conditions already wrought be encouragements to attend the Lord for Faith it selfe.

When *Manas* told his Wife, they must dye, because they had seene God: shee rather argued contrarily, That if God would slay them, hee would never have told them of a sonne: for how could this and that stand together? Nay wait upon God, and presse upon him by prayer to performe his promise upon this condition. *Elisha* being to forgoe his Master, as

2 Kings 2.

ked him that his spirit might be doubled upon him : *Elia* told him it was hard to grant : howbeit if he saw him at their parting, he should. Now what did *Elisha*? did he start from him ? Could any thing divide him ? No, he would be sure to keepe the condition of the grant : and so did. For seeing *Eli* to ascend, he cryed, *My Father, my Father, the Horseman of Israel and the Chariots thereof*: and so in taking up the Cloak of his Master , he received his spirit doubled. Oh, that this wisdome were in us ! Rather the sinne of our hearers is , after they have spent a great part of their life, in getting the condition, they are so farre from heartening themselves to beleive that God will perfect the work of faith with power, that they are ready to float betweene these two, the Condition, and the performance. If they bee urged to beleive, they flye to the condition, saying, yea, if I had the condition, but I am farre from mourning, &c. If they be urged to the condition, then they answer, yea, if I could beleive : as if these were works of our own, not the Lords, rather the one contrary to the other, than agreeable. I end therefore with this caveat, Let not the Devill deceive thee about thy condition , and then hold what thou hast , and let nothing so beguile thee as to deny Gods grace : and so doing, please with the Lord humbly, that he would not frustrate thy hope, of which he hath given thee such a pledge, and in his best season he will assuredly answer thee.

Q. Conclude with the last use.

A. It is very weighty ; and discovers the ignorance and vanity of such Ministers and people, who though they be not leave ned with Popery, yet partly from confounding mourning or sorrow with repentance, and partly from blindnesse and error of the common sort, teach and think that repentance must go before faith. And here they flourish exceedingly ; for (say they) What? Doth not *Peter* say, Repent and beleive? Think ye that Christ will dwell where corruption is ? Must we not repent, because the Kingdome of Heaven is neere? Will God meddle with such as live in their sinne? Hence they mightily urge mortification of lusts, before wee dare apply Christ, &c. But oh yee blind guides of the blinde ! see you not how under colour of your devotion, ye overthrow Christ? What use is there of Christ, if our sinnes (before wee beleive) must first be mortified? Shall Christ dye for sinne already mortified? Can wee dispose our selves

selves to grace, when as all that is in us is gracesesse ? No : Christ must be, not only before our mortification, but also before our believing, yea before our preparation to beleeve. Oh ! But *John the Baptist*, bids the people to repent, because the Kingdome was at hand. I answer, This objection comes from meete ignorance of the Text. For that Repentance there, signifieth only a penitency of heart, yrking the soule for finne. And yet Christ only is the worker of it, and its a preparing grace of the Kingdome (as I noted) raised in the hearts of all that God will save. Againe, it confounds the order of sanctification with the order of Regeneration ; for although Mortification go before Vivification, yet repentance never goes before faith:

Object.
Answ.

Q. Now come to the latter branch, What is it, to cast the soule upon a promise, or to believe ?

A. It is the last work of the Calling Spirit of God, whereby an humbled sinner doth cast himselfe upon this word of God, Be reconciled, come & drinke, come and I will ease you, (or the like offer, will, charge, or promise of God) for pardon and life. This point is of all others the chiefe, and therefore I chuse to referre it to this place, as the use of all that hath beene spoken joynly confidered ; for we know, a fivefold cord is not easily broken, and yet no one twist therof might well be spared.

The maine
point. What it
is to cast our
selvers upon
the promise.

Five divers grounds have beeene handled in this second How Faith part. First, God the Father our enemy, hath cut off his plea, and found out our deliverance. Secondly, the Lord Jesus accordingly hath satisfied the justice of God ; that mercy might have free course by the procuring of a righteousnesse. Thirdly, God the Father accepts this for a poore sinner as if he in person had satisfied, and therefore offers it to the soule most unfeignedly, without hook or crook. Fourthly, He offers him not nakedly, but with all his rich furniture, to draw the soule to fasten upon him. Fifthly, Hee offers him to each poore member of his Church, there to dwell for ever both in grace and glory. Now to conclude ; I demand what one linke of this chaine were not strong enough to draw the heart to settle it selfe upon it ? And yet I must say this, That the word and promise of God is the immediate thing which Faith relies upon : although strengthened with all the rest. A little therefore of the nature of this promise.

prefupposes
all the Articles
spoken of.

3.

4.

5.

Q. How many things are required to this consideration ?

P p 2

A. Two

Of the nature. A. Two in generall. The one to gage the promise and offer of the promise, of God, as a Marriuer would sound the depth of the Sea, least which faith his shipp shold be on ground; so see whether it be able to beare the weight of the soule or no, and answer all her distempers and feares fully. The second if it appeare that it is able to sustaine it, then to rely and cast it selt upon it confidently, for her own pardon and salvation.

Q. *How shall the soule rightly gage the depth and strength of the offer and promise, which it cannot reach?*

How to gage the depth of a Promise. A. Although the Martiner cannot himselfe by his owne fadome touch the bottome of the Sea, yet by his līne and plummet he can found it as well, as if he could reach it with his hand, and so fasten his Ancor upon it: so here the plummet and cable of the Word, wherein this strength and depth lyes, will helpe us to finde it out so farre as may serve our turne. The hand of faith touches the depth of mercy contained in the offer, by the direction of the Spirit in the Word, which tels us what is contained therein.

Q. *How many things are contained in it?*

Look back to Article 3. A. Many things of which by the way I gave a touch in Article the third, but here I will open further. Look thither and see what I said of the freedome and simplicity of the offer. Now adde more touching the nature of the Word of promise, which is Gods expression of the offer at the full. Three things then the soule must look at, to bottome it selfe upon the promise of Reconciliation and deliverance. First, the wisdome of the Lord. Secondly, the strength. Thirdly, the faithfulness: all which are sure grounds the Lord hath hidden in the promise of mercy to a poor sinner, that is under the condition. Reade more in my Sacraments Treatise 2. in point of Faith.

Q. *What is the first, the wisdome of God in the promise?*

The 1. Wis-
done of the
Promiser.
2 Kings 3. ult.

Both in him-
selfe.
1 Tim. 1.17.

A. I may say of it, as the holy Ghost said of Solomon, when hee called for a Sword to cut the childe: *All Israel saw that God had put the spirit of wisdome into him to doe justice.* So, God hath shewed all wisdone in the promise, to settle the soule. And that in two respects: first, of himselfe: secondly, of us: in respect of himselfe, because in revealing his heart of love to the soule only hereby, and no other way, he teacheth us, that hee who is God only wise, 1 Tim. 1.17. could in the depth of his counsell finde out no other way so wise and sufficient

cient as this, to ground the soule in sicke peace towards him : Christ and the promise in him, was that which seemed the wiftest of all wayes, in the thought of God, especially to us under the Gospell. See Heb. i. 1. *After sundry wayes the Lord spake to our Fathers in dark times, as dreames, Urim, visions : but now by his Sonne and Word, the engraven forme, &c.* Note how this course is called the best, and wifkest, and holdingest of all, at having more in it than all the rest. Oh ! we would think in our shallownesse, that one from the dead, Angels or revelations were better. But wisdome it selfe hath pitcht upon this way (all things confidered) as the wifkest of all.

Secondly, in respect of us. For it is such a way as calleth us to faith, a promise having relation to beleeving it, without which it cannot profit us. Now if it be without us, how wifte a way is it to quash and dampe our base spirit of selfe-conceit and selfe endeavour, and to abase our pride, that he who boasteth, might boast in the Lord ? So that the promise is like the Map which a wise man shewed once to a foole that boasted of his Lands, bidding him to point out his Lands in the Map : which being narrow, he could not do, And so went away ashamed. Note then for this, first, we all would be counted wise : many in these dayes chuse to bee counted rather dishonest than unwise : Well, let us then be wise for our selves, and wise to salvation, in chusing this way of a promise to ground our selves upon. We see not the Lord : but if this be a wiser way then that, think there is somewhat in it more than at first might seeme and fasten upon it.

Q. What is the second bottome in a promise ?

A. The strength of God : Reade 1 Sam. 15. *The strength of Israel cannot lye; meaning, in his Word.* So then in the Word of God is his strength also, enough to bear up the poor soule in beleeving. Heb. 1. 3. *He beares up all (the weight of the world) by the word of his power :* how much more the weight of a weake soule ? See Esay 27. 5. *Anger is not in me, there is a word. What followes? Or take hold of my strength and make peace,* q.d. If I be reconciled, there is strength enough, and that for a sinner to take hold of: either this or nothing, Reade 2 Cor. 1. 20. *for all the promises of God in him are Yes and Amen:* that is, sure and strong, but mark how ? *In him:* the words that I speake, are Spirit and life : But wherein is this strength ? Surely in the forenamed grounds of this second part : Christs satisfaction, the Fathers acceptation, are those pillars of

The second
strength of the
Promise.
1 Sam. 1. 3.

Esay 27. 5.

2 Cor. 1. 20.

strength to a promise. Without which it would not availe to go to a promise. Weigh seriously that noted Text, 2 Cor. 5.20, 21.

^{2 Cor. 5. 20.}

The Ministry
is a strong
pledge of
Gods faithful-
ness.

Ezay 17.4.

Psal. 111.1.

The Ministers of God in his Name offer and seale up in the Word and Sacraments that word, *Be reconciled to God*. What saith the soule to this? I dare not, God is a consuming fire. True, saith Paul, *but anger is not in him*. Why, because he hath made (and accepted) him that knew no sin, to be sin, that we might be the righteousnesse of God in him: he that said, *In him he is well pleased*. Shall a poore soule be then as Noahs Dove upon the waters? *Why say ye to my soule, Fly to the Hills*, if God be his strong hold? If thou be under the condition of the promise, he is no lesse in his promise. Take a similitude. A man lies in prison for debt of an hundred pound. A friend comes to him, and bids him come out; he answers, I cannot, I lye here for debt: but being urged, he considers that its not for nothing he is so pressed by his friend, there is some Surety hath paid the debt; and then there appears a strength unto him, and laying hold of it, he comes out. Reade that in Rom. 3.25. *God hath set him forth to be a propitiation: that he might be just in justifying him who is of the faith of Jesus*. What saith the poore sinner to this? Oh! but it is just with God to punish sin wheresoever? Nay, having made and accepted him the propitiation for a broken soule, it is even just to pardon him. It was mercy to grant such propitiation: but having so done, it is also justice to pardon; even as it is not just to take one debt twice. Therefore David pleades, *Pardon me according to thy Righteousnesse*: Christ having turned just wrath into just mercy. To conclude this, note yet a second strength in the promise: for the poore soule still cavils. But this is to a Believer, I beleive not. I answer, but the promise (by the power of the Spirit of our Advocate) is able to do that which it requireth: its not a killing letter as the Law, *Doe this and live*: but a quickning one, *Believe and live*: it gives that it commands; the soule being under a promise, is under the Authority of him that bids her be reconciled. It is as with Naaman, 2 Kings 5.15. *Wash and bee cleane*: So hee washed, and loe, his flesh came as a childe. Acts 3. that Cripple that beheld John and Peter, being bidden to arise, felt strength and streightnesse to come into his limbes; how? in the Name of Jesus, Verse 12. This Name of Jesus is much more in the promise of Reconciliation. Marke then: If the strength of the promise be such, say not, It is nothing, but take hold of it.

Rom 3.25.

Objec. 1.

Answe.

Objec. 2.

Answe.

^{2 Kings 5. 15.}
Acts 3.12.

Q. What is the third bottome in the promise?

A. The faithfulness and undeceiveable unchangeableness The third. of it : this is a strong bottome, 1 Tim. 1. 25. This is a faithfull speech, and worthy all acceptance, Christ came, &c. Reade that sweet place Esay 55. 3. The sure mercies of David and the opening of it, Hebr. 6. 18. Surely blessing, I will bless thee. Wherein God willing more abundantly to shew to the heires of his promise the immutability of his Counsell, confirmed it by an oath, that by two immutable things, (Covenant and oath, in which it was impossible for God to lye,) wee might have strong consolation. Why? Because they are as two Cities of Refuge to a poore distressed fearefull soule (in the pursuit of Sathan and conscience those two avengers) to lay hold upon. Marke then, if the Lord descend so low to a poore sinner, as to answer all doubts, by adding an Oath and a seale of his Sacraments, and a pledge of his Ministers faithfulness, to assure the simplicity of his meaning: then doubtlesse, it must be his honour to performe it, and hee that beleeves it not, must needs make him a lyar, John 3. 33. as hee that believeth, setteth his seale to the Word, that it is true. Numbers 22. 19. It came from a wretch, yet by Gods Spirit. God is not a man, that hee should lye. Oh! then bottome thy soule upon this faithfulness. Reade Esay 54. 9. Having made this covenant of mercy with the Church he addes, This is as the waters of Noah unto mee: for as I have sworne that they shall no more destroy: so, I will be wrath no more with thee: with everlasting kindness I will shew mercy upon thee. And againe, if my Covenant with the Sunne, and Moone, and Starres, shall fail, then shall my Covenant fail with thee. We rest upon the promise of a man that never failed us; much more his oath, Heb. 6. 16. An oath is among men a confirmation and end of all strife. Oh! beware, then of strugling against Gods promise, because it carries the force of an oath with it. Let me exemplifie it by a Text, 1 Kings 1. 22. the Prophet Nathan and Bathsheba go to David and preffe him; Did not my Lord the King say, Solomon shall surely reigne after me? How is it then, that Adonijah reignes? What did David? He rowfing his weak body up, sweates; As the Lord liveth, who hath delivered my soul out of all adversity, as I have said, so I will performe it this day: Solomon my son shall reign: was not David as good as his word, and durst any hinder or crosse it? No, it ended the strife, and scared away all the Traytors. Oh! beware then, that thou crossest not

The faithfulness of God.
1 Tim. 1. 25.
Esay 55. 3.
Hebr. 6. 18.

John 3. 33.

Num. 22. 19.

Esay 54. 9.

Heb. 6. 16.

1 Kings 1. 22.

the Lord in his promise ; to make him a lyer ; And I may say the like of all other attributes of God ; for the promise is, that by which God seekes himselfe and his own glory infinitely : and therefore he hath put himselfe wholly into it.

**How the foole
should apply
these grounds?**

Q. These are strong grounds, how should the soule rely upon them ? Are there any directions for this ?

A. Faith should in these respects doe these things.

1. First, shee ought to ponder well, and muse upon the promise.
2. Secondly, bee throughly convinced thereby in her heart, of all these grounds.
3. Thirdly, shee should cleave close to the promise against all objections.
4. Fourthly, shee should humbly and wholly obey and consent to the promise.
5. And lastly, shee ought to plead the promise, and improve it to her owne peace.

Q. These are sweete duties, what is the fift of them ?

**1. Pondering a
promise,
What ?**

**Partly to
marke it.**

Esay 8, 8.

Iam 4, 5.

Heb 2, 1.

A. To ponder a promise. Pondering is, when a man lifts any thing to esteeme what weight it beares : so ought Faith to doe with the promise : And that in these three kinds. First, to marke it. Men give no heed to Gods Promises : they lye hidin the Word, and are made no otherwise of than as other common passages. It is long before an hearer remember one of forty, till some crosse drive them in as with an Hammer : and then perhaps he remembers some one. A fearefull sinne. Reade *Asay 8, verse 8. Abaz* slighted the promise of God : the Prophet tells him, Is it not enough for yee to slight a Prophet, but God in a Prophet, not marking what he promises ? Loe, I will therefore make a promise to my Church, and it shall be marked, *A Virgin shall conceive a Sonne, &c.* Loe the cause of unbelieve in many, is their giddinessse, they are so full of froth, that holy promises are as a vaine thing to them, as the Law was a vaine thing in *Hosea 8, 12.* And the Word to them in *James:* Doe the Scriptures speak in vaine ? noting the wildnesse of the heart, and now the foole having scene this glasse, forgets the Lords face ? Oh ; the giddinessse of minde, even the wild-Goose chase of the most of us, in hearing promises. But beware, *Heb. 2, 1.* that yee set such a marke upon a promise and offer of God, that it may be the fairest flower in the Garden of God, in your eyes. The eye of the soule must guide the heart in believing, Set a starre upon the margin of a speciall promise. Buy that booke that calls out promises of note in this kinde. Even as every spoon full

full put into a full vessell runnes over; though the vessell bee found: so heere, looke therefore that your vessells be empty also, if yee would marke the promise: least God bespeaking in your cast, and yee be not aware. I speake to you of my owne Congregation, not without cause: least the precious promises yee have heard, leake out, and this of Reconciliation in Christ, and the offerof it.

The second is, Musing of a promise: chewing upon the cud ^{Partly to muse upon it,} of it as the cleane beast: having observed some of the choyce texts of Gods offer or promise annexed, dwell upon it: the heart is the arme which must weigh a promise duely. Therefore its sayd of Mary, *Shee pondred the Angels words in her heart.* So did they, *Iona 3,9.* Oh ! if God turne from his anger, *wee Iona 3,9.* shall not perish, but live in his sight. This is the taking of Gods persuasions, and allurements and benefits offered us in the promise, into our consideration, as the Merchant, *Mattb. 13,44.* hee *Mattb. 3,44.* went aside and hid the Pearle: nourishing the gaine of mercy, pardon, Heaven, as a child would hold a sweete thing under the palate. It is the putting of Gods Cords and Rags under our arme-holes, that the spirit may draw us out of our dungeon, with ease. Oh ! this is a riddle to men. Many will marke for the time present, who cannot bee brought further: but stick at the birth, and have no strength to bring forth. The common answer is, Oh ! we cannot meditate. No, for the Divell knowes, if yee could doe so, yee might meete the Lord, to settley ou upon the promise. Let them whom this concernes, weigh it well: least they lay heapes upon heapes, and dye of thirst. Rid your soules of other scurff: get matter of promises abont ye, separate your selves, *Prov. 18,2.* for this is a part of Gods worship, and cannot be done *Prov. 18,34.* in the workes of our calling, the throng of other busynesse. The Lord blesse this to us !

And lastly, make the Word of the promise, familiar by frequency, get it by heart, till it be easie. As a man having many friends, yet hath some one hee makes his bosome friend, to whom he poures out his whole heart, as *Jonathan* and *David* did, *1 Sam. 20,41.* So did *David* make the promise his Counselfer, and companion, *Psal. 119,24.* And so shoud we do. As if a man that hath a sick, or a crasy body, will powre out all into the bosome of a Chirurgion, or Doctor of Phisick: hee will hide nothing, but tell them his whole heart, Oh ! we boast that the Minister

Minister of God knowes least of our minds. But if we deale so with Gods promises, we are like to fare worse. Oh ! how seldom are our doubts and feares powred into the bosome of this companion; How would it stay us, and speake to our hearts? In the feare of God, let not the offer and promise of God be strangers to us.

Q. What is the second worke of the soule?

A. To be convinced of whatsoever hath beeene said of the wisedome, strength, and truth of God in offering and promising pardon to a sinner. See Job. 16, 9. The Gospell shall convince the heart of righteousness. This followeth the former. Due weighting, will cause the soule to see the whole heart and meaning of God in a promise, and to be under the authority and evidence thereof. Else no believing. Heb. 11.1. Faith is called an evidence and demonstration : as light at midday convinces the eye of it selfe. So here : the soule must see God nakedly in his promise : *as in a mirror.* See 2 Cor. 3. last Vers. As the Virgin is convinced, that her husband is the man above all other, laid out for her. As it is said of Laban, Gen. 24.57. when hee saw how matters stood between the servants message and Rebekcas affection, said, *We can say neither more nor lesse against it: for this thing is of the Lord.* This grace is the worke of the Spirit, making the soule to begin to think, Surely I am the party whom God meane; for I have the condition wrought, and I see he is plaine, and hath no subtlety, but is as he seemes : hence a secret insinuation of heart arises, I may be the soule whom God will pardon : for whom should he meane, but such an one as I ? Open it a little by the like. At the Assises when prisoners are examined by the Judge, the evidences are called forth to declare against them for theft or murther ; now when they are sworne and witnessed, the Judge tells them, they are but dead men. Why ? The Judge saw them not rob or kill ? No, but he lyes under the conviction of the evidence, saying, If these men will sweare thus, I believe it. So when the soule sees the bottomes of the promise of God to be sound, it waxes convinced of the truth, and answers, Lord, I cannot see why thou shouldest travaile with me thus, to bring me under the condition, and reveale thy promise with such evidence, but I must needs bee convinced. Surely thou hast done thus, because thou meanest to pardon and save me, I am (Lord) unable to gainsay, thou hast perswaded me to believe.

Q. What

The 3. worke
of applying
the grounds.
Ioh. 16. 9.
To be convin-
ced of Righte-
ousnesse.

Heb. 11. 1.

2 Cor. 3, ult.

Gen. 24, 57.

Q. What is the third worke?

A. It is the cleaving of the soule to the promise, against all The 3. worke
her feares, doubts, cavils. For marke, when it is convinced of Applicati-
on: Cleaving
eleere truth, the scales of darkenesse fall from her eyes. When
Naaman had weighed the prophets promise of cleasing, his
cavils vanished: no more speech of *Abana* and *Pharpar*. So
Thomas being convinced by Christs hands and sides. The soule
is set betweene vanity and mercy, *Iona* 2, 8. if mercy prevaile, *Iona* 2, 8.
then lying vanities cease. Then the soule lookest off from her
former doubts, and beholdes the Temple out of the belly of
the Whale: It then beginnes to set close to the promise: As
if a man that grafts a sien in a stocke, should finde some clay
stone to get betweene the one and the other, to keepe the sappe
away, and make it warpe from the stocke, and pulling it out,
lets the sien come close home to it. Hence it is that a convinced
heart comes forth and faith, I cut off my carnall reason, I see
no favor in it, I cut off my bold presumption, I renounce my
flavish feare, I abhorre my base mixtures of selfe and duties,
virtues and preparatives of my owne: I abandon all my for-
mer propes of nature, Art, experience, Religion which kept
me from mercy; and I cut all Knots in sunder which I cannot
unloose, and let all my tackling fall into the Sea, and commit my
soule to thy promise, through rocks, waves and shelves, *and if I*
perish, *I perish*: onely I will for ever cling to thy promise,
dote with me as thou wile; If I be deceived, *thou hast deceived*
me. Thus the soule being convinced, claspest to God, and affian-
ces it selfe to him, as the *Ivy* to the *Oake*, so that breake the one
and breake the other. As the wife forsakes all, and cleaves to her
husband. And this affiance causeth that sweet consent and naked
obedience to the Word, according to the Word and the extent By consent.
thereof: whereof reade *Esay* 1, 19. *If yee consent and obey, yee*
shall eat of the good things, &c. Consent looking at a promise, and
and closing with it as the seale with the waxe, and it with the
seale, concurring therewith, hand being carried in the stremme of it,
against the motion of her own rebelling heart, as being overcome
and yeelding up her weapons: As *Rebecca* convinced that the
marriage was from God, being called to speake, answered, *I*
will goe to Isaac.

And so followes obedience, which hath a respect to a com-² By Obedi-
mand of God, nakedly considered in the promise of God... *A. scens.*

Abraham

Abraham simply looked at the charge of Killing *Isaac*, in the
Heb.11,17,18, meere Power of God : and so in the promise also of *Isaac*, not
19.
Luc.5, and 6.
Luc.7,7.
 beholding *Sarah* wombe. See these two examples *Luke 5. of Peter*, and *Luke 7. of the Centurion* : *I have fished all night, yet at thy Word, Lord, I will let downe.* And, *Say the Word, Lord, and I believe.* So the poore soule faith, Lord, in my selfe I see little why I should think thy Word to concerne me : but seeing thou wilt have it so, I come in, *and kisse the Sonne, submit to believe, and put my selfe under the authority of thy promise.*

Q.What is the last act of the Soule about a Promise?

A. The last differs not from the former, save in degree, and it is the pleading of a promise, when there is strong unlikely-hood presented to the soule : either from the Lords leaving it to her selfe, or in temptation, or in deepe sence of unworthiness, feare, &c. Then shee labours to cling to the promise by pleading it secretly : as wee see in that rare example of the woman of *Canaan* ; who was content to bee put off by silence, denyall, yea taunts : and although shee was called a *Dogge*, yet shee held close to the Word, that *Christ was the Sonne of David* : A true Dogge, and happy in this, that shee would not bee beaten off. Therefore our Saviour sayd, *She was of great Faith.* Like to which was that of *Iehoshaphat*, *2 Chron.20,9.* when those enemies beset him and the City : hee gat unto God in the promise made to *Salomon* in *1 King.8,17.* Oh Lord, *Thou sayest, If when our enemies besiege us round about, wee come and pray in this place, thou wilt looke downe and have mercy.* Oh Lord, looke now, heere they are : *our eyes are upon thee.* By which plea of an old promise, (yet as fresh as at first) hee prevailed. Let us doe so in our streights, with the promise of free reconciliation.

Q.W. II, what use make ye of this Doctrine?

A. Manifold. First, confutation of those desperate enemies of a promise, the Papists. They say, to cleave to a promise by Faith with cleaving to it for salvation, is a Doctrine of presumption. But wee answer, that as their Doctrine of justification is the true Doctrine of presumption of their owne works : so their Doctrine of Faith, is a meere Idoll, and fancy. They adde, we must have revelations, before wee come to Assurance. Wee answer it is true, for although we abhorre their fantasticall ones,
 yet

The last worke
of the Appli-
cation.

Mat.15.

2 Chron. 20,9.

1 King. 8, 17.

yet wee grant, Revelation of a promise is the true object of Faith. And because (as in all other so in this point, they crosse themselves) I will convince them by their owne words. In the point of Transubstantiation they being put hard to it, answer thus (I will translate their words) *In the adored Sacrament of the Altar, it is meete that the edge of all carnall reason be blunted, and that the wisedome of the flesh being banished, we hold our selves close to the Word.* Their meaning is, *To Hoc est corpus meum.* But Oh yee hypocrites! Is the word so precious unto yae (yea a word which no body grants yee to be Gods, but by imposture it becomes your owne) that yee bid us loose all reason in the Word: and when we teach, the word must be of like use in all doubts of conscience and religion, doe yee then eat your own speeches? What Knot can hold a *Protest*? Or who shall catch you in your own snare?

Secondly, instruction to all that have believed the promise *Vse 2.* of Grace once, and seene cause to cleave to it nakedly: to use the same method in recovery out of their particular falls. Men seeme heere to forget themselves, They confesse in their conversion, they must come empty-handed to God: But in their recovery out of their sinnes they thinke they must first repent, and then believe. But if ye will be wise, as yee use the Lord at first, so use him after: and having sinned, let mercy first breake your hearts, and remember that Jesus Christ, *Heb. 13.8.* is yesterday and to day, and the same in the order of his grace for ever. Otherwise the fodering with the Lord shall cause yee much sorrow; and yet you must come back this way when all is done!

Thirdly, let this be admonition to all poore soules or others *Vse 3.* (who would obtaine this grace, to rely upon the promise of the Admonition Gospell) to pardon and peace, both abhorre all lets of this ^{to avoyd lets.} grace, and use all meanes to get it. Among other lets, let these be avoyded; first, take heede of resting in devout complaints of the want of Faith. For although there is an holy complaining of Gods people, as we see *Esay 63,15.* where the Church laments her hard heart in the Lords bosome, asking *Where art thou* ^{Let 1.} *thy bowels, &c?* yet, sure it is; the common trade of complaints come from a corrupt heart, of ease loth to be informed and searched to the quicke, Good complaints made in season, to such as can ease us, from the depth of a broken heart; is

*Resting in
our com-
plaints.*
Esay 63, 15.

*Ester 4. 16. &
5. 1.*

a great friend to Faith : but counterfeit complaints are the greatest lets thereof. Therefore in stead of our complaints let us doe as *Ester did at Mordecai his request*. Mourne and spare not, but rest not there, in any conditions of Faith. Rest not in the handmayd, but goe to the Lord and his promise to end the question. And so did *Ester*, she complained of her weakenesse, but rested not in that, but went to the King, saying, *If I perish, I perish*; and so found the golden Scepter held out to her.

*Let 2.
Sloth.*

Judg. 8.7.

Gen. 24. 56.

Act 24.5.

*Mat. 25.9.
Prov. 1.18.*

*Let 3.
Worldliness.*

The second let is, Take heed of sloath and ease : when the Lord hath brought thee within sight of his promise, consult not with sloth which slayes the soule : but looke up to the Lord for assilting grace to hold on the use of meanes, and so to finishe his worke. Thus *Gideon*, having begun to pursue *Zeba* and *Zalmunna*, would not stoppe his course, nor the Worke of God by revenging them of *Succoth* and *Penuel*, but first dispatcht one thing, and then returned to the other. Most wise in this was *Eliczer*, when the question was about his stay for *Rebecca* ten dayes. No (saith he) seeing the Lord hath prospered mee, hinder me not. And so preventing danger of delay, carried her away with him instantly. So the merchant in purchase of the pearle. If in any good thing, then above all, in this, dallying is dangerous. The Apostle, 2 Cor. 6.2. having pressed the receiving of the offer, dwells upon this : for hee saith, *This is the accepted time, and day of Salvation*. It is the divels May-game, to see men make ship-wreck in the Haven. Doe not by a lazy heart with the Lord, as *Felix* did with *Paul* speaking of the judgement day, put him to another time which never came. Few there bee, but have their season from God : take heede of dallying with it ; least God deny it, for an heart, when thou perhaps wouldest have thy heart never so open. Our nature is to seeke grace most, when its most out of season: But that is Gods season to deny.

Q. Are there any more lets in this use of admonition?

A. Yea, the third is overmuch filling of our hands with the delights of this Earth, as lawfull liberties, pleasures, wealth, credit, Farmes, Oxen, Wife, posterity. These are as the Seateating of the bankes downe and destroying all. See Luke 14. 18. It is as if a man a drowning should hold his gold so fast, that hee cannot take hold of a pole to save his life : or as if ones hand could not receive a Pearle, being full of nut-shells, Come

to fasten upon the promise empty headed, hearted, and handed. Oh that the Divell did not bleare mens eyes with this, under the colour of lawfulness! What although yee might *winne the World, if yee lose your soules?* They may be lost as well by winning it in an excesse of liberty, as against conscience. If yee have shot the gulfe, take heede yee be not drowned in a shallow; Observe thy selfe, and thou shalt finde, that when thou goest from an eager pur-suite of thy beloved vanities (for so are liberties, if abused) as all the word is unsavory, so especially the promise of Reconciliati-on. If thou wilt favour that well, let all other, even the best bles-sings, be as drosse to it. Phil. 3. 18.

Q. What else?

A. Especially take heede lest a worse thing, even a roote of bitterness spring not up to defile thee. Goe not to the doctrine of Reconciliation with a surfeit of any privy lust, which thou wouldst not gladly know and forgoe for the promise. For this will so defile thee, that whatsoever commeth in the way thereof will bee defiled. Reade Job. 3. 19. in the end, *They hated light, because their works were evill:* they would not be rid of them; Nothing marres Gods bargaine so much, as the presage that it will cut off our lusts. You that reade this, in Gods feare weigh it. In my poore experience I have seene this evill, that many professors, some by a peevish spitefull prejudicte heart (to be won by no meanes:) others by pride in their gifts, selfe-love: others their uncleane dallyings, loosenesse in company: others, and the most, by the thorne of covetousnesse have choked most fayre hopes of Faith: but these have kept the heart in warping. One such gourd to the pottage, one such dead fly in the oyntment, marres all. The Divell can with one lust chase away ten graces. So it is when the heart is inclined to be vaine in talke, curious in toyes and fashions: but above all, when it is surfeited with hollownesse, and uses it selfe to speake and doe as Balaam did, Num. 23. who would beare himselfe out to make conscience, but in all, a rotten heart followes him to his ruine. This bitter roote is discerned two wayes. First, it is naturallest of all vices: as wee know Twich-grasse and May-weede will over-grow the soyle that is given to it. Secondly, the oft returne of the same sinne after the seeming departure of it. Reade and ponder that of the end of him, whom the unclean spirit cast out once, returned to, with seaven times more strength; and looke up to God against it. Q. What

Num. 23.

How discern-ed.

Q. What is the fift?

A. A let or cord to pull away from the Promise, made of many twisfts; and it is carnall reason, or else rooted cavils arising from an unbelieving heart, disputing against the Promise. It is strange how perverse the spirit of man is in this kinde, when unbelieve hath poysoned the spirits, and Satan mixing himselfe therewith and with Melancholy, doth assault the soule, which is yet under the condition of a promise. Great had neede be the wisedome of the Minister of God in this case to see into a soules want, and wherein the temptation of it chieflly lyes. Hee hath neede wisely to consider when a soule is under the promise and when not, and what those severall trickes of Satan are, to come between the bark and tree, that is the condition of Faith and Faith it selfe. And accordingly with the tongue of the learned, and much tendernesse of heart and compassion, to helpe to stablish them, and not like *Jonah* to keepe away their due from them. This by the way. Yet I say, when all is said by the Minister of God that can be, the strength of fense, and the fense of corruption doth so obsyrne and stiffen the spirit of some poore soules with resolution and wilfulnesse, that no counsell, encouragement or consolations can be so choyse as to pierce or persuade them. Notwithstanding which, although the Minister of God, ought not to bee impatient, but to overcome their waywardnesse, or rather Satans yrkesome temptations, and the tenaciousnesse of Melancholy and sadnesse: yet the whilst the soule layeth blocke after blocke in her owne way, against whatsoever either the freedome, or the fulnesse of the promise can alledge. All (I grant) are not alike in the wearisomnesse of their Exceptions in this kinde: and the Lord perhaps tyres some upon the hooke of their consciences, (defiled of old with corruption,) that afterward their Faith may be the more durable. But Oh! In Gods feare, consider how *Thomas* his conceit might have shamed him, if Christ had not pitied and borne down his carnall selfe will. Oh! say they, My sins are not ordinary, for length of continuing, or for greatness, or for opposition to light. God indeede hath promised great things; but I want Faith to believe them, and without Faith none can receive them. Now God is tyed to none: his gracie is free, and he may forsake me for all this. And yet my mends is in mine owne hands. I feele my heart more and more hardned by the offer of mercy: therefore say what

what ye will, I must perish when all is done, and there is no hope for mee ! I have taken as much paines as any ; and yet remaine unanswered : therefore either a promise is not such a thing as you make it , or else surely I am none of them whom it concernes. Oh poore soule ! I doubt not but so long as thy selfe and Satan may buz what they list into thine eares, such as these objections by swarmes will overflow thy heart , and double thy feare and despaire ! But why is this ? Is not thine eye more upon these , poaring and plodding, than upon the promise nakedly considered ? Yes, doubtlesse. Thou wouldest work thy selfe out of thy dungeon by thine owne wrastlings , and when that will not bee , selfe waxes distempered : but Oh ! If the Lord would bow thy spirit to deny thy selfe a little , and to change thy tedious tongue into an humble hearkning eare to the promise, that alone would stop thy running and weary thoughts , and settle thee upon another bottome , which thou haste not yet thought of. Take heed thou give not way too far to these distempers , lest despaire , growing upon thee , Satan pull thee also to some grosse evils and to finnes against Conscience, and so thou shal kick against God to purpose indeed. But hitherto God hath kept thee , that thou darest not in the midst of thy feares (of not being elected or belonging to God, or that mercy is not for thee) revolt to thy old vomit: but still thou cleavest to God in thy innocency , even in the midst of thy staggering and hardnesse of heart ; which is a signe the Lord hath not quite given thee over, but hath his feede in measure within thee. Drive him not from thee by yeelding to thy feares : but still fix thine eye upon the promise.

Q. Is there any more ?

A. The last (at the least which I will touch) is unwillingnesse to submit to Gods way of beleeving. I discourage none, but warne only. Men looke, God should wait upon us , and fill us with goodnesse, while we are idle : if our hearts can be in frame and as we would , God shall have our good word, but wee are loath to bee too farre downe. But learne to know the Lords way, and yeeld humbly to it, in use of meanes ; and be not our owne carvers. Those that sail upon the Sea , are up in the clouds , and downe in the depths

The 6. Let
Vnsubmission
to the way of
God.

depths suddenly. Get an heart to traile with the Lord according to his way. And as it is fearfull to bee alway dead and not care, so to bee alway up in our zeale and spirit, is no marke of goodnesse. Submit (with an innocent heart) to be led as the Lord will have thee, coveting the best measure, but resting in Gods measure. *Jonathan* and his Armour-bearer in that, *1 Sam. 14.13.* crept up the Hill to the *Philistines* against the Rock, and yet because hee had a watchword from God, was cheerefull. And as *Peter* was ready to be at Chrits command, *Luke 5.* To let downe his net against his owne experience: so let us be in God his worke and way, although tediously, rather than in our way of affections, not knowing our own spirit. It is a blessed thing to traile for faith, although with small successe: yea when wee cannot compasse a promise, yet set our mark upon it, and say, It is precious, it shall have my weake heart and endeaour, till God give mee my desire. Yea, although thy measure prove small, and thou prayest and hearest and gettest little, yet make much of that little and be thankfull. The Lord deales out to the poore soule, as once a wise friend dealt with an acquaintance of his: he sent her three tokens, a brasse farthing, a mill-sixpence, and a piece of gold; bidding the Messenger first to give her the farthing; if shee tooke it thankfully, then the other. Alas! Poore wretch, who art thou to carue to thy selfe? Art thou not well, that thou hast any thing? nay that thou art not in Hell? Doest thou deserve thy breathing in the aire, or looking up to Heaven? or treading on the earth? *Paul 2 Cor. 12.* was content to pray for any grace; and the Woman of *Canaan* was glad she might be as a Dog to picke up crumbs. Thus much for the third use of admonition.

- Use 4.*
- Branches*
3. a promise. And here, that I may the better come to that I desire, let me for order sake divide my selfe into three branches. First, Exhortation to selfdenial, and renouncing of all other wayes of cleaving to a deliverance, save this of faith; counting them all, even selfe and selfelove, as dung and drosse unto it. The Lord in and by his Christ, overthrowes all other wayes of grace whatsoever, as needless, and bootlesse; that he might hedge us out from them, and them from
- Branch 1.*
- Selfe denial.*

from us. Hee would make grace every way gracious, and set a price upon Christ, as better than all. No relique in our nature can comprehend a way of recovery : it must be only naked faith given for the nonce to embrace the Lord Jesus by a promise. That rebellion of sinne hath quite disabled our nature, both in act and in power from all helping of our selves, either by concurring with Law or Gospell. Not only to strip us of any condignity and equall worth : but of any congruity of proportion from ought in us, or from us to procure such a thing. Nay further, to disable us of all mixture of our free will, with the enlightning of the Gospell. For its granted, That we must be saved by grace ; but what grace must that bee ? A generall grace of light belonging unto all, by which wee receive a power to apply it to our selves, or reject it if we will. For (say our adversaries) Carnall cavils. wee are not so disabled from procuring our owne salvation, but that, if light appeare, and a way bee set before us, we have eyes to see, and will to admit and apply it of our selves. All wee have lost, is the knowledge of the way, not ability to affect and receive it, when we know it. Yes. Wee want both light and eyes to see it : both the way and heart to chuse and embrace it : Wee have no preparation of our selves, neither preventing, nor assiting, nor perfecting.

Wee cannot cooperate with any grace of God, and al- Grace excludes
all else.
though wee could, yet the common grace of the Spirit is not able to reach the worke of conversion : it comes short infinitely of it. There must be a speciall Spirit infused, to apprehend it, not only by supernaturall, but by spirituall and peculiar Common gifts.
grace. That which is from flesh, is but fleshly ; that which is spirituall, must bee from above : and this spirit blowes not in every ones heart; it is free and blowes where it listeth, and fastens upon some, and not upon others. Our owne free will and choice is in meere bondage to such worke: neither 1.
can any naturall or artificiall endowments of learning, wit, Naturall or
Arts endow-
ments.
reading, memory, judgement, strength of parts, compasse 2.
this object : no education, no morall civilities, vertues : Religious per-
formances.
No improvement of Pharisaicall righteousness, of the 3.
morall Law : No devotions or religious performances of hearing, prayer, conference, can affect it. No condition

wrought out of our owne selues, to mourne, to complaine, to plod and take thought ; no struglings, or strifes of our owne spirit, no nor selfedenials of our own devising can attaine it. Selfe may force a deniall of her selfe in some particular passages, yea difficult ones and of great consequence, and all to strengthen it selfe in another kinde for her owne contents and ends. More then this, no true formed grace of God being inherent in our spirit and the faculties of our nature, can deserve more grace. *Paul in Phil. 3.* calls all dung and drosse to Christ, as well received after grace, as before it : hee disclaimes his owne privilegedges, yea graces of humility, meeknesse, painfull travells in the conversion of thousands, his chastity, honesty, from any sharing with grace.

Only, the Lord Jesus in the merit of his satisfaction, of his offer and promise assisted by his Advocateship for the breeding of faith, can bring this worke to passe. Christ by His Spirit takes upon him the effecting and perfecting of this worke, as well as the meriting thereof by his death. Selfe cannot give glory to God ; nor further the loule to believe : if selfe at the belt, religious, devout, morall cannot, then much lesse base selfe bred by terror, or rayfed by bondage: least of all selfe-sloth and ease; selfewill, selfewit, and conceit ; selfewisdome of carnall reason, selfewealth, credit, and honour in the world, high thoughts, brave stomacke, (which yet the world magnifies against true selfedeniall;)

Selfe opposes
Christ.

I adde this, selfe establishes a principle against Christ, sets up an Altar against an Altar, and is a signe of contradiction to Christ, as much as a Sacrifice against a Sacrament. I deny not but all acts of moralnesse and devotion may serve under Christ for good ends, when once their property is altered that they may runne in his stremme : But as they are of themselves, their Root is bitter, they cannot wash or sive from sinne or uncleannessse. There is no blood of satisfaction in them, they have no promise of blessing, nor prayer of Christ to enable them, and are asmuch under the lye of grace as an Elephant is under reason : they differ in the very kinde from one another : nature reacheth not sense, nor sense reason, nor reason faith or Religion. Oh ! That all I have said could disable us and make us stand dumbe, deafe and dead

dead, miserable and empty before God. Oh ! That the onely sufficiency of Christ, could empty and strip us of our selves ; even as Christ emptied himselfe of grace and glory, and became sin and shame to satisfie for us : That as hee could not substite in his flesh without God, so neither our flesh and spirit can substite out of him ?

Oh ! That this could cause us to rest in God offering Christ meriting, the spirit persuading by a promise, which hath all the fulnesse of God in it. Let us cast our bread upon the waters, & forsake our own abilities, believing that God can create in us of nothing, or worse than nothing, the grace of faith, the priviledge of sonneship and adoption ; that all our happiness may stand in believing, as the sea is all made of water. That as the whole strength of sinne is Law working guilt, so all the strength of grace may be Christ received by faith ; oh ! That wee could cast off all selfe, and cast it as those did their tackling of the ship, their wares and corne into the sea to purchase their lives ! Oh, that we could renounce vanities, and embrace mercy, quench our sparkles and embrace the fire, leate our dry pits, and chuse the fountaine of living waters. So shold the Lord Jesus become that really and solidly ; which once selfe falsely pretended to be unto us.

Secondly, this is exhortation unto us; to esteeme and embrace Christ as this all-sufficient storehouse of mercy and grace. Oh ! that the Lord would set it hontie, 2 Cor. 6. 1. Re-^{Use 4.}
ceive not this offer in vaine. Let all that hath beene said of Receive the
Branch 2.
the ground of a Word from God, and the duties of cleaving offer.
to it, bee laid to heart. Let us not use a Word of God as a
vaine thing. The Word is a precious treasure of Christ, and
hath all his strength and authority in it. Account it so then ;
resigne up thy Crowne, and cast it at the feet of the promisse. Popish Emperors have left all their glory, and laid
their Scepters downe at the feet of an Idoll, as weary of the
world. Oh ! that God wold tyret, and urge us to reigne up
all our soules to his promisse ! Wee see not the Lord indeed,
nor heare him not speake ; but we have a sure word of
promise ; in which we shall be wise, if we attend to it, as a light
in a darke place. It hath all Gods power in it, it is as gold
purged, it hath all authority, and resembleth his person. As

a grave Preacher once said , Thy Word , O Lord , is holy and pure as thine owne Majestie ! Oh , yeeld our impure hearts to it . If a man come into the presence Chamber of a King , and see him not there , what will hee do ? Surely hee will bow to the Chaire of Estate . Why ? Because it represents the King . Thinkest thou that any chaire of Estate can so hold out the glory of a King , as doth the promise shew forth the grace of God in Christ ? Kisse the Sonne in his promise then . But thou wilt say , Oh , it is hard to honour a promise and God therein . Well then , go to God in prayer , and bow thy knees , and beg of him to reveale this mystery of godlinesse and Christ unto thee , *Ephes. 1.17,18.* as the Disciples , *Lord increase our faith.* It is the gift of God ; hee creates it , as the fruit of the lips . Most Heavenly is that phrase of *David* , *Psal. 119.49.* *Thy promise, in which thou hast caused mee to put my trust.* It is the Lord that must cause the heart to put her trust in the promise . I know (Lord) the condition of Faith , the excellency of thy Word , and all those bottomes of it . I am urged to ponder thy Word , to cleave to it , to consent and obey . But (Lord) I am still the same , it will never bee done for mee , except thou draw me : (Lord) I shall bee as *Agrippa* (almost per-
suaded) and thy cords will breake in drawing : therefore fulfill thy promise thou that offerest the promise , cause mee to do all these , and cause mee to enter Covenant with thee for pardon and life . Oh looke to this ; Moralize not with the Lord in other things : this is the one thing necessary : If this bee , the rest will follow . Faith will purge the Conscience , change the heart , order the conversation . Else the further the worse : ill digestion is not mended by the concoction of the veines ; rotten Faith cannot bee mended by a shew of duties . Remember , the issue of Christs enquiry will bee for Faith , *Luke 18, 8.* Those that have it , the Lord will bee admired in them , in that day , *2 Thess. 1.7.* and woe bee to them that want it . Better to bee a drunkard , a thiefe (though very damnable) than to want Faith , to give God the lye , and to finne against the Remedy . Muse upon the first words of *Iob. 3. 19,* and upon *Ioh.3.ult.* and *Mark. ult.* Nothing but condemnation is to such ; and that the worst , *So in 2 Cor. 4,4.* If our Gos-

Tim.3.ult.
Esay 57.19.
Eph. 1.17.

Psal.119.49.

A&.26.25.

Luke 18.8.

2 Thes.1.7.

Ioh.3.19.

2 Cor. 4.4.

pell

hell be hid; its to them that perish. And as thou wouldest stand unconvinced, not only before the woman of *Canaan*, and the *Censurion*, *Marth. 15, Luke 7.* (who being but strangers, yet are wondred at for Faith) but even before *Turkes* and *Pagans*, who never had the meanes, so tremble at it, that such should condemne thee: and above all things, labour to rely upon the promise for pardon and life, ere thou goe from hence and be seene no more. The Lord perswade us all to it, *Gen. 9. 26.*

Gen. 9. 26.

Another exhortation may be; to be earnest with God, never to lin persuading the soule by the promise and the good things of Christ, till his perswasion become forcible and unrefusible by an holy necessity with us. Necessity wee say hath no Law. The overruled lover, will have his love, though shee begge with him. Give mee her, for shee pleaseth mee well. Consent comes from fulnesse of perswasion: else there will bee a staggering, and yeelding rather to doubt, to feare, to bondage. If perswasion bee full, it will worke rather a yeelding to the better fide, and such an yeelding as encreaseth in resolution rather than decayes or declines. There is no power in thy soule to fasten upon this promise, except God draw it, and make thee perswasive of it, irresistibly, and by overpowring it, I meane not by overpowring, an abolishing of dissuasives: but an overcomming of them, at least in the last judgement and resolntion of the soule. The weights of the promise will bee heavier to overweigh, than the counterpoise of unbelief: till at last a preyaling sweetnesse will ensue in the soule, so farre from thinking her case to bee repented of, that she is tickled with the same as a bargaine of unvaluable gaine. Beseech the Lord not to bee deeply offended with thy long dallyances, halfe perswasion, as not to strive with thee any longer: But to draw thee still with uncontrolled power, making way in thy spirit, and as *Jeremy speakes 31, 31.* causing thee by an inward motive (unspeakable) to bee unable to resist. When thou findest this worke, then Faith must follow, for it is the worke which the compelling Spirit leaves behind it, causing it in the midleit of all her contrarieties of Dissuasion, yet upon due consultation, to obey and yeeld. I see heere I perish, but there I may bee happy. I will venture therefore,

If I perish, I perish. More of this in the use of the offer, Article third.

A motive added to this Branch.

Now for the better drawing of us to so difficult and maine a duty, let me use one motive, which I am perswaded will prevale with the most, if God vouchsafe to be with it, to set it home: That is, that our free, naked cleaving to a promise shall carry downe all thy distempers at once, and drowne them in it as in a Sea. For whereas thou fearest perhaps thou shalt dye ere ever thou believe, the promise will tell thee, If the Lord may be trusted for the grace it selfe, much more may he be so for the time: a thousand yeares with him, being as one day. Thou alleagdest, there is nothing at all wrought in thee towards believing. But why then darest thou not turne thy backe upon God, and returne to folly? Because thou hast not what thou wouldest, all is nothing unto thee: But from what (save from free mercy) is this, that (I say not) thou still mayst heare the word, (which is a favour for an Angell) but that thou breathest in the ayre, or treadest upon the earth? Thou objectest, if thy hard heart were not so hideous upon thee, thou couldst hope: But I answer, What hath caused it save selfe (that wofull hardner) which would get out of her feares by her owne way, and so haue daffied out the time, and hardened thee. But the promise telles thee, if thou wouldest trade with it, thou shouldest finde a contrary effect. Thou wilt say, true, if I were elected I might, but I feele that I am not: The Promise will shew thee Gods cords in thy dungeon, and the robes which he offers thee, and will aske thee, Dost thou not see mercy at the bottome? At which end of the ladder wouldest thou go up? What hast thou to do with Election, when the cords are so neare thee; or why wouldest thou go up to Heaven, when the word is in thine heart? Thou wilt say, thou art most unworthy, sinfull and cursed, and thy sinne is ever before thee: But the Promise will say, Yea, it is so. But why else should mercy offer it selfe, save to the miserable? Yea, but thou hast long continuall a wretch, and saped thy selfe in sinne; the Promise will tell thee; this objection comes from selfe deceit; as if thou mightst plead mercy if thy sinnes were smaller, or thy selfe better: whereas thy plea must be, the greatnessse of grace, not the smalnesse of sinne.

Oh!

Common objections of unbeliefe.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Oh ! but thou still cavilest , But my heart hath beeene hardened against mercy it selfe, and dallied with it ; the Promise will tell thee , The Lord Jesuſ died for them that flew the Lord of life ; and for finnes against the Gospell also. Yea, but thou sayſt , Many have beeene converted ſince I began ; the word will reply , God hath all the houres in the day to worke in , if thou wilt attend him ; the eleventh as well as the ſeventh. Thou wilt object , If God had meant mee good, I ſhould have felt it long ſince. The Lord will tell thee, ſo thou haſt, if thou werſt not unthankfull for it, and rather delighter in deſcanting than believing. In a word, Be encouraged to hearken to the Promise , if thou wouldſt ſee all diſtempers drowned in the ſea.

8

9.

10.

A ſecond motive to believe may bee, the heavy doome Motive. 2. of all unbelievers , their condemnation is of all others deſervedly the fearefulleſt ; worse than the furnace of Nebuchadnezzar , heat thrice hotter : they haſt the Sonne of God in the midſt of it with them, therefore felt it not ; these con temne the Sonne of God , they tread the blood of the Covenant under foot , and compt it a vaine thing , compt eternall life unworthy of them ; therefore it ſhall conſume them without conſumption for ever. If our Gospell bee hid , it is ſo to them that periſh . The condenmaſion of the World is, that they hated light ; that is , not the light of a Law, but of the Gospell , the promise. Hee that hath ſurfeited his body by intemperancy may dye, but he that throwes the potion ſent him (the onely one which can cure him) againſt the wals, muſt needs dye. If they who diſpiled Moſes Law dyed ; how farre greater judgment are these worthy of who finne (and that finally) againſt this Remedy ? Can they reſiſt the force of this Rock falling upon them , and grinding them to powder ? I deny not but even mortall finnes ſtanding in relation to infidelity either as cauſes Job.3, 19. or as effects, 2 Tim.1.13. are in themſelves damnable : How much more unbelieveing it ſelfe which makes them ſo ? Do not thinke this ſtill ſtreame is ſafe : its the moſt deepe and deadly gulfe. It oppoſes the wiſedome , the Counſell of God, the depth of his riſhes of love, the ſecond love of mercy (above the firſt of creation) the providence of Gods diſpenſation appointing this as the beſt way for redempſion, the direcť way for the

the magnifying of his bottomelesse grace , who could finde in his heart to love enmyt it selfe , and hate holines (in a sort) that he might love sinfull enemies : it reuise the omnipotent power of God in creating man the second time of worse than nothing, it disanuils all his attributes ; his offer, truth and faithfulnesse : makes G. d a lyer : Chuseth a worse choyce than *Eve* and *Adam* did : Hell before Heaven : and therefore deserueth to dye that death which it hath chosen : Oh therefore judge of this sin by the spiritualnesse of it : and prevent a treble hell by humble accepting and believing the promise .

Branch 3.
Labour for
more glori-
fication.

Eph. 1. 13,
Eph. 5. 30.
Gal. 4. 6.
2 Cor. 1. 12.

Lalitly , (to conclude) this doctrine should teach all Gods people to keepe their eyes upon this Mirror of the Promise so closely , till it transforme them from glory to glory . The least glimpse of mercy in the promise is glorious : yet the Lord is not idle in his peoples hearts , but that hee can reveale himselfe more clearly and gloriously to them day by day , if they bee not in the fault , and lay barres in his way . For as the day from the dawning to noontide , so the promise increaseth in light , where once the day star is risen . The righteousness of God is revealed from Faith to Faith , there is a spirit of the promise whereby God sealeth his people , after they have once believed : so that as *Rom.* 8. the spirit fellow-witnesseth with us about our adoption , our redemption , our reconciliation , all are ours , we are the Lords . Many having got some flashes of hope by the Word , rest there , go no further ; wax wayly , wanton , frothy , thinking nay of their owne humours may well comply with the glad tydings of Heaven : and so shake off their feares , and turne grace into wantonnesse . But if the true Spirit of the promise were in them , their Covenant would draw them to seeke more assurance , evidence and hold than before . Therefore let us looke to this worke of the Spirit . And to this end try it by these few marks : first , such an heart growes lower and lower in it selfe dayly , by how much grace growes higher , and the approches of God in his fulnesse , causes the heart to bee deeplier vyle in it selfe . Gods presence alway causes the soule to cry , Depart from me a sinfull wretch . It workes not lightnesse . Secondly , Such an heart , bath much busied it selfe in and about

the

the faithfulness of the promises, that so the Lord may as by an earnest, 2 Cor. 1.22. give her his seale to assure her. Thirdly, Shee feeleth the privileges accompanying Pardon to bee hers, and out-growes her feares, bondage, doubts, assaults, temptations by the spirit of liberty, peace, joy, thankes, admiration, &c. Fourthly, Shee growes in the seale of holines as well as of assurance, being more zealous, fruitfull, upright, hereby. Fifthly, Shee covets the use of Baptisme, appointed to seale her. Sixthly, Shee growes more reall, savory, settled, more confident in prayer and more lively in hope, more ready to dye, more mortified in lusts; more chearefull and fruitfull in Communion of Saints. And so much of this use, and also of this second part.

172. *Amphibolite* - *schist*

is composed of garnet, plagioclase, quartz, and biotite. It is a very hard rock, and has a fine-grained, granular texture. The mineral grains are well rounded and evenly distributed throughout the rock. The color is a mottled grey-green, with darker greenish-grey patches where the garnet is more abundant. The rock has a slightly irregular surface, with some small depressions and protrusions. It is a metamorphic rock, formed by the high-pressure and high-temperature conditions of deep burial.



THE THIRD PART OF THE PRACTICALLE CATECHISME.

THE GROVND FOR THIS THIRD PART.

EPHE 5. 20, 21, 22, 24.

- 20 If you heard him, and have beene taught by him, as the truth is in Iesus.
- 21 That yee put off (as concerning the former conversation) the old man, which is corrupt; according to the deceitfull lusts.
- 22 And that yee put on the New man, which after God is created in righteousness and true holinesse.
- 24 Wherefore putting away lying, speake the truth, &c.

Question.

What is the Connexion of this Text?

A. From the 17. verse the Apostle enters into this point, viz. to urge the Ephesians to a renewed course, according to the grace they had received from God. The argument stands in a comparison between their carriage in their former ignorance, and that which the grace of God in Christ had taught them

Aaa

since,

2
The Ground of the third Part.

since, that is, that conversation which yee walked in before your calling, was very suitable to the estate yee lived in : for as then yee were vaine, blind, darkned, hardned in heart, and past feeling in conscience : so your course was prophane, estranged from the life of God, and given over to all lasciviousnesse and uncleannessse, even with greedinesse, as they who never had enough of their lusts. But since yee came to the knowledge of God in Christ, yee have heard, and learned a new lesson, since the truth of Gods love and mercy shined in yee, yee came to beleieve your selfes pardoned, reconciled and restored to the favour of God againe. Walke therefore as forgiven ones, and let this grace renew and reforme your lives.

But yee will object (saith Paul) what is pardon of sinnes, to a changed and renewed course? Surely (saith hee) they are very agreeable each to other, *If yee have beeene taught the truth as it is in Iesus.* If yee have beeene janglers onely of faith, and deceived your selves with a bare shadow of Iesus, I wonder not if yee aske this question : But if yee have sate at Iesus his feete as true disciples of his, then yee cannot but know, that pardon and reconcilliation in Iesus, is renovation of heart and change of conversation for Iesus sake : Even *that yee put off the old man, and put on the new,* is the truth of Iesus ; and when he forgave yee, his true and plaine meaning was that you should change your manners and walke in another frame than yee did before yee knew Iesus.

Q. I well conceive yee. Now what doth the Text it selfe containe, and what are the parts thereof?

3. Generally it describes the state of new obedience which one that is in Christ ought to walke in Particularly, it expresseth three things : First, The implication in the generall thereof, and that in ver. 23. *That yee bee renued in the spirit of your minde;* that is, the truth of Grace in Iesus hath this implication in it, that every one that is in him, be renued and changed. The second thing in the description is the distribution of this generall into his parts : where first note the order, hee begins with the Negative part, and then addes the Affirmative: Then the substance, first, *That yee put off concerning, &c.* There is the purging out of the old man : Secondly, *That yee put on the new* the former in ver. 22. the latter in 24. The third is in the 25 verfe: and that containes the effect of this renuing within,

The Ground of the third Part.

3

within, to wit, the change of the conversation without, that it be as free from open evils as the heart from secret : and that it be as full of outward fruits as it's of inward graces, and he expresses two contraries of lying and speaking truth as a taste of the rest.

Q. Open now the phrases of the Apostle in order.

A. In the general implication wee have first, the necessarie of it urged in *vers. 23.* thus ; whereas perhaps yee *Ephesians* are of mind, that it's sufficient for yee to have beleaved in Iesus to salvation, and as for other fruits ye need take no thought how your life be ordered : I tell yee no, the Lord lookes that yee be also renewed : and say not, that it will come of it selfe : no, let it be your care : *Be yee renewed*, looke yee to it, its weightie, it will cost much paines, for although it's Gods worke in you, yet you may shrowdly resist it by an idle loose heart : but doe you yeeld up your selves in all meekenesse of spirit to this creating worke of the Spirit; be you moulded to it and fashioned, not to old lusts, or this present world, but to the renewing of the holy Spirit : yee have the Spirit of God in yee, but stirre up that grace of it which yee have received, let it not lye dead, but accommodate your selves in all selfe-deniall to this worke that faith may breake out in renewing.

Secondly, Wee have the worke it selfe, *Renovation* : that is the same thing which hee doth in the end of the *24.* verfe repeat againe, and calis it the creation of the Image of God in righteouesnesse and true holinesse : if wee put these together, they amount to this : First, that a beleever in Christ must be ne patcht, pecced, and broken stuffe, halfe old and halfe new, but an whole cast molten new peece or vessell : all new, puld down to the ground quite and cleane, and built up all new, sticke and stone, so that no man can guesse what manner of frame the old was, no more than a Barn can be seene when a Lordship is set up in the stead of it. This is to be a renewed workmanship. Patcht things must retaine the old frame of necessarie though halfe new ; but a meere Renuing changes frame and all. Then *Secondly*, this renewed worke is a new creation, Its Gods worke, its after God, none but hee can create : for creation is a producing of something out of nothing : God creates this new man out of nothing, The new creature consists of no power out of his owne matter, but is meerly made

The Ground of the third Part.

of nothing, out of Gods matter and stiffe. *Ioh. 3.6.* That which
is borne of the Flesh is Flesh, that which is borne of the Spirit is
Spirit. *Ioh. 1.13.* This creature is not of bloud, or the will of flesh, nor
of the will of man; but of God. Thirdly, It is created according to
Gods Image: marke this, a beleever in Christ, must not onely be
begotten to God by reconciliation, but must have also his Image
stamped upon him, and be like him; as he hath borne the image of
the old man, so he must also of the new: as hee believeth for his
owne salvation, so hee must be conformed to Christ for the ho-
nour and glory of him that hath forgiven him. As the waxe takes
the print of the seale, so doth the beleever the stamp of God.
Fourthly, This Image is no new outside of face or members; a
Christian hath the same members and body, and shape, and soule
he had before for substance: but hee hath new qualities and gifts
put into him, as true light of truthe into his minde, true warmth
of holinesse to God, righteousness to man, and purenesse to him-
selfe put into him, even Gods Image in his divine nature and
properties. This is the third.

The last is, the Subject wherein these are: That is, the Spirit
of the minde. It is not denied by *Paul*, but the body and the
soule, and all the powers thereof are sanctified and renewed also,
as *1Tb*s.5.18.** but by this phrase hee imports, That the true seat
of renovation is the inner man, or the spirit of the minde; that is, the
best and chiefe part of the soule, the best part of the mind, that
which is the eye and guide of the soule, and the best of the will,
the bent and purpose of the heart: This Spirit is as the Prince in
his Privy Chamber: if he command, all obey; if the Spirit once
be renewed, all the inferiors bow. This is the sence of the gene-
rall implication.

Q. Proceede to the order, and to the parts.

A. The order is, that first the Apostle urges the negative of
putting off. To shew that the Spirit of God never planteth holiness
till he have purged out uncleanness, for who commits sweet
liquor to a foule vessell? and what communion is there betweene
corruption and purenesse? Secondly, hee addes, *And put on,* &c.
noting that the Lord accepts not of a naked absence of evill, except
there be also the presence of gracious properties.

Q. What meaneſſe he by the putting off the old man?

A. By putting off, laying aside, purging, casting out, hee
meaneſſe forsaking, hating, renouncing and bidding farewell

The Ground of the third Part.

5

to lusts. Not much differing from the former part of Sanctification : standing in mortifying and crucifying of sinne. *By the old man*, hee meanes old Adams corrupt properties, as blindnesse, vanitie, (which here is named in stead of all the rest) profanenesse, unrighteousnesse, &c. These he would not have put off as we doe our apparel over night to be put on againe in the morning, but as our old rotten ragges wee cast upon the dunghill.

Q. And what meanes he by putting on the new?

A. The same which else-where Rom. 13. ult. and in other places, hee calleth * *putting on of the Lord Iesus*, that as we are clad, adorned and warmed with our apparel, so Christ should be our clothing, not of body but of spirit, dayes and nights, and continually. *Putting on*, here signifying application in the closest manner of Christ to the soule, in his renewing power. By the *New man*, he meanes the Lord Iesus in his nature and qualities, of all grace and goodnesse as before I named. So that this is a putting on of a better apparrell than cloth of gold, and therefore admitting a better putting on, that is never to be put off againe.

* Readeth
Verie.

Q. What is the third part of the Text?

A. The fruit of both : For these are within, this dresse and attire is spirituall : but the Lord will have his new Creature not onely all glorious within, but also without : All outward clouts and rags cast off ; hee names lying, as one that is as manifest and common a worke of the flesh as any, but meanes all : and he will have the outward attire of vertue also to be put upon the conversation, hee names truth (which as it is a *Girdle* to gird all other garments close to us, so its one outward badge of goodnesse, Psal. 15.) but by this grace of the Psal. 15. tongue hee meanes all other ; of the body, fences, life and con- See Epbes. 6. veriation. And this for a taste of the Text ; the rest in the Articles.

A a a 3 **The**
The ground of the third Part.

The first Article of the third Part.

Qu. What is the scope of this third part, and the first Article?

The scope of
the third part.

A.



O shew, that whosoever truely belieues the pardon of his sinne, must also give up himselfe to God in all holy obedience both in the frame of his spirit, and in his outward conversation, Or, in other words; That who so is begotten to God by the gift of faith, hath also the image of God begot-

He who is in ten in him by the Spirit: or more briefly, that hee who is in Christ is a new Creature: Reade these Texts for it, 2 Cor. 5. 17. other Texts shall occurr in the particulars following: Epiph. 2. 10.

2 Cor. 5. 17.
Sundry ex-
pressions of
this point in
Scripture.

Qu. How many ways doth the Scripture expresse this?

A. In sundry: all tending to the same end, which are well to be noted for better conceiving of the Scripture: For as wee see sundry Writers use diverse termes, and call this third part of the Catechisme, The doctrine of thankfulness, or of Obedience to the Commandements, or the like; so the holy Ghost uses divers termes: And all may be referred to these heads; for either they looke at the maine Principle of the Spirit of Sanctification; as when the termes of *Renovation*, *New man*, *New Creature*, *Regeneration*, *New birth*, are used: or at the operation of this principle; as when the termes of *repenting*, *casting off the old man*, *putting on the new*, *purginge*, *forsaking*, *denying unrighteousnesse or lusts*, are used; and so of *mortifying our lusts*, or rising up to holinesse, &c. or else at some actuall inward vertues, as *love*, *fear*, *obedience*, *subjection*, and the like: or at some outward performances, as *walking with God* in all his Commandements, or *departing from iniquite*, or *abhorring evill*, or *cleaving to good*, *ceasing to sinne*, *learning to doe well*, or the like: these all, although in phrase differing, yet in fence are all one; and they import this, That the Lord requires of all believers in Christ, that their hearts be renned, that they *purge themselves*, *finishe their Sanctification*, *fear him for his mercy*, *walke with God*, *order their conversation aright*; all is one thing, get one and get all: but the holy Ghost

Article 1. *He who is in Christ is a new Creature.*

7.

Ghost doth include all in that golden sentence, *He that is in Christ, is a new creature.*

—Q. *How many things are to be considered for the better conceiving of this maine point?*

A. It is indecede the maine of this whole part; and the things Foure points are especially these four; first, the Author of this Regeneration here considerable, or new Creature, the holy Ghost: secondly, the inward instrument of this Author, and that is Faith: thirdly, the subject in which this regeneration is wrought, the whole man. Fourthly, the parts; these four will prove the chiefe: For as for the other which are taken for granted, wee neede not dwell much upon them, to wit, the seede whereof we are begotten, which is the Lord Iesus: the immediate instrument used to beget, the word of God: the seale by which the Spirit assures and conveys this Regeneration, Baptisme. Onely let us take a Scripture for each: for the first, *1 Cor. i. 30. Of him are we who is made,* &c. that *1 Cor. i. 30.* is of Christ, Christ is his holy nature, holy obedience, and sufferings and resurrection, is the matter of our sanctification. For the second, see *Iam. i. 16. Of the word of truth he begate us,* &c. that is, *Jam. i. 16.* by the Gospele preached, the eare receives the seed of the word to beget us. For the third, See *Math. 3.11.* Where our Saviour *Mat. 3.11.* is said, *to baptize with the holy Ghost and fire:* noting that Baptisme *Rom. 6.5.* is the seale of this worke: And *Rom. 6.* The Apostle tells us that by Baptisme we are ingrafted into the similitude of his death and resurrection, which is nothing else but our sanctification,

Q. *Well then, let the former fowre heads be a little opened: yet before thys, answer one objection that troubles me: you seeme to imply that a believer and a new Creature are two things? I had thought that seeing faith begets us to God by reconciliation, therefore it and a new Creature did not differ?*

A. Briefly I answer, that it's true, beliefe of the promise is Faith and the Gods, creation likewise. *Esay 57. 18.* But this proves not that new Creature this Article is needlesslie. For (as shall appeare in the second of these points) regeneration is either a begetting us to God, and making us his, or else a begetting God in us, and these two differ, as life differs from the exercise of it. To use a similitude, the childe truely quickned in the wombe hath the life of a reasonable creature, because he hath the soule put into him yet he is not said to be borne as soone as he liveth; for hee must be perfected in the

Esay 57. 18.

A a a 4

wombe

The Spirit of God is the Author of the new Creature. Part 3.

wombe, and brought forth, and so is a childe of the world ; he lived before the life of the wombe, but now he lives another life, in thelight, feedeth, sleepeth, cryeth, suckes the breastes : So it is here ; Faith giveth the generation and life to the soule, at the first quickning ; but the birth is not obtained fully, till it be brought forth as a new Creature by Renovation : then it is declared to have the true life of God when his image of holinesse declares it.

Q. Well : let us now come to the four heads, and first what is the Author of this creation ?

I.
General.
The Spirit of God is the Author of the new creature.
Col. 2.12.
1 Cor. 6.11.
Tit. 3.5.6.

A. The holy Ghost. As almost all the Scripture prooveth : Two places may serve : **1 Cor. 6.11.** *But yee are washed, purged, and sanctified by the spirit of our God.* So **Titus 3.5.6.** *Hee saved us by the washing of Regeneration, and the renning of the holy Ghost.* And the reason is plaine, For even as it was in the union of Christ our head, with our flesh, the holy Ghost most miraculously did concurre with the matter of conception, and did unite it to God, so that one person was made of two natures, and by this meanes the Deitic infused into the humanitic, the most excellent purenesse of God, and the qualities of light and holinesse : so, this serving for us, loe, the same spirit takes the same matter of the Lord Iesus his nature and properties, and unites the one and infuses the other into the soules of his people by the worke of the Gospell. Not that wee are made **Christ** (as some dreame) but united wholly to his person, and thence partake the influences of his graces, wisedome and righteousness, &c. both in the habit of renovation, and in all the holy properties of humblenesse, patience, love, feare, zeale, &c. As **2 Pet. 1.3.** *most sweetly faith, His divine power ministring all things fit for life and godlinesse, and making us partakers of the divine nature and gifts of the Spirit.* And looke how it was in the old Law, that the next kinsman to the deceased was both to redeeme his lost inheritance (if embezled) and then to raise up seed to him, as unto the first borne : even so in the Gospell, the Spirit of God doth not onely recover unto us our lost title and inheritance of Gods favour by forgivenesse of our sinnes : but also raise up an holy seed unto God, by begetting in us his Image againe : so that not onely he becomes our righteousness of justification, but sanctification also.

Moreover, it's cleare by this, that the Spirit of God concurres

Artic. 7. The Spirit of God is the Author of the new Creature.

9

comes with the offer of Christ unto the soule, according as it lies, and never separates the things which God puts together. Now (as I noted in Part 2. Article 4.) the Lord offers his Christ wholly and at once: not onely adoption and reconciliation, to bring us into favour, but also sanctification, to make us the workmanship of God. Yea, and in truth, the Spirit looks at this chiefly. For although in this life faith to justify a sinner, is the maine gift because it gives us the right of grace and heaven, and holdes it for us: yet that which faith aymes lastly at, is the renewing of that Image of God in us. Only because we lost it by sinne, therefore faith in the first place brings and knits us to God in pardon: but the perfection of it, is, that our lost image in *Adam* might be restored. Now therefore the Spirit doth come and unite them both together in the soule at once, because Christ is not, nor cannot be divided, either we have him not all, or else wee enjoy him wholly and at once as hee is offered in the Word.

Cor. i. 13:

Q. I would faine know what workes the Spirit doth for the soule in this new creation of nature, and infusion of qualities?

A. Hee doth three things. First, perswadeth. Secondly, worketh: and thirdly, sealeth. For the first, he draweth the soule to be willing to take all *Christ* as he is offred, and to reject no part of him: and succoureth the poore soule in her application of the offer and covenant of grace. He presenteth to the soules view the meaning of God, to keepe backe nothing of his Christ: but hee will have him wholly eaten as a Pasceover, no bone broken, no part left. Though perhaps the soule see not the extent of Christ at one view, yet the Spirit attends the offer of God in the Word, and feazeth the soule with that gift which God giveth. As if a man being to give his servant a boone, doth not onely reach him a ring (which the servant thinkes enough) but a ring with a rich pearle of price set in it: The pearle is above the hope of the receiver, yet because it's not above the Givers love, both are taken at once. So here the Spirit shewes the soule what God beteemes, wholly: tells it there is nothing too much, shee shall have use of all for one end or other, and therefore let none be refused. And this it doth by the tenor of Gods Charter and covenant in the Word. See that noted place; *Who is made of the Father all the soure: Wisdome Sanctification, &c.* Marke, the Lord offers not only righteoufulness.

*I. Worke;
Perswading.*

ousnesse to acceptation, but sanctification for image. Take all therefore.

² Secondly, The Spirit is the reall immediate instrument of God to bring home the soule to God, to unite it to himselfe, so that now there is capable of whatsoever hee shall please to put into her : even his owne image, and creation of righteousness and holinesse. And this the holy Ghost cannot possibly deny to worke in her : except hee should deny himselfe a meet harbour and habitation to dwell in. For what is the soule (destitute of the Spirit of the new Creature) save a meere emptiness and voydnesse of all good, if not a stie of all uncleannessse? In both respects a most undue place for the Spirit to dwell it. Therefore the Spirit puts the promise of sanctification into the hand of the soule, and the Lord Iesus himselfe as her garment to put on upon her ; hee effects that in her which the promise imports, infusing into the soule an habit of cleannessse, and taking away all her owne filthy rags. He washeth her with cleane water, hee burneth up her corruption with fire, hee taketh away the old inmate which cumbered the soule ; though not from being, yet from poysoning, from deceiving, from hardning, from over-ruling the spirit and swaying her to the obedience of old lustes : And he writes the Covenant of God, and the Law (in the effectuall power thereof) in the soule and inner man with delight, that it may have a principle of willing, doing and suffering, according to whatsoever God commands : and that necessarily and chearefully ; so that God and the soule may have complacence in each other. And although this principle is not at the soules command, to act at her pleasure : but still God keepes the reyne in his owne hand and power : yet the Spirit drawes the heart to improve this promise once received, and to jog (as it were) the hand of the Spirit, that it lye not idle and unprofitable in the soule, but worke it daily and hourely, both to the subduing of sinne and the quickning of Grace. It fastens the hand of faith upon the two Pillars of the Death and Resurrection of Christ, the two fountaines of grace, that out of his fulnesse the soule may receive grace for grace : as in the fourth branch shall appear.

<sup>3. Worke,
Sealing.</sup> Thirdly, The Spirit sealeth these to the soule, *Math. 3. 11.* The Lord Iesus shall baptize with the holy Ghost and fire. What

What is that? The very divine gifts of Christ, which as fire doe purge and cleane our drosse, and bring forth our mettall ^{Col. 2. 12.} as pure and cleane. So in Rom. 6. 4. 5. he tel us *wee put on Christ in Baptisme,* ^{Rom. 6. 4.} and that not onely to cover our naked-^{Gal. 3.} nesse, but to warme us with holinesse. We are not onely par-takers of the satisfaction of Christ to forgive us: but of his death to mortifie us, and of his life to quicken us, in both to give us his image. And by Baptisme we are said to beingrafted into the similitude of his death and Resurrection. This Baptisme of the Spirit seales up the substance of the Covenant to all purposes, as a scale to a writing, confirms the writing in all points. Now marke the tenor of the Covenant: not onely to pardon *our sinnes, and to remember our sinnes no more:* but also, ^{Exe. 31. 33.} to *put his feare into our hearts, that wee never forsake him any more.*

Q. *I conceive that the Spirit is the true instrument of Regeneration: But what effect followeth the worke of the Spirit?*

A. A double effect: The one standing in the habits of grace, generally qualifying the soule to all goodnesse: The other, speciall operations of the Spirit in the graces of Sanctification. Touching the which the Reader shall see more in the second Article, in the graces of Conversation. Here onely I point at them in the roote and principle which createth them. Of the first sort are the habits of Vprightnesse, Soundnesse, Integritie, Chearefulnessse, Rootednesse, Constancy: contrary to the cursed habits of Hypocrisie, Vnsoundnesse, Partialitie, Deadnesse, Vngroundednesse, Tickleenesse, Revolt: Of the second sort are all those Vertues of the sanctified soule both Theologicall or Divine (as they are called, because of the spirituall nature of them and the peculiar object of them) as Faith to live by in the Promises and Providence of God: Hope of eternall life: Love to God for his love to us, &c. As also morall Vertues, properly concerning man or our selves, as justice, wisedome, courage and patience, temperance, and sobernesse, which are well called the Hinges upon which the Dore of vertuous life, is turned to and fro: and, which include all particular moralities in them, as innocency, meekenesse, humilitie, selfe-deniall, curtefie, thankfulnessse, love, mercy, charitablenessse, and the like, contrary to those vices which may easily be conceived by their opposite vertues.

Q. I rest in your answer touching the first of these three: now proceed to the second, what is the inward instrument on the soules part to apprehend this creation?

The instrument on our part is faith. **A.** Faith saving and effectuall. As appeares in those texts, *Act. 26. 8.* To give them an inheritance among them that are sanctified by faith in me. Note the phrase. Justification is much ascribed to faith, As *Act. 13. 38.* *Rom. 5. 1.* *Rom. 3. 25.* but here sanctification also. So *Act. 15.* Having purified their hearts by faith. And Saint Peter, Having purified your hearts by faith to the obedience of the Gospell. Yea, the Apostle Paul, *Ephes. 1. 13.* seems to make faith to be the instrument of the spirit, sealing the soule. After *ye had believed ye were sealed by the spirit of promise:* faith attending the Spirit in beleeving the promise it selfe, doth further attend also the seale of it, and applies both to the soule. The reason is because although the seale is above a word, yet it's by a word, and with it, and not else.

Ques. But here is a great scruple, how faith should bee the apprehender of both these at once, viz. forgiuenesse of sinne, and renning of the soule. For who sees not how wide a difference there is betweene receiving a thing without us, as imputation of righteousness; and a thing really inherent in our natures, as the image of God and renovation?

Answ. I grant the point needeth due consideration: yet as the Lord shall guide me, I will endeavour to answer it. And seeing the truth hereof is as cleare in the Scripture as any one, therefore the manner thereof will be the better found out. To this end, note that faith being the instrument of the spirit, in both the acts of regeneration (I meane reconciling and renewing) doth of necessity attend the worke of the Spirit in both. If then it bee true which I said, that the Spirit reades a Lecture of the Covenant to the soule, according to the whole purpose thereof: then needes must faith doe likewise, even follow the direction of the Spirit in applying them equally to her selfe; for faith is *as the eye of the handmaid to the Mistresse;* that is, doth that which the Spirit suggesteth, and takes all which the Lord offers her: even the Lord Iesus at once, and wholly. If the spirit say: take Christ both for pardon and sanctification: loe it takes him for both together; of the former there is no doubt: Let us see for the latter. *Ephes. 1. 18.* the Apostle prayes that the eyes of their minds being enlightened (by faith) they might (ver. 19.) *see*

Article I. The instrument on our part is Faith:

13

See the exceeding powerfull and mighty works of the Lord Jesus in them that believe; that is, what he can doe by the power of his death and resurrection. So in Ephes. 3. end: he prayes that they might have Christ dwell in their hearts by faith, that so they might comprehend his length and depth: that is, take him as he is to the soule, and have the knowledge of him that passeth all knowledg, being filled with his fulnes.

So that faith takes the Lord Jesus in his fulnesse, that shew further open, might be compleate in him, both for mercy and sanctification. Now. So if we looke John 17. ult. *As thou O Father art in me, and I in thee: so thy love may be in them, and I in them.* Marke, Christ is not onely offred to the elect to be for them in pardon, but to be in them to dwell, to rule to command, to exercize power over corruption, and for government, to be as a soule in the body, to act, guide and beare sway in them, as the branches in the Vine, out of which they wither: so that the promise offers Christ both for union of reconciliation, and also Communion and influence of grace. In both which shew takes him, for he is not devided, *a pearle is little worth being broken.* Now then looke how the hand of the Prophet was upon the Kings in shooting, so is the hand of the Spirit upon the soule in beleeving; & as the hand of the writer upon the learner to frame hit his way, so is the Spirit upon faiths hand. And as the waxe takes all the whole print of the seale, so doth faith of the promise by the hand of the Spirit. So that although its certaine that nothing is more unlike than the things themselves which faith applies, in the manner of application) the one taking a grace onely imputed, and resting onely in the act of God, casting forgivenes upon the soule, without any addition of inherent goodness to it: the other, taking Christ as infused and dwelling in the powers of the soule, yet this puts no difference upon the apprehension of faith: seeing with one hand and one act, both the Lord offers them, the Spirit joyns them, the soule beleeves them. The Spirit is that which doth order these two benefits, and settles them upon the soule and in the soule: but faith with one hand and act doth receive them, according to the severall use and service, as the Spirit pleases to apply them. It pleases the Law to conveigh a Copy-hold by Court roll, and a free hold by other conveyance of writing, seale, delivery, and possession: but the same hand takes the copy, and receives the livery and seafin. So here.

Q. Wm.

Q. What doth faith in the application of this Gift of Renovation, or the new creature.

Faith doth
two things in
the renewing
of the soule.
2 Cor. 5.14.

I
Argued for
it,

A. Two things : First, It workes the heart to be renued by an argumentation. See *2 Cor. 5.14.* *For the love of Christ constraineth us because we thus judge, &c.* Marke, faith judges the matter aright, and passes a sound verdict upon it. If Christ have so loved us, how should our soules earne toward him in all conformity to his blessed nature? Faith is in this as in all other respects, a deepe Logician, shee argues for God strongly, she brings evidence unanswerable for him : that as shee carries about her the marke of a divine cause, beeing the most divine worke of God, that ever he did since the Creation, above all the gifts of *Adam*, and ayming at a better end : so shee carries also strong reason to moue the soule to be like to her workeman, and to resemble his holy nature. For the soule is ravisht to consider that love of God, which turned the deserved death of the sinner, into the death of sinne ; Either sinne, or the sinner must die : What mercy was it then in God to give Christ himselfe to death, to save the soule, and lay that death which should have beeene laid upon us, upon sinne it selfe ? This meditation workes the heart to a gladnesse to part with sinne, because thereby shee lives.

The word (*constraines us*) signifies such an hemming in, as of the beast in a Pound or Pinfold, that is put into it, and cannot get out by any evasion ; so doth faith controll the heart, that it cannot winde out ; must needs yeeld to be as he who hath imputed his righteousness to forgive her, that is, righteous and holy. Faith is that which brings us to God, and unites us to himselfe ; makes us partaker of the chiefe good, and to cleave to him ; how shoulde it then chuse, but rivet us so into his goodnessse, as wee might never depart therefrom ? The very favour and instinct of faith tends to holinesse : she serves to abandon nature, and to set up holiness in the soule. As she settles an imputed holines to justifie, from Christ ; so she cannot rest, till shee her selfe partake it within. Such things as are alway lying among sweets, cannot chuse but resemble and favour thereof : Faith comes from the divine breath of God, and is his gift ; therefore cannot degenerate : but as Rivers flow from the Sea, and runne thither, so doth Faith come from God, and returns to him she leaves not, till shee have so pleaded for

Article 1.

The new Creatyre.

15

for God, that shee have drawne the heart to favour him in his holinesse.

2
Infuseth it.

And secondly, by infusion. Shee is the Tunnell of the Spirit to convey the renewing of the holy Ghost into the soule. As the hand of the workeman is that lively cause of cutting the timber, but yet the Saw or Axe is the toole which this hand works by: So here. Take a similitude. A man buyes a precious roote of a rare flower (that growes in few gardens) and gives it into the hand of the Gardner, to set it in his garden. The Gardner thruts the roote and pitches it into the earth, gives it good mouldes, waters and keeps it charily. Even so here, The Spirit of sanctification is the purchaser of this roote, but it plants and pitches it into the soile of the soule by this hand of Faith: and there it nourishes it and cherisheth it till the roote bring forth a flower suitable to the nature of it. Faith, I say, ingrafts this precious sience of the righteous holy nature, life, death and resurrection into the soule, or rather (if yee will) the twig of the soule into the stock or soile of the Lord Iesus his holiness: and there it gathers strength till it produce fruit suitable. Such corne as wee sow we reap: if wee set a carnation, wee looke the flowers shall be suitable, if we set an Apple into a stocke, we looke for no crab; even so, this plant of love brings forth love againe, and this roote of holiness, a fruit like it selfe. That of *Ephes. 3. 16.* is for this point. *That Christ may dwell in your hearts by faith.* Faith is the entertainer of Christ in this his holiness. So then as in the former point, faith favours the truth in Iesus, and telis the soule that Iesus comes in thither to sanctifie it for God, as well as to save it from hell: so here its the instrument of the spirit of Iesus to apply and to implant this roote of his in the soule: it applics the Covenant as well in the promise of renewing it, as of forgiving it; and it embraces and claspes hold upon the Lord her righteousness: and till shee have done both, shee dares not say, Thou art my God and I am thy childe: yea, as the holy Ghost is that fire wherwith the new Creature is baptizid, when it comes to beleeve the Covenant (so faith is that hand which applies the soule to this fire, to be purged thereby, and that instrument of the Spirit, whereby he refines the sons of *Levi* in the Ministry of the Word as *Malachi* speakes.)

Mal. 3. 2.

Q. What is the third thing to be noted?

A. The

The subje^ct
of the new
Creature the
Soule and
body.
1 Thes. 5. 23.

A. The subje^ct wherein this new Creature is planted: and that is the whole man. Reade for this, *1 Thes. 5. 23.* In *body, soule, spirit*, meaning what evert is in man. Wee meane not a renewing of the substance of either, as if a renewed soule should be another soule or body, but in point of the qualities, or service of both. Its corruption which is purged out, and its grace is planted in, The scurfe and poyson of each facultie is cast out, mortified and consumed; its a new propertie is put in: ignorance, rebellion, pride, impatience is taken away; and knowledge, subjection, humility, and long-suffering put in: And this subje^ct is the whole man. Each part and power of body and soule is renewed, and if not all, none at all. The Spirit of renovation is an entire workman, and purgeth all, graceth all, the minde with light, the heart with heate, the conscience with sound reflection and witness, the will with free choice and consent to holinesse, the members with serviceablenes to the soule in all her designes.

Q. Speak a little of the particulars: What is renewing of the understanding, and the powers thereof?

The Powers
of both men-
tioned.

1. Mind.

Ephes. 5. 8.

2. Will.

See 1 Pet. 1.

^{22.}

3. Conscience

A. Understanding not onely is corrupted in the light therof, but also in the prerogative of it. It was set up as a rule and directive of the inferiour soule, will, affections; but it hath lost this birth-right now, and is become the vassall of the will, and concupisence: therefore the renewing of it is, partly a purging of it from the corruption and penalties therof; and chiefly a restitutio[n] of it to her integrity of light and soveraigntie. See *Ephes. 5. 8. Light in the Lord.*

Q. What is the renewing of the Will?

A. The Will being depraved in point of her loyaltie and obedience to the mind, and now having cast of the yoake, and become rebellious; the renewing of it is, both the purging of it from the sin, and penalties of it, and a restoring of it to her integrity of subjection, to the verdict of the understanding; chusing, refusing or suspending accordingly.

Q. What is the renewing of Conscience?

A. Since bath depraved the Conscience in point of reflexion, so that it cannot present any goodnesse of being or action to the soule with delight and contentment; but is waxen defiled, and either accusing, or erroneous and perverted: therefore the renewing of it is, both a cleansing of it from her contamina^{tion},

gion, and a restoring of her to her integrarie of faithfull record, accusing for evill, and excusing for good: See *Tit. 1. 15.* by *Tit. 1. 15.* contraries.

Q. What is the renewing of the body?

A. The senses and members having lost their serviceableness, &c. The body to present objects duly to the soule, and to execute faithfully the purposes thereof: the renewing of both is, a restoring them to such integrarie, as that the senses doe duly offer to the soule, the objects of sense; and the members become faithfull weapons of righteousness: See *Rom. 6. 12.* *Let not sinne raigne in your mortall bodies,* *Rom. 6. 12.* &c.

Q. But what part is especially the Subject of Renewing?

A. Howsoever the holy Ghost doth renew all, yet the immediate and chiefe subject of his residence is the Spirit of man. There are (as I said) sundry faculties in the soule, but the spirit is the most inward, and immediate activitie of it, and it stands in the directive gift of the understanding, by which it fore-sees and devises for the whole man: as also in the free choise, bent, favor and delight of the heart. So then, the frame, streme and bent *See Ephes. 4.* of the soule is the spirit of it and that wherein this renewing or ^{23.} now creature stands. As it is in the old man, so in the new: it is not a few thoughts or affections which make a man bad: but the very frame and bent of all the thoughts and affections, whereupon as upon wheeles the whole man is carried. And as a sonne having the lively picture of his father to behold, would not set it up in a stable or out-house, but in his best roome; So the Spirit of Christ sets up the Image of God, not in the eyes, or ears, or tongue, which have no power to worke upon the soule, but in the Privy Chamber of the Spirit where the King lodgeth.

Q. And what is the fourth thing in this Renewing?

A. The parts of it be and negative and affirmative: the former a destroying of the old frame, the latter a setting up of the new; which are the exercises of the inward graces of renovation. Both of them issuing from the Croſſe and Death, Resurrection and Ascension of Christ: And thence it is that in the named place, *Paul* ascribes mortification to the death, Vivification to the resurrection of Christ. Not that they are to be fundred, for both serve for each, and each for both: but as both cannot stand together, but one in the destruction of

The bent and spirit of the Soule is the chiefe object

Rom. 12. 2.
Rom. 7. ult.

^{2 Tim. 3. end} the other : so, he would teach us, that the death and rising of Christ are no fables, nor stories, but things of exceeding merit, Both for satisfaction and for efficacy or power. When the Lord Jesus suffered his precious soule to part with his body, he gave that death a power to divide sinne and the life thereof : and when by his God-head he resumed his body, he gave it also a power to put life of grace into the soule. The death and life of Christ are a mystery of godlinesse, as Paul in the 1 Tim. 3. end, tells us ; when Christ layd downe his life for the expiation of sinne, with all hee entred into a most deadly feud with sinne, which would have robbed him of his life for ever : and when hee tooke his life againe by his God-head, hee also conveyed an efficacy of a quickning Spirit to raise up all beleevers to a renewed life of holinesse, and by his Spirit, bestowes both upon them. So that he who can bring sinne to the Crosse and grave of Christ by faith, shall kill the life of it : and hee that can apply his soule to the Lord Jesus risen, shall finde it no empty, but an effectuall meane to quicken him to holiness. And these both all true beleevers doe : as they have borne the image of the first, so must they doe of the second Adams : *The first was a living soule, but the second a quickning Spirit.*

Q. Seeing that Sanctification stands upon these two Pillars, Mortification and Vivification : describe the former of them, by the which searching it will be easie to understand the latter.

1. The Spirit of Christ in the new Creature caudeth the old man to cry as John Baptist did of Christ : I must decay and be diminished, but hee must rise and be encreased : As the house of David grew like the Swane in the morning, but the house of Saul decayed as the Sianne in his setting : so doth corruption in the people of God goe downe, and grace grow up. I say, so it doth according to the worke of Christ in the Soule, except unbelieve crosse it. As wee see in houses that consist both of old folkes readie to goe out of the world, and of young heyres that are newly entring upon the world : we see the younger encroach upon the elder, and thrust them out, so that they grow to have small joy to abide in the world : so is it in the old and the new man of the Regenerate, the New treads upon the heele, and breakes the head and heart of the old, till he be compelled to resigne up all to the New. And although the old live still (as old folkes oft doe under their young

Of Mortifi-
cation.
Illustration
of it.

young heyers) yet it is onely as an eye-sore and a clog to the New, disquieting them with their treachery and tediousnesse: But the birth-right and dominion is gone.

Q. How may those Degrees be conceived by which it proceeds?

A. Thus: First in generall, conceive; That there is no Prince ^{The worke} (nor yet seed of any) in us to oppose corruption: Flesh loves ^I it selfe: Satan doth not oppose himselfe (for how then should Generally his Kingdome endure?) It is (as I noted) the Lord Iesus who ^{opened:} ^{Mat. 12.} ^{Luk. 11.21.33.} is this New man in the soule, and who expelleth the Old, and his Dominion; even as old *Adam* was the killer of grace, and destroyer of the Image of God: so the second *Adam* is the mortifier of corruption, and the destroyer of the image of it in us: and of Satan who imbarkest himselfe thereby in us, with all his power and weapons: I say, this New stronger man casts out that strong and spoyleth him, and divides the boodie: that is, he resignes up possession and rule to the New creature. The Lord Iesus doth this both by that death of his satisfaction, making attonement for us: and by the same death of his effectuall participation, or fellowship (as *Paul* calls it *Pbil. 3.*) by which the killing Qualitie of it is conveyed to us.

Secondly, In particular, this Spirit of Christ mortifying worketh ³ by steps in the soule. And first hee puts into the soule a saving ^{Particularly.} light, to know what sinne is in her deadly nature: This light ^I comes from the Crosse of Christ. Vpon which the Lord Iesus ^{By know-} entred into a deadly feud with sinne, threatening her thus, Oh sinne ledge of sin, ^{1 Cor. 15.} I will be thy bane, Oh death I will be thy death. That Speare which ^{1 Cor. 15.} drew forth the life bloud of Christ, was thrust into his sides by sin ^{Luk. 2. 35.} and Satan: and in the powring forth of his life, the Lord Iesus sayd as Sampson (his type) once did, Let me loose my life withall ^{Judg. 16. 30;} mine enemies: Let me slay more at my death, than all my life time. And in this prayer hee was heard. From this ground the spirit of Christ conveys into the soule this Power, that it may bee such to the soule as Christ meant it, who dyed not to sinne for himselfe, nor lived to God for himselfe, but for them. So that the first impression which Christs death workes in them, is the true light and knowledge of sinne. Oh! the soule concludes it to bee a fearefull thing which could rob the Lord Iesus ^{of his life bloud:} What then would it have done to me, if hee had not lacht the blow in his owne sides?

2
By power against it.

1.
By the Law,

3
By the Gospell.
Rom. 8. 3.

Secondly, This death of Christ by the ordinances of Christ do settle this power and make it the soules owne, the foundation of which (a farre off) is layd by the Law, and spirit of bondage, (see Part 1. Art. 6.) which terrifies the heart in respect of that boldnesse and stoutnesse of sinne in her nature, and takes off the edge and jollitic of it, and throwes the Crowne of it to the ground. By Christ onely the Law can effect this casting downe of sinne, from her pride and state. Then secondy, the Gospell doth more fully settle the merit of this death of Christ upon the soule, removing that from us whereby sinne reigned, and the Law ruled in us, I meane the guilt of conscience : That so, sinne being destroyed in her condemning power, (which was her uttermost mischiefe) shew might prevale lesse by the ruling and exercise of it ; and we be lesse in feare of her poysoning, deluding, and domineering power in us. As when *Gedeon* had given *Zeba* and *Zalmunnas* their deadly blow, they were farre enough from a new battell.

3
The third step, is the Pursuing of the scattered Troopes of sinne : I meane letting out the strength of Christ against the remainder of corruption. This the Spirit conveyses by a Promise through Faith : *Sinne shall not reigne in your mortal bodies : You are no more servants of sinne.* Romanes 6. 6. Knowing this, That our old man is Crucified with him, that the body of sinne might bee destroyed, that henceforth wee shoud not serve sinne : For hee that is dead is freed from sinne. So the Prophet, *Micah. 7. 20.* Who is a God like unto ours, that subdueth our iniquities, as well as passeth by the sinnes of the remnant of his heritage ? By these and the like promises, faith puts on the Lord Iesus his death upon the soule, that as a dead man would kill a living one, is bound to him with iordes, so might dead Christ kill living Corruption, being bound and united to the soule by a Promise. And the Crosse of Christ, is made Sinnes Terror and death, and the Old man-queller ; onely by the word of God, into which all the Power of the Crosse is put : that faith might take it and put it on, and make it fit upon the shoulders, as the Armour and strength of Christ, and as his Sword to stabbe sinne at the heart. Faith in a promise carrieth the Soule to Mount *Calvary*, and sheweth corruption, that dismall sight of the Crosse, and Christ thereon hanging, and nayling sinne to the same, that

that it may never recover and get loose againe. This fight carrieth the very hatred and indignation of Christ into the heart of sinne: that as verily as Christ hated it for shedding of his precious bloud, so verily he meant to give it her bane and deathswound for ever, in the behalfe of his members. That as his flesh was dead, so might theirs be: And as hee died but once by sinne, so they by vertue of his eternall Spirit might dye for ever to sinne: It is not the power of a Pope hallowing false Crosses, but the Power of Christ by a Promise, which blesseth this Crosse and death of Christ to the worke of mortification. And there is no fight in the world so terrible to sinne as this: all other are but fraybugs to it,

Fourthly, the Spirit of Christ crucified, makes this promise of mortification, more reall to the soule by adding the *The Seale*, Scale of Baptisme to it. *Rom. 6. 3.* *Know yee not that as many as are baptiz'd into Christ, were baptiz'd into his Death?* Ver. 4. *For wee are bairied by Baptisme into his death: that (Ver. 4.) wee might be implanted with him into the likewesse thereof;* Ver. 5. *That our old man might be crucified with him.* *Scales* (wee know) ratifie Promises, so doth Baptisme make good the Word and stablish our faith therein, for the soules securitie in this behalfe. And, as they in *Noabs Arke*, and the *Israelites* in the red Sea, layd hold upon the Promise for the killing of the old world, and of the *Egyptians*, by the same waters, which preserved their owne lives: so doth faith beleevve, that Baptisme (even the same water which saveth their soules) shall mortifie their corruptions. Sinne shall lose her life even in the pursuit, as those did: and at last shall be quite destroyed, never to annoy them more.

Fifthly, The Spirit of Christs death conveys it selfe by all other ordinances into the soule of a beleever, to mortifie their sinnes. Hearing, prayer, watchfulness, renning of covenant, and especially falting, are sanctified, thereby to cast out such sinnes and lusts as otherwise will not be cast out. The *Mar. 17. 25.* Word is poyson to a corruption, it peirceth and divideth betweene the joyns and the matrow; causing the soule to tremble at sinne, and start at corruption, by presenting God to it in the vengeance and justice of his threats and commands: yea, all the Administrations of God; in patience, blessings and strights, doe worke with the Word, to the *Heb. 4. 12.* damping

stamping and weakening of the most hidden and close corruptions : as Phyfick which piercing betweene the diseased part and the humour loosens the one from the other, Yea, as the Sword of Paradise scared *Adam* out of it : so doth the shaken sword of the Word and the other Ordinances drive lust out of the soule. And so doe they finde it, who in simple felfe-deniall and faith cleave unto it.

6

*By the sweet
nesse of Christ,*

Sixtly, This same Spirit, doth kill sinne another strange way, even by presenting the sweetnesse of Christ to the soule ; the sweetnesse, I say, of living by faith, and walking in uprightness. This is a strange sacrificing knife. It causeth that former base pleasure and sweet of sinne, to become irkesome. Since the Soule tafted Christ, loe, all other sinfull pleasures become (like the Booke in the Prophets belly) as Wormwood. By sweetnesse of sinne, I meane that former joy, tickling, and gainfull content of sinne, which set the Soule on worke with edge, appetite, skill, cost, diligence, subtilitie, nimblenesse and defences. Oh ! the Soule kills all these by her new trade of Christs obedience, which makes the Devils yoke most heavy: saying ; *What fruit had I in those things whereof I am now ashamed?*

7.

*Applying of
Christ to all
soules.*

Sevently, The Lord Iesus applyes his peculiar Power against sinne in both parts of her, both roote and branches. Hee directs his strength against original sinne and this body of death, to the end that it may die and decay daylie, though it abide till death. So that she loseth her strength, though not her being: she brings not forth so many fruits to death, she doth not so much clog, defile, and distemper the Soule by her deadnesse, pollutednesse, wearisomenesse, and unsavorinesse ; nor is so out of measurē sinfull as before. Nothing but a body of death in Christ, can mortifie a body of sin in the soule. Next it proceeds to the branches : even as death at the heart is presently death in the fingers, the armes, the feet, legs : so doth this Spirit of Christ, worke death wholly, and death in every member. So that he who saith, *Mortifie your earthly members,* effecteth also what hee commandeth, and beginning at the roote, killeth the branches. To begin to mortifie lust in the branches (the roote being alive) is vaine and bootlesse, like *Adonibezeks* cutting off the thumbe and toes : But when the Dam is dead, the breasts can give no sucke to the young ones.

& Cor. 5.31.

Rom. 6. 12. 13.

Judges. 1.

Eightly,

Eightly, The Spirit of Christ intercepts the succors, and provisions wherewith sinne fulfilled her owne appetite. There-
fore *Paul Rom. 13. ult:* opposes these two, putting on of Christ; and taking thought to make provision for our lusts, because the Spirit of Christ deales with the succors of sinne, as the Surgeon doth with a leg which he mortifies and cuts off: he kills it by intercepting the course of former spirits. As an enemy besieging a City, that hee might soone surprize it: cuts off all the store and food which either by land or Sea is sent in to support it, and so it yeelds by famine: This it applieth to every lust in her kinde, pride, envy, hypocrisie, unthankefulnesse, uncleanenesse, unprofitableness, and others. All lusts have their fewell, objects, temptations, occasions, and supports: which when they faile, sinne looseth her oyle and nourishment, and so is starved.

By intercepting sinnes provision,

Ninthly, Christ takes away that strength of sinne which stood in the Law. The Law is called the strength of sinne because of that itching and coveting propertie in sinne, to doe that which is forbidden. The purenesse of the Law is an occa-
sion to an impure heart to transgresse, and to enterfeere a-
gainst it. But the Law in this point is made to a beleever, sweet,
and easie: and therefore the heart is also thereby made pure, and is farre from stumbling at it. As *Paul* saith, *The Law is holy and just*, but I am sold under sinne, and my edge is turned from the Law, a-
gainst my selfe, to delight in the Law, and abhorre my selfe.

9
Removing the strength of the Law.

Tenthly, The principle of enmitie being put into the heart by Christ, the heart nourisheth this hatred more and more even to the death, and maintaines the quarrell, till an irre-
concilableness be bred betweene sinne and it: And this makes a daily fight and combat betweene the mortifying power of Christ, and the unmortified part: the soule alway resisting, and not wil-
lingly yeelding, but as a foiled captive against her will: and from *Gal. 5. 17*: this deadly enmitie, seeking ayde from heaven and Christ against corruption; rejoicing to see it foiled as Gods enemy, mourning to see it prevale: crying, mourning, yea, groaning under it: using all opportunities to roote it out: not limning till it be divorced: forsaking it as a wofull cut-throate of her peace, and when shee hath it under, pursuing her vantage, that sinne may not get head againe; not dallying with her, but handling her rough-
ly, and never thinking her dead till her head be cut off.

10
By combat

Rom. 7.24.

And therefore longing for the day of departure, which is sanctified to be the final overthrow of sinne, and a full Redemption from all Dominion under her. These Observations instead of other, I commend to the Reader touching this point.

Q. *What say you of Vivification, being the second part?*

A. I leave it to be conceived by the Law of proportion: That as the Death of Christ is the death of corruption in these severall kindes: So the life of Christ, or (as Paul speakes, Rom. 8. 3.) The Law of the Spirit of life which is in Christ Iesus, doth settle the power of the second Adam, (a quickning spirit) upon the soule, to be like a well-spring in her, of grace unto eternall life. Touching the which see the same place in Rom. 6. and apply all I have sayd, to this second in the kinde thereof, as well as to the former. In a word thus: The same power of God, Ephe. 1.20. by which hee raised Christ from the dead, even that exceeding effectuall power of God doth discover it selfe in a mortified soule to frame it to the life of Christs holiness: and that not with an indifference, but with activity, resolutenesse and earnestnesse of heart: I say, to a lively, chearefull, stirring life, to a spirit of life, which (as a contrary principle) alway works the heart to Gods ends. It is such a Spirit and principle, as drawes, bowes, moulds, and fashions the inner man, as well as the outward, to delight in the Law of God, and to give God the heart, Pro. 23. 26. Making the soule a partaker of a divine nature, as farre as it is capable; that thence may flow the operations of life, in all the faculties of the minde, will, conscience, and members of the body: Both inward, as feare, love, joy, innocency, zeale, thankes, humility, heavenly-mindednesse; And outward in the practise of the life, according to the conversation spoken of in the next Article. Touching that question, why these two are imperfectly wrought in us during this life, see the fist Article of the third part, in the Letts.

Q. *Now at length proceed to the nre: and because the opening of the Article is practicall of it selfe, be the brifer.*

A. *First,* If all beleevers be new creatures, such as never were scene to be so before, new men: what are they who are still old creatures, and will take no other die? Such as boast they are no changelings, are the same men. I say they are unbelievevers,

Use of the
Branches.I
Error,

unbelievers, upon whom (as yet) the wrath of God abides, *Branch 2.*
 and besides, such as shall be damned. Dogs who shall be without. See 2 Cor. 4. 4. Marke 16. 16. Rev. 21. 8. therefore small cause have yee to boast. If all that be happy by believynge must be holy by rennyng, how unhappy ones are all unholy ones? Therefore let it be terror to all such as carry the old man written in their foreheads with great letters, so that all that runne may reade it; they proclaine the sinne of *Sodome* in open profanenesse, or in secret unreformednesse: they have beeene drunken, breakers of Sabbaths, Atheists in their families, and so they will be still: Oh wofull wretch! wilt thou be as thou hast beeene? Thou hast beeene an old wretch, an old fornicator, wrathfull-wretch, subtill, contentious, worldly, made the Gospell a cover of thy rotten heart: wilt thou be so still? Then I know thou art cursed, for thou wert cursed, and thou wilt be as thou hast beeene. Therefore heare what the truth saith; if thou be no other than ever thou wert, thou wert never good: and if thou wilt be so still, be so, thy penalty shall be as thou chusest: *Let him that is filthy be so still*, he that is prophane, let him be so still, and hee that will not come out of hell, let him keepe there still: No wrong is done to him that is willing to be so. But know this, that if God have sealed thee up to an hard heart, it is one step further off from God, than before; it will be hard for an heart that cannot repent, to be better than it will be. Ere God create the new man in thee, thou shalt not onely not nill, but both will and covet it, and yet thou maist will it too late when it shall be denied.

Secondly, All revolters to the old man, and returners to *Branch 2.* their owne vomit and mire, when they seemed to have the uncleane spirit cast out, and to escape the pollution of the world through lust, but still they carry about them the old man, still that lies downe, and rises up, and walkes with them although long hidden, and at length (as a crusted sore) breakes out odiously: Oh be scared by this! If old men (be never so much in shew renewed) are cursed, what are they who having taken the livery of the new man, are now the second time waxen worse than ever: and the old man hath watcht his time to recover his possession and waxes seven times stronger than before? Oh the latter end of such is farre worse than the beginning.

Thirdly

2 Cor. 4. 4.
Mark 16. 16.
Rev. 21. 8.

Branch 3.

i Cor. 15. 19. **Thirdly,** Terror to all hypocrites who still maske over the old man with a new cover of Christ, but put not off the old. The Apostle speakes of men, *i. Cor. 15. 19.* whose hope in Christ is here: not hope onely here in their wealth and lusts, but in Christ: and hee telz them of all other they are most miserable. They are willing to have Christ to save them, and to varnish over their rotten post, to keepe them from the note of base and prophane ones: but if they be pinched with this, that beleevers must be new men: the old cheating, and cunning deceit, wrath, revenge, worldliness, must also be cast off: oh then they winch as a galled jade, and it seemes as an uncouth thought. Lately I knew a man who upon the change of his estate by marriage, was so pensive, that no man could heale his melancholy: so it is with these, to heare of such a new creature and change as shoulde turne all inside outward, and rid them of their old *Adam* all at once, they are fullen and sicke upon it, it is as the going of a Cammell through the eye of a needle. Iesus they know, and the Doctrine of Iesus, but not as the truth is in Iesus: they will take no notice of such an instinct as to be new ones, because beleeving ones. But oh yea wretches, even this truth of Iesus which your hollow hearts cann ot brooke, shall judge yee and sentence yee; such new Creatures, such Iesus; your Iesus is an Idoll, because hee is no truth in Iesus, no new creature in Iesus to put off the old man, and put on the new.

Branch 4.

Lastly, all prophane ones who thinke themselves in very good case, if they can carry their lusts and beloved corruptions closely, and bleare the eye of the world, thinking they have forsaken them. *Sleidan* reports of a Duke in *Germany*, who lived in an uncleane course with one of his wives Gentle-woman: which the Dutchesse perceiving and opposing, hee devises this shift, to send her to a Castle, and there to give it out after a while, that shee was sicke, hiring some to visit her, and at length that shee was dead: a painted Image is laid forth, entombed, carried to Church, the bell rung, funerall Sermon made, dole given to the poore, the Image buried, but the harlot still living, and the lust of the Duke unmortified brake out worse than ever. This is the new creature of the prophane sort, strongly to conceale the old. Like whereto is this, to thinke our lusts are mortified because by some violent cause, feare, penalty, or inward terrors, they are restrained, as *Saints* rage, *Esaus* malice.

Secondly,

Article 1. The uses of the first branch of this Article:

27

Vse 2.

Secondly, it's use of instruction to all new Creatures to wonder that the Lord will accept them to bee so, and take them after all their refuse stiffe and service to old lusts, to be new men ; who would thinke it that the Lord should chuse such defiled Temples of Idols, lusts, and lewdnesse to dwell in ? who would thinke hee would admit of those nasty sties of uncleane thoughts, those cages of pride, uncleannesse, and selfe-love, those powers and members of body and soule that have beene so defiled, to be weapons of righteousness ? Oh what encouragement is it to old creatures to become new ? The Lord will melt and alter the propertie of your old Idols and hee will prepare himselfe even of such metall, vessels of price, for every good worke, and not knocke them in peeces : He will admit the captive woman, when shee is parred, washt and shaven, to be a wife for an Israelite : Hee will admit *Mary Magdalen*, Luk.7. her eyes, teares, hayre, lippes and oyntments, even so neare as his owne sacred body, and become one with her that was an harlot, and abused all these to abomination. Oh ! how justly might hee have for ever left us to our selves, and sworne that no sacrifice should blot out our sinne, nor would hee ever take the service of a persecutor to be a preacher ? Oh ! those very powers of wit and those affections of love and joy which we have so abused, we should wonder that God will purge the fretting leprosie out of them so farre as to be honored by them : which yet wee cannot deny but he hath, except we should lye against the grace of the new Creature.

Reade Ieremⁱ

3. 2.

Thirdly, It should admonish all to take heed how they meddle with any true believers in Christ, to hurt, discourage, reproach or pursue them. Let us know they are new creatures, and the workmanship of God : him that defaceth Gods image, will God destroy. Beware, touch not the annoynted of God, doe not his image any wrong. If a King will leave him to the punishment of a Traytor, who shall race out and deface his image upon a pece of silver : what shall hee doe to them that deface the lively image of his holynesse stamped upon his new creature ? doe not defacant here and say, yee doe not deface them as such, but in other respects : Well, but in as much as hee honoured them, yee shall pay for it, that yee have nog counted them precious and delighted.

Vse 3.

lighted in them : that honour yee doe not to them as well as that disgrace yee offer them, is not done to him, is offered to him, and if you dare venture to hurt them with a distinction, he will punish you without distinction.

Vse 4.

If the Lord will have others beware how they deface Gods creatures, how much more should his new creatures beware of defiling themselves? Oh ! if God have made yee so, beware yee cast not dung in his face, and pollute not his Image ? The vilest wretch that lives when he playes his parts, yet if he were the sonne of an holy father, he will draw the curtaine over his fathers picture, as ashamed of himselfe. And shall not wee tremble to disguise our selves with any dreg of earthiness, envie, pride, and vanity, love of our selues, knowing whose creatures we are ? Take but the Creatures of some proud ambitious ones ! will they doe any thing distastfull to their Makers ? Are they not in all points like them ? How then dare we to tempt him after whose image we are created ? Oh ! what a check shoulde it be, that any leaven in so much as a mouse-hole (to allude to that Iewish curiositie) shoulde bee found in us ? Remember that charge of *Paul*, Purge out therefore the old leaven : and let us serve the Lord in the sinceritie of a new Creature : old things are passed away, all things become new : new *Adam*, new Covenant, new Paradise, new Ministry, new Creation : new Lord, new Law, and all new. Shall they who are thus renewed, suffer that unrenued part to get head and to darken and defile the new, that even in them old base dregs should be observed to deface the Image of God ? But more of this in the latter Article.

Q. Proceed to the use of the second Branch.

A. If faith be the instrument of this Creation, wee here doe confute the conceit of them that imagine faith to be a branch of Sanctification. Sanctification is so farre from being the *genus*, or *totum* of faith, that it differs from it the wide skie. Faith is a grace that addes no inherency to the soule, but onely serves to receive a forraigne imputed righteousness of another : sanctification receives an infused righteousness into the soule, faith receives a righteousness of perfection to stand in the sight of God : sanctification, a righteousness in part and imperfect. Can then an inherent holinesse bee the cause of an imputed ? Or can

The uses of
the second
Branch.

Article I. *branch of this Article:*

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can an imperfect holinesse be the cause or *genus* of a perfect? But I must not dwell; and I see this error is lately at large confuted. Only this, fair and a new Creature being parts of Regeneration, and of the *Totum* of a converted one: so long as they bee dividing members they are rather things of a contrary naturall, than effects, and causes of each other. See what I said of their difference in the beginning of this Article.

Secondly, Wee leavne here what course Gods people must take to repair the ruines of their holinesse, whenat is decayed in them by their fals, Satans prevention or the like. Runne to their faith, fetch fire from the hearth of the Lord Iesus his Spirit: we are preserved by that of which wee consist; if the Lord Iesus be our principle of Regeneration by Faith, he by faith must be our sustentation. Goe to the Promise in thy fals take hold of the strength of Christ in them, and compasse not thy selfe with thy owne sparkles, thinking to recover thy self by thy owne heate, but abhorring thy selfe, goe to a promise and thereto behold and apply Christ thy righteousnesse to pardon thy fals, to accept thee in weakenesse, to repaire thy strength; and then he will be thy righteousness; also of holinesse, to enlarge thy grace, and (by the addition of sweetnesse and love) to uphold thee in thy course more and more. Thou hast not received Christ thy new Creature to create somewhat in thy selfe, but to fetch from his fountaine grace for grace daily: *Iesus Christ yesterday, to day, and the same for ever.*

Q. What use doe you make of the third this branch?

A. Very speciall: And it should first teach us a discerning use, betweene all hypocrites and truly renewed ones. The one may set up the Image of Christ in some of the powers of his soule; as in his understanding, wit, memory, in his tongue, eares, fences, and outward members: but the renewed creature sets him up in his spirit. This of all other things searches a false heart: whatsoever part of him, seemes to have some Image of God, sure it is not in his spirit. In spite of him, his thoughts, purposes and affections, are void of him. The stremme the frame, the bent of his soule warps from him, and goes another way. The most subtle hypocrite can but come to this to delude himselfe by the strength of knowledge, and some dawnings of the stremme of his corruption: but as for the turning of it by a stronger to a contrary motion, that can he not attain.

Vie 5.

Vie 6.

attaine to : there is no dissembling of a new Creature. Once a Philosopher in thirtie yeares made a brazen frame of a man to speake : but as one said of him, Oh fine scull without braines ! So here may be said, Oh faire outside without a principle of life and spirit ! Let us consider this : although an hypocrite may grow to this, to delude himselfe, and make himselfe not to see his desiled principle, yet hee can never purge it out, while he is so. For the Image of God is set up onely in some out-roome, and when his lust comes in place, there is no rousing for this ; this must yeeld to his base ease, pride, lust, which are set up in his inner man, and beare sway. And secondly, the hypocrites image of God is onely a counterfeit of it : its no free principle acting him from within ; so long as some torrents and violent pangs are up in his passions, so long as he is under some stremme of powerfull preaching, or deepe feares, or sudden humors of affection hee seemes some body : but when these are past, he is like himselfe, as dead as ever. I may compare him to Davids old body, in which there was no heat left ; they sought out *Abishag* to keepe heat on him, but more then hee had from her, hee had not, and therefore hee died instantly notwithstanding her : So it is here. So long as the lye is wth-in the water it holds it, but no sooner out, but all is empty : when the Word is gone, and violent causes, he wanzereth, and discouers those corrupt evils of uncleannessesse and prophanenessse, which is the word supressed. But with the new Creature its otherwise : he is borne of God, and sins not with consent : when outward props faile, losse all failes not, he mourns for the want of old helpe, but in this want he abounds with the comfort of the inner man, and the principle of grace which is immortall, and whose being is of God.

Vise 7. Secondly, Its use of consolation to a beleever : the Lord esteemeth him by his best part, his bent and stremme, and not by his defects. The Apostle, Rom. 7. *Not I, but sin in me. I serve God in my spirit, ver. ult.* As a man calles a dunghill precious, for a pearle in it : and as a man would call wine mixt with water, Wine ; and corne full of weeds, corne, because of the better part. So here the spirit andbent of the heart denominates a Christian with God. *Looke more in point of denomination.*

Vise 8. Thirdly, Its use of examination for all that would be sure to know the new Creature to be formed in them, Try it by the roome

Article 1. Thenuse of the third branch of his Article.

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roome wherein yee place it : the best things require the best place. The image of God is Christ, drawne by the Spirit, will endure no roome but the most inward spiri^t of the soule. If the enemy besiege a King, hee must breake through many doores and locks ere he come at him ; because he is in his privy chamber. Try thy selfe then by two or three markes. If the new Creature bee set up in thy spirit, then will the streme of thy soule goe with him, and to him as the Rivers to the Sea. Thy plotting, thy devising, fore-casting and whole wisedome shall serve for him, how his honour, service, Sabbathes, and him selfe may be set up where thou hast to doe. The Spirit of a drunkard or mizer will not so plod about the pots of money as thine for God. Thy tongue, ears, and all will bee for him. Thou maist step out of the way, but still thy bent will bee to serve him and speake for him in thy spirit. If memory or great words faile, thy spirit will be for him as that poore man was for Christ Job 9. reade the allusion. Againe, the favour of thy heart will be in and for him. The bent of the soule commonly goes where it delights, and to that which is precious to it ; try thy selfe by this. What hath got thy heart ? Where is thy treasure ? If Christ in a new creature be it, lo, the very instinct and joy of thy heart will be to him ; other things shall be unfavorable, thou shalt stinke in the nostrils of the old man, and he in thine. And secondly, try thy selfe by this. The spirit of the soule is the chiefest part of it, there is the whole streme. If the new Creature be set up there, God is served withall the mighty, the male, not the female, all the courage and strength; no cost is too great : The whole cost of all thy powers, members, gifts, *Prov. 31:24*. authority, credit, wealth, experience shall runne in the streams of holiness. No unbetraying one can be a new Creature, for he is free borne. The minde, we say, is the man, If that be for God, all the inferior faculties will side with him, as *Iacobus* Eunuches with *Iacobus* : as the lesser wheelles of the perpetuall motion did the first mooving Master-wheel. That Engine when it was first scene in the Court, was not so admirable as this.

Q. Conclude the fourth Branch, and the Use thereof.

Vic. 9.

A. It is plentifull : a little of each may serve. 1. Terror and conviction of all other mortifiers and mortification all other counterfeit quicknings of a false heart, by Popish or carnall Devotions, all which,

attaine to : there is no dissembling of a new Creature. Once a Philosopher in thirtie yeares made a brazen frame of a man to speake : but as one said of him, Oh fine scull without braines ! So here may be said, Oh ! faire outside without a principle of life and spirit ! Let us consider this : although an hypocrite may grow to this, to delude himselfe, and make himselfe not to see his defiled principle, yet hee can never purge it out, while he is so. For the Image of God is set up onely in some out-roome, and when his lust comes in place, there is no rousing for this ; this must yeeld to his base ease, pride, lust, which are set up in his inner man, and beare sway. And secondly, the hypocrites image of God is onely a counterfeit of it : its no free principle acting him from within ; so long as some torrents and violent pangs are up in his passions, so long as he is under some stremme of powerfull preaching, or deepe feares, or sudden humors of affection hee seems some body : but when these are past, he is like himselfe, as dead as ever. I may compare him to Davids old body, in which there was no heat left; they sought out Abishag to keepe heat on him, but more then hee had from her, hee had not, and therefore hee died instantly notwithstanding her : So it is here. So long as the sive is within the water it holds it, but no sooner out, but all is empty: when the Word is gone, and violent causes, he wangeth, and discovers those corrupt evils of uncleannessse and prophanenessse, which is the word suppressed. But with the new Creature its otherwise : he is borne of God, and sins not with consent : when outward props faile, loe all failes not, he mourns for the want of old helpe, but in this want he abounds with the comfort of the inner man, and the principle of grace which is immortall, and whose being is of God.

Vie. 7. Secondly, Its use of consolation to a beleever : the Lord esteemeth him by his best part, his bent and streme, and not by his defects. The Apostle, Rom. 7. *Not I, but sin in me. I serve God in my spirit, ver. ult.* As a man calles a dunghill precious, for a pearle in it : and as a man would call wine mixt with water, Wine ; and corne full of weeds, corne, because of the better part. So here the spirit and bent of the heart denominates a Christian with God. Looke more in point of denomination.

Vie. 8. Thirdly, Its use of examination for all that would be sure to know the new Creature to be formed in them, Try it by the roome

Article 1. *The use of the third branch of this Article.*

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room wherein yee place it : the best things require the best place. The image of God in Christ, drawne by the Spirit, will endure no room but the most inward spirit of the soule. If the enemy besiege a King, hee must breake through many doores and locks ere he come at him ; because he is in his privy chamber. Try thy selfe then by two or three markes. If the new Creature bee set up in thy spirit, then will the streme of thy soule goe with him, and to him as the Rivers to the Sea. Thy plotting, thy devising, fore-casting and whole wisedome shall serve for him, how his honour, service, Sabbathes, and himselfe may be set up where thou hast to doe. The Spirit of a drunkard or mizer will not so plod about the pots or money as thine for God. Thy tongue, eares, and all will bee for him. Thou maist step out of the way, but still thy bent will bee to serve him and speake for him in thy spirit. If memory or great words faile, thy spirit will be for him as that poore man was for Christ *Iob 9.* reade the allusion. Againe, the favour of thy heart will be in and for him. The bent of the soule commonly goes where it delights, and to that which is precious to it ; try thy selfe by this. What hath got thy heart ? Where is thy treasure ? If Christ in a new creature be it, lo, the very instinct and joy of thy heart will be to him ; other things shall be unsavory, thou shalt stinke in the nostrils of the old man, and he in thine. And secondly, try thy selfe by this. The spirit of the soule is the chiefest part of it, there is the whole streme. If the new Creature be set up there, God is served withall the might, the male, not the female, all the courage and strength; no cost is too great : The whole cost of all thy powers, members, gifts, *Prov. 23:26.* authority, credit, wealth, experience shall runne in the streme of holiness. No uncleaning one can be a new Creature, for he is free borne. The minde, we say, is the man, If that be for God, all the inferior faculties will side with him, as *Isaiah's* Eunuches with *Iehu* : as the lesser wheelcs of the perpetuall motion did the first mooving Master-wheelc. That Engine when it was first scene in the Court, was not so admirable as this.

Q. Conclude the fourth Branch, and the Use thereof.

Vjt. 9.

A. It is plentiful : a little of each may serve. 1. Terror and conviction of all other mortifiers and mortification; all other counterfeit quicknings of a false heart, by Popish or carnall Devotions, all which

which threaten the destruction of the flesh, but in truth doe
establishe it. Popish Penances, emptie Fastes, starvings of the bo-
dy, Rules of abstinence from marriage,meats,money, trades and
conversation of life, vowes and prayers : they are from flesh,
and to it they returne; violent remedies encreasing the disease;
having no blood, no power in them : and therefore not blessed
to kill staine. Sin and Satan feare no such holy water. Onely Christ,
onely Christ.

Vie 10.

Secondly, Its use of Examining to all sound Christians, to
try whether Sanctification be planted in them? Hath the Spi-
rit of the new Creature, discouered sinne in her colours unto
you? Hath it by the word and Seales settel the power of the
Crosse, and grave upon you? Can you say, it hath dredged your
lusts up the hill to *Golgotha*, and bound them with the Cords
of your Priest and Sacrifice to the Altar, and let out your blood
there? Is that jollity and pride of corruption cast downe? Is
the heart able to say (in the power of Christ) to her lusts, world,
selfe, easie, uncleanesse ; I behold yee as stript of your condem-
ning power, and I feare not your prevailing? Since you killed
the Lord Iesus, he hath nayled you to his Crosse, and robbed
you and your Captaines of your strength and veriomy : So that
in his Death and in the Name of Christ my Conquerour, I doe
come out against you, and pursue the victory. Thinke you e-
ver to get head any more? Darest thou O proud, worldly
heart so much as rout or stirre, while thou seest the Chariot
upon which my Christ and head triumphed over thee? Oh, as
thou slewest Christ, so thou wouldest have slaine me! But thou
art prevented! By his Death thou art slaine, I am saved! I say,
canst thou put on (not *Sauls* harness against *Goliath*, but) Christs
Armour against sinne, and say, This day God shall enclose thee
in mine hand! Canst thou feele thy fingers apt to fight this
combate, as taught by the Spirit? Then it is well with thee, the
fruit will shew it, The old man will vanish, the New will
grow: New Lords will have new Lawes. It will be with
thee as with an Ale-house, which (during a drunken Tenants oc-
cupying it) was wont to be never empty of Drunkards, Theives,
and Queanes: but is now in the tenure of an honest man, who
hath pulld downe signe and all: When old guests call there
for their old well-come, loe the answere is, Heere is a new
Lord and new Law: This man keeps no Drinke or To-
bacco

Article 2. Thenes of the fourth branch of this Article.

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bacco to sell, no Sacke and Sugar, no Revelling here, the Buttry is turn'd to a Shoppe, idle companionship to good husbandry: There is hope the house may recover her lost credit againe. If thou canst finde this, and thy heartie mortification appearing in a mortified carriage, thine eyes, fentles, tongue mortified, humblenesse in thy behaviour, feare of the least sinne, watching the least occasions and temptations offered, starting at old company and sinfull objects; I lay, its a good signe. A mortified heart will soone be a quickned Spirit: the understanding will project, purpose for God: The will and choise of the heart will be for him: Sloth, ease, unwillingnesse will cease: Lust, love, delight, unweariednesse will succeed: And in a word, the stremme of the soule will runne to obedience (when God hath turned it) and the yoke of Christ will become easie.

Q. What other use floweth from hence?

A. I will adde this onely one; That wee learne to esteem the Sacrament of Baptisme otherwise than most of us doe. Did wee know and beleve it to be that Laver of Regeneration, and Channell of Christs divine nature, and properties which are conveyed to the soule by it; as Peter calls it, *Per. 3.10* The washing not of water, but the Answer of the soule by the resurrection of Christ, telling us, wee are washed by the Spirit of our God, and ingrafted into the likeness of his death and Resurrection by it, surely wee should make other use of it than we doe. And the doctrine of the Covenant would sinke the deeplier into us by it; if wee could use it as the instrument to put on the Lord, the holy Ghost and fire. But touching the Sacraments, I shall else-where treate, if God will, Thus much for this first Article.

Ccc

The

The second Article.

Qu. Proceed now to the second Article?

The whole
Conversation
of the belie-
ver must be-
renewed.

Gen. 5.24.
Psal.50.8.
Gen.17.1.
Luk.1.6.
Jam.3.13.
Act.2.4.
Matth.5.16.

What the
course or
Conversa-
tion is.

Two things
here.
1. Circum-
stances.
2. About the
Persons.

All sorts
bound to
this Rule.
3. Estates.



A. He second is, That the L O R D requires that this new Creature thus trained in the sonle, break forth into the whole course and conversation. That is, that holinesse be exercised and set on worke in the courte of our life, which sometimes in the Scripture is called the ordering of our conversation aright. See *Psal.50. ult.* Sometimes our walking with God, *Gen.17.1. Luk.1.6.* So also our living righteously, holily and soberly in this present life: Sometime, our seruing him in feare all our dayes: sometimes, the having of a good conscience, *Act.25.1.* And lastly, the holding out of a good conversation. See *Matth.5.16.* So i *Pet.3.3.* 2. Read also *Ephes.5.8.* 2 *Pet.3.11.*

Q. What mean you by this word, *only*? our open carriage in the view of the world?

A. No: but the round or wheele of our whole life within or without towards God or man. As appeares by that in *Heb.13.5.* Let the course be without covetousnesse: by which hee doth not only condemne open oppression, or usury, but the wheele of the thoughts, affections, and endevours of covetousnesse: for in them is our Conversation.

Q. How many things are to be considered in the opening thereof?

A. Two things, first, the Circumstances; secondly, the Substance of this conversation.

Q. How many circumstances belong to it?

A. One concernes the persons who must leade this conversation: others the conversation it selfe.

Q. What is the former?

A. That this conversation bindes all sorts equally to the good behaviour without prescription, or exception, and that in mens severall estates, conditions, relations. Estates, as in prosperitie or adversitie: *Job 2.* Thou speakest like foolish woman! Shall wee serve God for good and not for evill? Conditions,

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Conditions, as in each trade or calling, each common respect of 1. Conditions
self, age ; each condition of degree, inferior, superior ; each
sex, whereto adde all other regards, as time, place, publike or
private occasions and accidents befalling, as either alone, or with
others, at home, abroad, and the like. Thirdly, relations, as Masters
servants, parents, children, husbands, wifes, Magistrates, Sub-
jects, our selves, or strangers within our roofes, and so of the
like. A maine and great encloſure, at once cutting off the in-
finite objections and cavills arising from ſuch personall respects.
Some would exempt themſelves by their greatnessſe, as our com- 4. Degrees.
mon ſpeech imports ; they are very good folkes, for ſo noble or
to rich, or in ſuch place. Why ? thy place puts upon thee ſo much
the greater ſervice. Others pretend their meaneſſe, as if the
Lord overſaw them, as mothes in the Sunne : ſo many poore
ſervants in great houſes thiſke that the Sabbath and Religion
is for their Masters, as for them they ſhall be paſſed by. So
ſome ignorant people alledge this new learning is for Schol-
ars : and ſo young ones excuse themſelves by their greenenesſe,
old ones by their feebleneſſe, &c. But as this Net of obedience is
ſtrong enough for Lyons : ſo the mashes of it are ſmall enough
for flies.

Q. What are the latter Circumstances of Conversation it ſelue ?

A. Three : Order, Proportion, and Beaute.

Q. What is the order of good conversation ?

Three pro-
peries of a
good conver-
tation.

I
Order,

A. The chiefe and maine ſervice of God bee preſered be-
fore the meaner in time, and in priviledge. In time thus, that
firſt religious course be attended, then worldly. If a man ſhould
paint the body of a man and ſet his heeles upward, how di-
guifed were it ? So for us to goe and moile our ſelves all day
long, and then at night with a dead heart, and a drouſie ſpirit
to fall to prayer ; oh how woſfull ! This is out of order, and a ſet-
ting cart before the horſe : ſince that ſhould have beeene firſt
done, and the belly attended after Mat. 6. 33. firſt ſeeke the
Kingdome. Secondly, order of honour. That is, when two
ſervices meet which cannot both be done at once, that the leſſer
give place to the greater. (Except neceſſitie or mercy doe hin-
der) which is no breach of dutie, but an ommiſſion onely for the
time, and a returne unto it in ſeason ; And in this point a good
conscience is the beſt interpreter.

Q. What is proportion ?

Ccc 2

A. When

³
Proportion.

A. When there is a sutableness betweene dutie and dutie. In the members of the body, when some one for the part exceeds the proportion of that part, or of the other parts, there is a disgiusement : As when the head is bigger than an head should be, or bigger than other parts which should exceed it : for example, when men in their zeale exceed the rules of wisedome, and are too hot and eager ; or when they are exceeding zealous for Religion and the Sabbath, but extreme cold and remisse in point of justice and righteousness, and keeping touch with men. Secondly, when there is no sutableness of harmony : as in the body, if one member be comely, another deformed ; the face comely, the backe crooked, it's a blemish. So here : when there is good behaviour betweene couples abroad, but great oddes at home : when men have very good gifts to speake, but very bad to practise, none better in compassion to the poore, none worse in matters of conscience toward God in their calling, marriage, or use of liberties. *Abner* was a very good Captaine to *Saul*, but an adulterer : *Ioab to David*, but a murtherer. So the Proverb runneth, *Hee is no mans foie save his owne ; but love must begin at home, and issue to others.*

Q. What is Beautie of conversation ?

³
Beautie.

Rules. 8.1.

A. As in the body beautie and amiableness ariseth from the good temper and fit coherence of parts : so in conversation, beauty is that grace, which ariseth from the giving to each dutie, her due respect ; not onely doing it, but looking how, as Rom. 12, the Apostle tels us, *Let him that giveth, doe it in simplicitie, hee that ruleth with diligence, hee that sheweth mercy, with chearefulnessse ; Wisedome makes the face to shine.* It is not the bare doing, but the due tempering of it with the right qualitie, that sweetens it. And where this due manner is generally oberved, it makes the whole conversation, beautifull and favourly : yea, sets a lustre upon it. These three may serve for a taste of the rest.

Q. Now come to the substance of Conversation : To what heads may they be referred ?

The second
general.
The sub-
stance of it.

A. To these three, especially : Either those graces which doe qualify a good conversation. Or those subject things wherein conversation consists ; or the object which conversation lookes at.

Q. What are these graces of conversation ?

d. Some

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A. Some are generall qualifications of grace, concerning every part of conversation one and another : others are speciall gifts In the graces of the Spirit, severally belonging thereto : as the actions of life of it, requires

Q. What are the Generall ?

A. To give a taste of all by some of the chiefes ; they are either graces of quality or quantity : the former, serving to the due manner, the latter the due measure of holy conversation. And of the former sort are these (I speake of some of the chiefes) Of Qualities. First, Wisedome: Secondly, Simplicity: Thirdly, Sincerity: Fourthly, Integrity: Fifthly, Faithfulnes.

Q. What is wisedome ?

A. A grace of the soule, whereby it draweth the sanctifi- The first, ed knowledge of the minde, to the particular use of her con- Wisedome, versation, as occasion is offered, Col. 3.16. And it is a determining of generals to specials, both of actions, and circumstances according to Christian rules, of which see Phil. 4.6. Finally, bre-thren, whatsoever is pure, good, of good report, &c. Also it is a grace teaching him that hath it to keepe a decorum in religious and outward conversation, as knowing what his person and condition will bear or refuse. Lastly, how to carry himselfe in the use of things indifferent without excesse or defect : and how to use Christian policy with simplicity and purenesse of conscience.

Q. What is simplicity ?

A. It is a grace of a renued soule, looking at truths in the na- The second ked nature, apprehending and judging of them without all mix-Simplicity. ture or corruption of fleshly conceit and wisedome : and accordingly desirous to be informed of them as they are, and to love, embrace and ensue them accordingly, neither looking at the right hand or left : I feare that as Satan tempted Eve, so he will tempt and leade you from the simplicity of the Gospell.

Q. What is sincerity or Uprightnesse ?

A. It is a grace of the soule looking at the actions of conver-The 3. grace sation, in respect of their right and true ends : and therefore as Sincerity, it opposeth all hipocrisie, which is to doe good with a squint looke and mixture of our own ends of credit,gaine, ease, or content : so it doth good with a pure ayme at Gods glory, the honest discharge of duty, and the good of others: so as a man may have 1 Cor. 1.12. good conscience in all things, See 1 Cor. 1.12. and Alt. 26. Job 2. Alt. 26. 1. he abhorred to be an hireling.

This is called perfection, *viz.* of parts not degrees.

Q. What is faithfulness?

The 4 grace,
Faithfulness

A. It respects the due manner of conversation, that it be holy and approoving what is accepted, howbeit properly it hath a respect to opposition: For as wee say of a good and faithfull servant, we dare trust him with untold gold, meaning, although we see him not: so this grace is such an honesty, as puts God in security, not to revolt from him or warpe notwithstanding baits to allure, or terrors to discourage, or dangers to deterre, either by threats, error of the wicked, collapsed times, or provocations from our owne false hearts, *Rev. 2.13.* and *Rev. 3. 8.* Thou hast kept my word and not denied my Name. *Mat. 25. Well done good and faithfull servant.* It's also taken for sincerity. *Act. 16. 15.*

Q. What is integrity?

The 5 grace,
Integritie.
Psal. 119. 6.

A. An equall and whole uprightnesse of it towards all the Commandements of God, without partiality or taking exception, *Psal. 119. 6.* When I have respect unto all thy Commandements. It is contrary to that halting of spirit with God, and patchery of a false heart, whereby it affords God a maymed sacrifice: in some duties forward that come on the right side, but such as finde not favour in our eyes, rejecting them.

Q. What are the Graces of quantity or measure?

A. They may be referred to two: Prosperity and Constancy.

Q. What is prosperity?

Second head,
Graces of
Quantities,
two.

Prosperitie.
Three Bran-
ches.

1. Rootednes

48.11.23.
1 Cor. 15. vts.

2. Fruitulnes

1 Cor. 15. vts.

A. A grace of the soule compounded of many; in a word, the wel-fare of a soule in respect of degrees and measures of grace. And it hath three parts: First, Rootednesse: Secondly, Fruitulnesse: Thirdly, Growth. Rootednesse of the soule, is a grace contrary to slightnesse; whereby it is both grounded well in knowledge for direction of life, and settled in grace for full purpose and resolution of obedience. See that of *1 Cor. 15. ult. unmoveable.* So else-where, the word of establishing and settlednesse in the grace of the Gospell is used. And that with full purpose of heart they would cleave to the Lord. Secondly, Fruitulnesse is a grace issuing from rootednesse; whereby the soule is abundant in the worke of God, and full of the fruits of weldoing. The contrary is barennesse and emptiness, when the soule scants the Lord in his due, as if hee were an hard Master. The effect of it is to avoid unprofitableness

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profitableness in the knowledge of our Lord Iesus, *2 Pet.*
1. 8. Reade for this grace *1 Cor. 15. ult.* The third is, the fruit of both, *to wit*, Growth and increase: For as wee see it to bee in trees, when they are once well fastned in the earth and rooted, wee looke they should beare fruit; and then that in so bearing, they waxe and grow, in heighth and breadth and fruit, so is it heere. Growth is a gracie of the soule, by which it encreases by due steps and degrees, to that fulnesse of the measure of Christ, according to the proportion of the part,

Ephe. 4. 15. 2 Pet. ult. Luke 8. 8. And it commonly is the effect of the meanes of grace, blessed to the beleeving soule, as *2 Pet. ult.*

1 Pet. 2. 2. Now then of these three stands Prosperitie: which is *1 Pet. 2. 2.* the spirituall gladnesse and laughter of the thriving soule, *3 Ioh. 3 Iohn 2.* *2.* Thy soule prospereth; that is, apparantly is fat and well liking in goodnesse (as those three children, *Dan. 1.* and as wee say, the corne and hops laugh upon the ground and poles that bear them.) *4 H. 15. 28.* And it is a grace of the soule rooted, fruitfull and growing, where by it beareth marke in the sight of all, that it goes well with it to God-ward, and is cheerefull, full of health, vigor, and contentment, saying thus, What I am, I would be, and wish to be no other,

Q. What is Continuance?

A. A gracie of measure in the soule, whereby it gives not in, nor is faint or weary in well-doing: and it's contrary to Continuarce staggering, sloth and ease. It respects the course or wheele of conversation: and it is either a going on and on from dutie to dutie with strength and purpose, *Psal. 119. 57.* and *Psal. 34. 75.* long-breathednesse. (*Psal. 84. 7.* and *Heb. 12. 1.*) Runne the race with patience set before thee, taking alwayes in good part both thicke and thin, and not fainting in affliction and troubles. Or else it is finall Perseverance, the fruit of the former: for by a continuing in well-doing, *Romans 2. 7.* and *Rom. 2. 7.* accounting each day a peece of our journey home; at length wee attaine the end of our hope, and the issue of our Faith and combat. This grace hath the honour of all the rest; not because the rest are inferiour to it, but because it hath the lot above all the rest, to stand next to the doore of salvation, and to let in the soule thither: See *Mat. 24. 13. 14. Rev. 2. 10.* *Mat. 24. 13.* And thus much of the Graces qualifying good conversation generally.

Ccc 4

Q. What

Q. What are the particulars that immediately help conversation?

A. The vertues of the Soule: Righteousnesse is one, which gives every one his due. Prudence is another, which wisely accommodates it selfe to the occasions of actions, as it judgeth most expedient. Courage is a third, which goeth through all dangers and streights (falling out by Providence) patiently ; and waiteth by faith and hope for a good issue. A fourth is Sobernesse, which ordereth a man in the use of his lawfull liberties aright, and keepes a man from excesse therein : and from all extremities of passions and affections. Humilitie is another, which teacheth a man to think meanely of himselfe, as knowing his owne wants and shame : whatsoever his graces and gifts may seeme to others. Chastitie is another, whereby a man possesseth his vessell in holinesse and honor. Thankfulnesse, whereby the receiver is duly affected and carried toward the author of any good. Sundry other vertues there are, usefulness, mercy, gentlenesse and amiableness, fidelitie, love, forbearance, sociableness, tendernesse, truth, and such like, of which in the Article of Communion, Part 2, I have spoken. Yet, a true Christian must looke to nourish morall vertues in the ordinary conversation, as well as religious, in the fellowship of Saints : That so, no dutie may be strange to him. And (in a word) all the sanctifying graces of the Spirit of God, have their peculiar use in conversation : some are more proper for one use, some for another, and all for some or other. Thus faith is a grace for the just to live by to God in the world ; hope is a grace to beare up in streights ; patience, in an affliction ; thankfulness, in blessings ; moderation, in lawfull liberties ; innocency and righteousness in the common life of men ; love generally helpes all : and in a word, each grace doth more or lesse serve for the enabling of the soule to a well abearing of it selfe towards God, man, or selfe. Of these I speake no more ; only I would adde one thing, That the graces of the Spirit serve not only to take up the residence within, and no more, but mightily to strengthen the soule to all spirituall or externall conversation : See that Col. 1. 11. Strengthened by the might of his power unto all long-suffering with joyfulnesse, and well pleasing, &c. Hence it is, that Eph. 6. Paul reckons up speciall graces of the Spirit, as the compleat harnesse of a Christian. I will open this by a similitude : I told yc,

Col. 1. 11.

Ephes. 6.

that

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that Conversation is like a wheele. Note then ; as in a wheele there be 3 parts, the nave, the spokes, and the round : so here ; the nave is compared to the spirit of regeneration, or the new creature (of which in Article 1.) the spokes are these graces I have named, issuing from the nave, and fastned to the round : for as these staves doe unite the strength of the nave to the round, and carry the strength thereof to each part of the wheele, which else would breake and split in sunder : so these graces of the Spirit of Christ are the staffe of our life, and the very support of our conversation, and wheele of our course. As for example ; Takeaway knowledge from the use of our liberties ; faith, from the Sacraments or Word ; love, from visiting of the sick ; mercy, from almes, where shall these parts of conversation become ?

Q. *What is the second part of the substance hereof ?*

A. It is the consideration of the Subject who is to lead this conversation ; that is, the regenerate person. Now looke what the ^{second} general head. ^{three-fold.} overall instruments are by which a Christian doth and must ordinarily converse, those are the subject in which it stands, and therefore had neede to be accordingly qualified.

Q. *What are they, and how many ?*

A. Three : Thoughts, Affections, and Actions.

Q. *What are the Thoughts, and what rules are there for the frame of their conversation ?*

A. Thoughts are the first movers in the soule, and from them issueth either good or bad life : See *Prov. 4. 23.* so our *Pro. 4. 23.* Saviour, *That which defiles a man comes from within, as evill thoughts, Math. 15. 19.* They are the master-wheele. If a man *Mattb. 15. 19.* be envious and malicious, his thoughts devise mischiefe upon *Psal. 36. 4.* on his bed ; if the course bee covetous, the thoughts first set them on fire ; they peirce them through with cares, *1 Tim. 6. 10.* *1 Tim. 6. 10.* So the rest. Therefore (it being granted that we speake of the new Creature, who hath purified already his soule to obedience) let these rules serve to frame this common-wealth of thoughts aright. First, let our continuall care be to keepe the through-fare of the soule free from the evill of them, as by pardon of them, *Act. 8. 22.* so by purging of them daily *Act. 8. 22.* from that vanitie, prophanenesse, disorder, endlesnesse, and other sinnes thereof, which makes the conversation vaine, *3 Pet. 1. 18.* *Ephes. 4. 24.* put off the old man of deceitfull *1 Pet. 1. 18.* lusts. Secondly, Labour to season thy imagination and the *Imagin.* doores.

*Psal. 1. 2.**Psal. 19 ult.*

doores of thy senses, eyes and ears with holy meditations of God, his Church, his Will and Promises. *Psal. 1. 2.* In the Law of God bee meditates day and night. *Psal. 19. ult.* Let the words of my mouth, and the thoughts of my heart, bee always acceptable. Thirdly, watch over these thoughts as men doe for theeves; and aske whence they come, and whither they will, ere they passe; yea, keepe the whole prison the streighter for the sake of thy thought, because if thering-leaders breake loose, all the rest follow: *Prov. 4. 23.* And the doore of the thoughts had neede be kept as well as the tongue, *Psal. 141. 3.* yea, and keepe in holy thoughts that they goe not out as fast as they come in, *Eze. 46. 9.* So fourthly, attend seriuously upon holy objects to fixe the imagination upon good things, *Esay 26. 3.* which is the way to beat off the swarne of these flyes. Above all, looke to the maine worke of Renuing, and let all thy springs be in the Lord, *Psal. 87. 7.* even the roote of thy whole conversation, which is the spring of thy thoughts; and this will cause the branches and stremes to be holy, and cause thee to dwell upon meditation, and to be heavenly minded.

Q. How is the wheele of Affections to be guided?

For our Affections.
Their nail-carriage
is care.

A. The Affections are the wheeles of the oule indeede, and upon them the soule is either hurried to evill, or led to good. Little do most men thinke how they are carried in these their passions, by each object: Sometyme by love, by joy, by hope on the right hand; otherwhiles by feare, by sorrow, by anger, pittie, or the like: rare is that man who ventures not upon the sea of conversation with the broken bark of Affections; It may be said of them as of that ancient, Where they do well, none better; where ill, none worse. Heathens were faine to abandon them quite (the Stoicks I meane) for the pudder they found by them, and to deny all affection; and so erroneously put out their eyes, and cut off their hands and feete for feare of offending them. But the Scriptures affoord more grace than so, therefore first weigh well, how hardly the best escape the violence of them. Note how *David* disguiseth himselfe suddenly in swearing *Nabals* death upon his deafeate,

1 Sam. 25. 13. how soone *Malchus* his earre is smitten off by *Peter* in his passion: how soone fire from heaven is sent for by the discontented Disciples, *Luk. 9. 54.* So also *Davids* rashnesse to *Nathan*, *2 Sam. 12. 5.* which hee must needs blush for. So by the beholding of *Bathsheba*, how soone was a fire kindled, but

but long in quenching? How suddenly Job. 7. did the Babylonish garment fire the heart of *Achan*? The newes of *Absoloms* death, pierce and disguise *David*? Not to speake of *Gehazi* his sudden following *Naaman*, *Felix* his hope of a bribe from *Paul*, the Disciples excesse of sorrow upon a word speaking by Christ, that foolish pitty of *Ahab* upon the men of *Benhadads* errand, the extreame feare of the women upon the Angels words. All these clouds of witnesses, shew the unbridlednesse of the passions: and therefore should prepare us with earnestnesse to prevent them.

Secondly, Yet note, how good affections are as soone up in Till grace armes, if the heart be well seasoned and stablished with grace. rule them. How soone was *Peter* mooved with holy feare upon the draught of fishes? Luk. 5. 8. How easily was the poore blind man raised up in the depth of love to the Lord Iesus? How soone was sorrow wrought in the hearts of three thousand murtherers at once by *Peters* preaching? how prettily was compassion mooved in *Peter* and *John* toward the cripple, Act. 3. 4. how quickly was Act. 3. 4. zeale stirred up in *Phineas* against *Zimri* and *Cosbi*? Numb. 25. Numb. 25. 11. and so may be said of the rest.

Thirdly, Therefore, let us nourish the fire of the holy Helpes for Ghost kindled in us in our first regeneration, and apply it ordering daily to the shaming, purging out, and consuming of these them; lusts, Gal. 5. 24. Bring them (as the heifer in sacrifice) to the horns of the Altar, and binde them thereto, that they breake not loose. And call upon the Lord for his Spirit, that the arrowes of the Almighty may bee in us, and the power of Christs death might bee as venom to give these lusts the deadly blow and bane, and to drinke up the sinne of these affections in us! Let it seriously finde our hearts, and let our affections take revenge upon us, for the corruption of our affections. Let us not excuse our selves for our nature, for that defends a lesser sinne by a greater: for what can be more wofull, than when sinne by custome hath hardened us to a nature? Remember wee how hideous effects these wilde beasts have wrought in our lives? I say, our wealth our inordinate love, our mirth, our sorrow, feare, and indignation? How might *David* with sorrow have recorded his distemper against innocent *Mephiboletb*, 2 Sam. 19. 29. *Herczekiah* his great joy and jollity in the comming of those Embassadours, 2 Sam. 19-29. *Esay* 39. 2. And the truth is, the greatest woe and repentance *Esay* 39. 2. which

which ever betid us in our life, may well bee fathered upon our passions : Some bringing themselves by them to needless suits of Law, pursuits of enemies, losse of their estates, fines, imprisonments, a brand of reproach among men as not to be lived with : and if not so, yet a continual bondage of spirit, and unfitness to any good, either to calling, prayer, bearing of our crosses, or family and marriage duties, and all by our inordinate passions ?

3. Helpes

Fourthly, Let us apply the merit, and looke at the example of the Lord Iesus in all the whole conversation of his affections. How holy was his zeale against those defilers of the Temple ? his love to that yong mans forwardnesse ? hatred of those hypocrites the Scribes and Pharises ? sorrow for our sinnes in the garden ? cheerfulness in converse with all sorts to win them ? weeping for *Lazarus* ? pitty to the poore widdowes dead onely sonne ? *Luke 7. 13.* Oh ! the favour of his example, and merit of his affections, who as he abhorred all stupor of heart, so never faulted in the evennesse, temper, measure, of them, either in the defect or excesse, should ravish us, and excite us (if true members) to purchase the like ; we should even conceive holy heate of the Spirit before these rods.

3. Helpes

Fifthly, When we have got these good affections, learne we to take a due marke of the right objects of our affections, and that will shame us, whea by loosing or mistaking our right marke, we doe fasten them basely and indirectly. Our anger is too good to be set upon carnall revenge, it will serve to be employed about Gods dishonour, *Eph 4.26.* Our love is too good for base lusts, money, and pleasures, it is made for the Lord and for his Saints, *Psal. 16. 2.* Our hope of a vaine Paradise here, is better set up in heaven, *1 Cor. 15. 19.* and so might I lay of our sorrow, that it best befits sinne, our owne, and the times. If wee would thus direct our affections, they would start backe when other objects lay claime to them.

4. Helpes

Lastly, Let our maine direction bee to get our soules settled in peace, in the sweet assurance of reconciliation with God, and that we know the worst that can befall us, that no sinne, sorrow, or enemy can deprive us of that crowne : and this peace will calme us and rule our spirits, that neither fear, nor hope, shall

shall much unsettle us, but we shall possess our soules in patience, in the midst of all distempers : As a wicked heart casts up mire and dirt like the Sea : so the affections of the godly are calme and quiet, and the wheel of the Conversation goes on in a most well ordered manner. And so much for these.

Q. What Rules give you for the third of Actions ?

A. Herein wee can give no particular rules : because they are infinite : but bring the generall rules to particular and incident the frame of our Actions. Therfore, for the ordering of this conversation, let those fourre usuall golden rules direct us, that we (as neare as we can) looke to first, our grounds ; secondly, to the due manner : Thirdly, the true measure : fourthly, the right ends of our actions. Touching which the lesse may serve, because they trench upon some former rules.

Q. Touching the first, what is it to be grounded ?

A. To be sure, we have a word to shew for our warrant, either in doing, or not doing, or suspending : for although the action may prove bad in the forme, which is good in the nature of grounded. it, yet that which is bad in the ground and nature, cannot bee possibly well done. For, without knowledge the heart is naught : Now the Word will passe censure upon it, either directly or by consequent : and therefore we must attend to this light, especially in darke places. And if wee cannot informe our selves alone through ignorance, we must make it a booke case, and advise by all meanes with others, for truth lyes deepe sometimes. This is a maine ground, and is exceedingly transgressed. I will not here insist upon them that goe against light (because the godly abhorre it, while they are themselves) but even of them, many sorts faile. 1. Some will doe many things upon custome, and taking their grounds for granted, when yet they have corrupt them none. These are to be informed, that they may know themselves to doe well, as well as doe that which is good without thankes. 2. Others doe many things in the twilight, hit they misse they : not upon assured ground, not considering, that as well that which is done without faith is sinne, as that which is against it. 3. Many take up grounds onely in their generality, and faile in the particular determining of the generall to their occasion, and so sometime exceed, sometime limit the Word, whereas they should goe according to the Word closely in the exteat of it. Thus many limit the second Commandement,

*Prov. 19. 3.
2 Pet. 1. 19.*

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to grosse Idolatry of Pagans, and securely goe on in their own idolatry and will-worship ; as the Papists. Others take their owne prejudice, devotion, good meanings to be good grounds, as blind people. And lastly, others corrupt the ground by false glosses and that sundry wayes, 1. By adulterating the word both of rule and example in Scripture, and making it sound as they list. This is to crooke the rule and then worke by it, thus those *Pbarisees Mat. 5. & 6.* 2. By corrupt error of mens traditions, as in *1 Pet. 1. 18.* received from the Fathers, alledging *Vox populi, vox Dei* : but it is not a common cry can ground an action. 3. By Satans cunning and dice-play, as he dealt with *Eve, Ye shall not die, Gen. 3. 4.* 4. The imposture of our owne hearts, easilly believing it lawfull, which wee eagerly desire, and so bribing the judgement to give in a false verdict to deceive us, as the messenger that went for *Micaiah, 1 King 22.* and as a bribed Judge will force a good jury to bring in a false answer, that hee may sinne by priviledge. Lastly, and especially through the neighbour-hood that good hath with evill oft-times : who would not commend the pitty of *3 Kij. 20. 36.* him that refused to smite the Prophet ? *1 King 20. 36.* or the fact of the good mid-wives that saved the women of *Isra-el, Exod. 1. 19.* and who would (at first) discommend the Levites for slaying their brethren ? *Exod. 32.* But wee muſt doe no good, that evill may come of it ; and where God discharges the conscience from a Law, there is no transgression ; as in the borrowing and robbing the jewels of the *Egyptians* appears. Therefore let us cleave to our grounds : abhorre all doubtfull, generall, erroneous ones : take paines to discerne betweene the colours of good and evill, and beware wee be not lead by the errore of the wicked, *2 Pet. 3.* end, and *Ephes. 4. 14.*

Q. What is the right manner of actions ?

The second
Right man-
ner.

4. So necessary is this rule that it reaches to all our actions : yea, the most indifferent in her nature, and such as we are not tied to, but are arbitrary, yet when they are done, are to be done in a right manner, or else wee sinne. And this manner of doing, requires two things : First, that they be done in the chace of well pleasing. Secondly, well pleasingly : For the former, it is an assurance that the person pleases God, *Heb. 13. 4.* For the latter, it is a cleaving to the quality of performance

Heb. 13. 4.

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formance that it be pure. To the pure all things are pure in their lawfulness, yet even pure things must be done purely also, as I noted before in the beautie of Conversation: each action having in it a peculiar quality to commend it, as there I noted in divers instances. And therefore next to knowledge, the eye of the soule must call for this true manner, and that withall clofenesse, entirenesse, humblenesse, faith, wisedome, love, cherefulnesse, resolution, it may performe that which is good. But I repeate nothing.

Q. What is the measure of due actions?

A. That the Lord be served with the best of us; within, by the best bent of our soules; without, by the best extent of our abilities; and that we keepe no false measure within us. Our course is sure, to deale with God, as buyers and sellers doe each with other; buy by one measure, and sell by another. So we, when we trade with God, are content he should sell to us by the largest bushell, heaped, thrust, and running over; but we repay to him by a scanty one. But as we doe, or would fare at Gods hand, so should we measure out unto him: and in all that we do to him, or for him, call forth the best of our spirit, and bent of heart, all our courage and might; and also enlarge our actions to the greatest extent we can in number, and in degree; that our goodness may be as diffusive and exemplary as (without hypocrisie and) within our compassie may be. But I have spoken of these two before: of the one in the Subject of Regeneration; of the other in the graces of Measure: Looke backe to them.

Q. What is the true end of all good actions?

A. It is one of the maine of all the rest. For as the end, and scope of a thing gives it the being: so a childe of God, is more properly obedient in his end, than in any: he may faile through ignorance, or weake carriage, or measure, but in this is his glory; That the desire of his soule is towards the Lord: and that hee *Esay 26:4* may approove himselfe to have had an upright ayme at the Lords ends: the glory of his name, good of his brethren, and peace of his owne heart; whatsoever else hee failes in, in preaching, in prayer, in mercy and compassion, in Sabbaths, in example, yet that in this hee is voyde of guile. See *Pauls boasting*, *2 Cor. 1. 2*; *Cor. 1. 22:12*, wee have had our Conversation in sinceritie, &c. This was *Abimeleckys* praysle (for the morall of it) that hee had done it with a pure intent. It is that God lookes at; *Psal. 1. 6*. It was *Psal. 51. 6*; *Davids* rejoicing that he walked in the perfect way, *Psal. 101. 2*; *Psal. 101. 24*, and

and *Asa* his prayse, that in all his distempers, he still held upright in heart. Oh, this a difficult worke ! As hucksters deal with their milke, honey, wares, they mixe them with waxe, water, and trash, for the vantage, so doth our heart seldom any action, but some dred and dead flye of our owne aymes and ends is ready to defile it. Beware therefore, and let a true end steere all the actions of our life. But of this before in the grace of uprightness.

Third Generall Head.
The Object two-fold,

Q. Proceed to the third branch of the substance of conversation, concerning the object thereof: what is it?

A. Two-fold : either Gods Communion with us : or ours with him. For the former of these, it is the Lords inward and gracious conveying himselfe into that soule wherein hee delights as in his Temple. For certaine it is, that as the poore soule suppes the Lord, so the Lord comes in and suppes with it, *Revol. 3. 20.* The Lord is fayd to be as the welbeloved is, to his spouse, he joyes in her company, loves to bee where shee is, even where two or three are together in his Name, he is in the middest of them. Wisedome delights to converse with her children : delights in the graces which himselfe hath adorned them with, a broken, humble, upright, holy, pure, meeke sober heart. As an owner of some great Farme, delights to taste of such dainties as his tenant brings him forth : so doth the Lord in the frutes, which his owne hands and planting have brought forth, of which the whole booke of *Canticles* speakeith : To wit, how the smell and favour of the Churches graces, delight the nostrils of God: where the carkasse is, the Eagle will resort. And in like sort, doth the Lord communicate himselfe with his beloved : even as a man that suppes with his bosome friend and second selfe, whom he dare trust, will pourte out himselfe into his bosome : so doth the Lord convey himselfe into the soules of his believing and beloved ones. Nothing is too deere for them : he will tell them the very secretts of his heart, hide nothing from them. They shall know a reasoun of those his dealings, whereof he will give no account to others : in their ignorances, errors, doubts and feares, hee will reveale himselfe by his spirit unto them to stablish their hearts : Hee will hold them close to himselfe from warring in obedience, or withdrawing in their faith : hee will comfort them in their streights as *John 9.* he will give them

secret

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secret meate which no man knowes of: a secret name, and white stone, that is, such a pledge that they are his, as shall not suffer them to stagger. Many an incitation he will vouchsafe unto them through their daily course, which shall minister comfort unto them, against the difficulty of their journey, the poyson of their corruptions; the error of the wicked, and the badnesse of sinne, and sadnesse of sorrow, in evill times: so that they shall see cause rather to mend their pace then to give in, and forsake the Lord. Looke how it was betweene the Lord Iesus and his Disciples both before, and especially after his ascension, and the descent of the spirit, that he was present with them in all dangers, duties and occasions, to instruct, leade, strengthen and affist them: so is it still, in measure: And no lesse then this, doth each believeng heart finde: even as the travailer findes his bayting places, so doth the soule these repasts. The *Canticos* and *Psalmes* are plentifull for this, how the Lord leads his sheepe into the pastures, and to the waters? how he is as a strong hold to them, comforts them in heaviness: and this, both in the ordinances, or out of them by his promises.

Q. What is our conversation with God? *and vnde infinita*

A. Godly conversation (as Peter calleth it) is that communion which a renewed soule hath with God: or in a word, it is the soules enjoying of God (so farre as here may be,) and it is either inward or outward.

Q. What is inward conversation? *How manifold?*

A. It is two-fold; either the life of faith, or the exercise of the *Either in* Graces of the Spirit within the soule. *ward.*

Q. What is the life of faith?

A. The soules enjoying of God, Christ our Sanctification, by all his promises concerning life and godlinesse. And as faith at the first drawing neare to God, did cleave to him in Christ, by a promise for reconciliation, (as in Artic. 6. of the second part) So it proceeds, and improoves Christ her sanctification for almeads and uses of this present life. For (as Paul saith) *If being enemies we were reconciled to him by his death: much more by his resurrection we shall partake of his life.* And againe, *If we have not denied us his own Sonne, how much more shall we not with him dasie us any thing?* Now, faith understanding whole Christ in sanctification to be made hers. *Cor. 1.30.* doth draw (as a man would draw lines from a Center to the circumference on each side) so particular promises

D d

promises

Gal. 2.

The particu-
lar objects of
the life of
faith soule.

promises of upholding the weake soule in each condition : that so she might say in all, *Now live I, yet not I, but Christ in me; And the life I live, I live by faith in the Sonne of God :* And againe, *The just man lives by faith : not (as some invert it) The just by faith shall live.*

Q. What promises doth faith live by in Christ?

A. To speake of all were endlesse : for a draughts sake, I referre them to fourt heads. First estates. Secondly, meanes. Thirdly, duties. Fourthly, graces : which may serve for the rest. The summe is, Jesus Christ is the life of the soule throughout ; and as before and without Christ, the soule lived a naturall, and common life, of selfe, world, pleasures, vanities, so she now lives the life of Christ in all those fourt. And shee is thus said to put on Christ : that as a man in his apparel doth all the workes of this daily life, so doth the soule all her workes in Christ : Christ in her, prayes, preaches, prospers, suffers, and in a word doth all her workes in her, as *Esay 26.*

10 Q. What is the life of faith in estates, and first in Prosperitie ?

Faith in all
estates.

1.
Prosperitie.

Esay 25.

A. The cleaving of the soule to God in the promise of his All-sufficiency, *Gen. 17. 1. and 1 Cor. 3. end, All things are yours, and yee Christ's.* Its the Lord Iesus our head, who being Lord of all, made himselfe no body, that we might have right to all promises. Faith then cleaves to this promise. First, That if God hath made us a feast in the mountaines, much more he will in the valleyes, *Esay 25.* And looke what blessings so ever hee see good, its mine, life, good dayes, good marriage, children, family, health, successe, recovery, credit, wealth, its mine. A childe of God beleeves no temporall promise otherwise than a spirituall: both purchased by Christ a like, although if hee see them unfit, I am to beleevve a supply other wise as good or better : but else faith cleaves to a temporall in the full right to Christ without ifs or ands, as well as the other. And not onely so, but serves Gods providence for them with holy confidence, setting the Lord above his owne labours, in the secret blessing of a promise : going to worke without indirect courses, without sinne or sorrow, beleevving that whatsoever his portion be, more or lesse, its his, given him by his Father, and therefore best, and any other should be worse : and to conclude, accounting the commonest blessing to be no common love to him, but vouchsafed in dueines to his servant ; and therfore not shared there-

esolution

by

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by and nailed to the earth, but raised up rather as by wings to the giver, to serve the Lord with a good and chearefull heart for all his blessings, *All things* (saith Paul) *are yours, and you are Christ's, and Christ is God's.* And the same Apostle, to *Titus*, *To the pure all things are so.* This is a great portion to enjoy (as *Ecclesiastes* saith) *the blessing of God*, as the fruit of our labour, and to use these commodities of health, long life, marriage, children, learning, gifts, the love of friends and neighbours, wel-fare and peace, libertie and protection, as things given us in favour. Whereas the wicked have toile and sorrow, vanitie and vexation of spirit with them; and finde their Tables, their wives, their wealth and commodities, a very clogge and snare unto them: For they doubt whether they have right to them, and get them sinfully, use them defiledly, loose them sorrowfully: and so were as good not to have had them: to say nothing of the sad account they must give of them. But the Righteous use them (while they last) as sweet encouragements: and forgoe them without distemper, because they used them as if they used them not. They use them freely, as knowing them to be their servants, not their Masters; and therefore (so long) very profitable, as fire and water for use. They say of them as *Ipheta* to the King of *Ammon*: *That which Chemosh thy god giveth thee, wilt not thou possess it?* So, that which the Lord our God gives us wee will possess, why should we not? It is ours. And they forgoe them as things of a vanishing nature, serving the fraile life of man, and therefore like it: They know they loose neither faith, nor grace, the love of God or heaven, in the loosing thereof: oft they finde these by the losse of the other, but loose them not thereby. And in these respects their little portion is better than great treasures of the ungodly without it. Thus by faith they walke safely and securely vnder the protection of God, under which they are, and (while God sees good) shall meete which no changes, but be saved from them: If hee pleafe to alter their course, they know its his Disposition and Providence, who will not alway be tyed to blesse: yet alway will abide the same God in weale and woe.

Q. What is the life of faith in the estate of adversitie?

A. It is the cleaving of the soule to God in the promise in adversitie.

1 Cor. 1.30. of his protection and redemption : 1 Cor. 1.30. The poore soule faith with David on his death-bed, *The Lord liveth, who hath delivered my soule out of all adversities*; iword of Saul, pursuit, enemies in battell, and now will deliver me in death. And how ? first, as it was with Christ, that no trouble, nor yet one houre sooner befell him than God preordained : so shall a poore soule beleeve, that no enemy shall hurt or afflict in any kinde, than, or untill the Lord see meet ; but as he, so thou shalt passe through all. So also, 2. If any doe assault thee, sicknesse, povertie, suits, prison, malicious enemis, thou shalt fay with Christ, This is their houre, they are come in season, they are mette : reade 1 Pet. 1.6, they are no accidents, they are the allottings of my Father for speciall good. 3. When they doe lye upon thee, yet the Lord shall be thy light in darknesse and shall be thy defence, and cover thy head in the day of battell: See Micah 2.7. Psal. 84. end : hee shall make thy bed in sicknesse, and walke with thee in the Fornace : hee shall bee thy peace of heart, thy strength to endure ; hee shall purge thee by them, and bring thee out as gold out of the Fornace. So that thou shalt fay, Perhaps the Lord shall doe mee good for this croffe this day, make mee better than if I had not had it. *It is good for mee that I was afflicted.* And after a tolerable pasage (reade Jer. 29. 6.7.) hee shall deliver mee out of all, one way or other : so that the Spirit of glory, and the Conquest of Christ rests upon mee, and by his promise, Job. 16. ult. *I have overcome the world.* I shall take good courage and fay. Micah 7. 8. *I shall rise when I am fallen :* and afterward I shall with the Lord Iesus be out of the gun-shot of all afflictions, yea as the estate of a beleever is through his whole life, so shall it be comfortablest at death, and the last day shall be his best; a rest from all labours.

Q. What Promises may faithfully live by in Afflictions?

A. Many, according as the affliction is, which lyeth upon us ; Sometime God afflicts his for sinne, greater or smaller, as David for his murther, Yezza for his rashnesse, Moses for his wrath at the waters of Meribah. Sometimes he afflicts them of his owne good pleasure, either in their innocency, as Naomi by the famine, death of husband, losse of children and substance : Job by botches and ruine of estate : or else for their innocency, as the Apostles for preaching

Chyist,

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Christ, *Paul* for his good Conscience. Faithfull men first wisely discerne in what case Afflictions finde them, that to they mis-apply not the Promise: and secondly, fastens upon the peculiar promise concerning their condition. In the first case, although they suffer for sinne, yet they are not cast off and cut from God, but are stayd from despaire; looke backs to former mercies, breake their hearts, lye under their croise as just, and as Gods medicine to purge and cleanse them: believe that *God* will receive them to service againe, (though they have revolted) after repentance, *Iere. 3. 1. 2.* and so clasp upon the Promis first ere they repent, and so they finde God gracious to restore and deliver them, *Job 33. 22.* or else to pittie and sustaine them, *Ezay 63. 9.* Secondly if they suffer in their innocency, (which they may doe notwithstanding their errors and many failings) they doe by faith relie upon the Promise with so much the more case and sweetenesse, than if they suffered for their sinne: and therefore resolving that the Lord aynes at the preventing of sinnes to come, or the tryall of their precious faith and patience, or else the drawing on of others to a willingnesse to suffer, to dye, to be abased; or else to purge their originall filth, and the venom thereof, as *Job 42. 3. 4.* or the like ends: They confidently in all such troubles as befall them, looke at the promise, that how bitter so ever they may seeme for a time, yet the end shall be joyfull through the quiet fruit of Righteousnesse: They shall make them partakers of Gods holiness: yea all, as sicknesse, losses, reproach in name, povertie, ill marriage, bad neighbours, evill times, error of the wicked, lewd examples, unprofitable Ministry, and want of meane's : (as unlike a thing as it seemes,) *yet all shall Revive*, *Heb. 12. 12.* turne to the best to them that love God: and they shall say of every one, *It is best to be so:* and afterward shall say, *It was good for mee I was afflicted:* I could not have wanted it, at I am tryed what patience and selfe-deniall was in mee, the Lord hath his ends, and all is ended. Thirdly, if they suffer for their innocency and righteousness: then they doe yet with much more sweetenesse apply the promise, as most of all concerning them: They believe that they suffer the remnant of those Croises which Christ had suffered, if hee had lived to this day: The reproches of them

Ddd 3 that

that reproach the Lord, fall upon them : The Lord therefore fellow-feels with them, counts them his Confessors, Martyrs and witnesses : The Spirit of glory rests upon them : glorious grace, glorious meekenesse, selfe-deniall, patience, wisdome to carry their crosse with honour to their Master : Also, glorious peace and joy is their portion, by their Cause and their good Conscience, which are a continually double feast : The Lord esteemes their Troubles his owne, sustaines them with mercy, and will redeme them from all, either outwardly, or eternally, and by hope cheare them the while. Hee will so provide that the Teeth of Lyons shall be broken, and themselves loose their malice : *They shall rise up in the midst of their fall : and their enemies shall come into their place: The Lord will not suffer the Rod of the wicked to lye always upon the los of the Righteous, and the like.*

Q. What meanes you by the life of faith in Administrations ?

A. When the Soule by faith recognizing the personall wayes of God towards her selfe, through her whole life past, doth (as it were) enjoy time past as if it were present, and doth acknowledge God to have beene mercifull to her in them all, and hereby nourish in her selfe lively thankes, experience, fence and favour of providence and care in God towards her in all her course. The common sort know not what this duty meanes : But lives an empty life, and onely for the present. Very Heathens may condonie us in it : of whom one of the prophaneſt tells us, That to enjoy our life past, is to live twice. *David* (much better) may teach us : who made it one pece of his meditation, to thinke of times past, and so was comforted. In this kind, it is a sweet communion with God, to muse of the mercies of our happy nativity (borne of deceiving parents) our pious education, plantings under good governours, preservation from corrupt and tainting errors, customes, and examples : protection from dangers, of minde and body, distractions, distempers diseases : or else Gods sustayning us in them, that they were not our utter ruine : and especially his bringing us out of them, that wee know not what they meant. That thousands have fallen on our right sides and ten thousands on our left, yet weo preserved : not onely from the grave, but from hell : So that wee see it was mercy that reserved us for better use and purpose. As namely that in the latter part of our life wee might be prevented with more grace, wisdom and experiance then in our youth ; that we might hap-

Article 2. Theuses of the fourth branch of this Article.

55.

pily come into the fuller evidence of our conversion, and live under a powerfull Ministry, blessed company, sweet Loadstones and Attractives to God and repentance. Oh how should we oft think of that happy hand which when we were blind and like to split upon every rocke, yet led us with singular patience, and long suffering, winked at our rebellions of youth, spared us with an eye of pity, planted us under choico means, (as put easie) in the vniversity as Students: or in the City as Apprentices: or in the Country as servants: placed us in such Marriages, dwellings, farmes, townes and Neighborhoods, as where not our bodies only but our soules much more might prosper! It's good to thinke how many wayes we might have beeene undone for ever, in every one of these respects: how by debts, suretieships, rash adventures, loose companies, wee might have lost and spilt our precious time, thrift, and honesty, hopes, and conscience: which being once debauch'd, by the error and taint of the wicked, would hardly ever have beene recovered. Also to thinke in what seasons the Lord disposed of us, even such as wherein the light of his Gospel shined brightly, without eclipses, and dampes: if the works were now to be wrought, who knowes what would be done? Oh! it's a peece of a mans life to muse of these! and since, what markes of mercy the Lord hath set us, how kept us, our familie and posterities by peculiar providence from such disasters, as light upon others: and caused such crosses as have lighted on us, to be blessed to us and so remooved; This practise would indoore our hearts to God exceedingly.

C. What is the life of faith in Desertions?

A. Desertions, may be two wayes conceiv'd: One way, when the course of holiness is interrupted, violently by wilfull sinning against knowledge. In such a case, its no wonder, if the Spirit of grace withdraw it selfe from the soule, and leave it to it selfe. Thus its said, That the Lord was departed from *Samson*, after hee had defiled himselfe, and slavishly cut off his lockes, at *Dalila's* instance. Thus likewise *David* after his revolt, left the Spirit of grace, sunke and dead in him, so long as hee nouclied himselfe in the sweet contents of his flesh; so that hee is faine, *Psal.51.* to crave the repaying of it. In this case, a Christian must know, That the way to recover the presence, favour and comfort of the Spirit, must be the same with the recovery out of his revolt: For as grace first departed (I meane for the feeling

thereof) with the revolt : so it vsually returns with the restitu-
tion of the Soule by Repentance : Of which more at large let the
Reader ſee in my booke of Sacraments, part 2. in the Tryall of
Repentance.

But in a more proper ſense, Desertion, is taken for the act of God,
using his prerogative, and deferting the ſoule of his owne accord
for ſpeciall cauſe (best knowne to himſelfe) changing the vſuall
couerſe of ſpirituall influence towards the ſoules of his people,
when as on their part, there appears no evident cauſe : where-
upon, they finding it otherwife then ordinarily with them, are
ſaddled & become as a bone out of ſocket unable to ſubſtit: and thus
it was with our Lord Iefus himſelfe, whom the Deity had for
the preſent forſaken: Thus with *David* in *Psalm: 43.* where hee
doth heavily cry out, Why art thou heavy O my ſoule: and in many
Pſalmes complains that the Lord was a ſtranger and had with-
drawnſe himſelfe. And *Paul*, 2 *Cor. 1.2.* was under ſuch defertion,
when a pricke in his flesh was given him to buffet him. And this
is incident moſtly even to Gods cloſet and beſt ſervants, that by
it, the Lord might prevent dangerous revoltes, and crucifie in them
that irkeſome body of death ; as also humble them in the ſenſe of
their baſeneſſe, ſet an higher price upon the preſence of grace, and
that they might not waxe wanton, and coniſon: That he might
try all that is in their heart, excite that ſeed of his in them, to
ſecke carnethy for a ſupply, and to loath, that ſalling ſicknes of
the Common ſort, who doe nothing but riſe and fall, dally with
God, or elſe walkes on in a flat and fulſome courſe, without life and
fauour. Now in ſuch kinde of defertion, althoſh faith muſt needs
be: at the ebbe and low water: yet that ſeed of it within muſt be
ſtirred up and the ſoule muſt be upholden by conſidering • That as
the Sun in the eclipſe ſeemes to be darkened, but indeed is the
ſame it was: ſo is the Lord ſtill the ſame to the Soule which he
was, and ſo is the Soule to him: *Hib. 13.5.* Also, that this diſaſter
ſhall nor be long, but (in compariſon of Gods returne) momen-
tary: *Eſay 54. 7.8. and 57.10.* Againe, we muſt ſet downe our
ſpirit to waite upon the Lord, for the diſcovery of his face and
the clearing of the Pipes of conveyance of old refreshings: be-
lieving, that when the ebbe is lowest, the flood will returne:
That this is as the Covenant with *Noah*, unchangeable: though
his ſeaſon be not alway alike. Lastly, hold our concluſion in the
greatest darkeneſſe as *Paul* did, and glorifie God, being under in-
firmity,

Article 2. The Conversation must be renewed.

37

firmitly willingly, and praying the more,

Q. What is the life of faith in meanes using?

A. It is the cleaving unto God by the promise, for the The second, power and blessing of and upon all his ordinances; which In meanes, point seeing it will fall into Article 4. use 3. therefore thence, fetch direction.

Q. What is the use of faith in duties?

A. Its the cleaving of the soule to God by a promise for strength The third, to give us the grace to doe what he commandeth : of which also In Duties, seeing I treat, in Article 3. use 4. there looke.

Q. What is the life of faith in Graces?

A. It's the soules cleaving to G o d in the promise, and The fourth, the grace of the Lord Iesus, for a supplie of grace convenient In Graces, for it selfe, both for number and measure. Job. 1. 17. From his fountaine wee receive grace for grace, like for like, so many for so many. In strength of this promise, a poore barren soule comes to the L o r d , and hearing what treasure is in Christ, and for whom, comes with confidence and pleades for it selfe; Oh L o r d , as empty a wretch as I am of mercy, of Compassion, of righteoufesse, of love, of patience, thou hast put all into the nature of Christ E m a n u e l ; though I am pestered with a peevish, foward, proud, worldly spirit, yet thou hast sayd, Where sinne hath abounded, grace abounded much more: thou delightest to honour thy Sonnes grace in purging such sinfull ones from their cursed qualities: thou wilt have thy grace pointed at. Oh! who would ever have looked to see such a proud wretch, humble, so worldly an one, heavenly minded? Nay; the Lord can use those weapons of sinne, to bee weapons of righteoufesse, choller to turne zeale for God, prodigality to turne bounty to the poore members of Christ. I see where the Lord creates the new creature, hee also creates the graces thereof: where hee marries, he gives the marriage-Ring, beset with all jewells of faithfulness, humblenesse; and the like. Why then should a poore member pine away for want, when the head is full? and full for his members? Oh! I see all things are mine in Christ, all meanes, duties, yes, and graces mine! Didst thou not say to Lord? and causest mee to trust thee for it? that out of thy Fountaine I should have for both number, those that are most wanting, and for measure that which

which may strengthen a feeble heart? Even as Haman hearing, what should be done to a favorite, answered, hee meanes mee, whom else? so the poore soule here: The Lord hath requied me, and whom should hee bestow graces upon to beautifie soone?

Q. Dost faith live in all these fourre, onely believing that God can enable her to goe through them?

a. world of Duties. No, for there are promises also made to the duties themselves thus performed, and all for double encouragement, both to them, and upon them. For the Lord hath promised sundry good things to all that suffer, and all that use the meanes aright: To all that obey him in duties, and that walke in the practice of any grace. Not any thing, be it never so little which any shall loose for his sake, but he will require it an hundred fold: Not a cup of cold water given to any of his, not so much as a Sabbath kept with delight; not any feeding, visiting, or cloathing of his poore members: not the poorest prayer or fast, or Sacrament, or piece of worship is performed to him; not any grace of his (if we improove it) as to search him, love and delight in him, to bear our Croesse meekely: None of these but have their speciaall and many promises both of this life and a better. Yea such dutys as doe directly touch man, as to obey our Parents; and much more than to an universall obedience, there is great reward, *Psal. 19.* All which Faith lives and thrives by.

Q. Goe forward to the second branch of our Communion with God, wherein dash it consist?

a. Branch of Communion with God. Exercise of the graces of the Spirit. Phil 3:19. In the exercise of the graces of his Spirit. For looke how Merchants and Carpenter have the policy and traffike for wares and money, so the godly have their commerce with the Lord for grace. Reade *Phil. 3. 19.* But our conversation is in heaven. And this stands in these three things: First, in the increase of their graces: for, the experiance of the sweete gaine and price of grace, which they have oft gotten from God, doth whet their desire to covet more of them, and to be better acquainted with the Lord in them. As Moses could not be content till hee had seene God in his glory. This is one effect of our Saviours prayer, that they may be one with us, and that thou wouldest keepe them from evill, and from the world: So the faithfull trade with God for more faith, union, hope, love, patience; and when they can get

Article 2.

The Conversation renewed.

get in with the Lord for any addition of these, they thinke themselves in the suburbs of heaven. Secondly, In the rejoicing in the growth and increase they have had. No miserie doth so oft visit his bagges, as these joy in their treasure.

The lesse they see of these Jewels in the world, the more they prize them and flesh their hearts with them, as the Apostle saith, *The God of peace fill thee with all joy by believing.* And againe, Wee rejoice with joy unspeakable and glorious. Thirdly, and especially their trading is in heaven by that precious hope, which is an earnest-penny of their inheritance: and therefore they never thinke of it, but it glads their hearts. This is that heaven upon earth, and the treasure which their hearts were set upon, which in a sort makes them alwaies to be heavenly minded: makes them use these things as ifnot; and despise the image of these vanities: yea makes their crosses slight in comparison, while they looke not upon things temporall, but eternall. And by this their trading, although they bee absent from the Lord, yet are they in a sort present, and lay hold of immortall life, to make their condition below the more tolerable. And so much of the inward conversation with God.

Q. What is the outward conversation of the Soule with God?

A. It is that holy correspondency which it holds with God, in outward services,

Q. What are those?

A. Some are ordinary, some are occasionall. The ordinary are many: I will give a taste of a few: and they are, an ordinary and daily walking with God in religious duties, for the encrease of Communion. It is not the wheel of duties doing which can support the soule, it must be a due keeping of quarter with the Lord, and a survey of her estate towards God, which must doe that. Of this sort are these. First, a satisfying of the soule with the Lords Image at our awaking, with a saluting of his promise for renewed pardon and grace. Psal. 17. ult. for Iesus Christ is yesterday, and to day, and the fame for ever, Heb. 13. 8. not changing. Secondly, a seeking of his face as oft in the day as may bee for renned humiliatiōn, and for keeping the heart open daily for pardon of renewēd sinnes, grace to purge and season the soule: thankes for renewed compassions. Thirdly, a reviving of covenant with him

External
Communion
with God in
Services.

I.
Ordinary.

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Externall
Communion
with God in
Services.

I.

Ordinary.

Branches of

Pſal. 17 ult.
Heb. 13.8.

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Act. 11. 23. for closer purpose, and bent of heart towards him, *Act. 11. 23.* Fourthly, a daily recording of Gods peculiar administrations and providence to us, in patience, blessings, deliverances, speciall redresses of our deaces in soule and body, and what wee wee have made of them, fiftly, a finishing of each day so, as we viewing it over, may be haned or comforted, and so lie downe in peace.

Q. What is the occassional?

3 *A. The service of the time, Act 13.36.* by which werest not onely in our ordinary serving God : but reach our soules to the condition of the times wee live in, accordingly carrying Service of our selves, either in affliction of soule, or thanksgiving, as occasion requires.

Q. What warrant have we for this?

Ground of it. *A. The word of God expelly, and the charges of the holy Ghost, and patternes of holy men in Scripture. For the first, The holy Ghost doth not onely preffe us to dwell at home and watch to our owne Chritianity, in marriage duties, in family governement, matters of piety and love : not onely I say to stand girt in our lynes with our Lamps burning for the comming of our Master : But especially to traime our faith and grace, in the marking of the etate of the Church and times both generally : And where wee live, to get a publike spirit (though within our private callings) to honour God in the service of our generation. Why else doth the Holy Ghost give us in scripture a modell of the Church in all ages ? how the times degenerated ? how God punished ? how they repented and revolted, till God forsooke them ? Why doth the Word set downe such markes of Gods dwelling with his Church ? And againe of forsaking a Church and withdrawing his presence ? Why else doe wee reade of greatest vistations, when yet outward blessings seemed to bee most plentifull ? Why doth the Scripture from *Adam* to the captivity and thence to the time of the Apostles, discourse of little else save Gods governement in the Church, both under the Patriarchs, and in *Egypt* ? Why is there such a Map of fortie yeares in the Wilderness ? Such a storie of the conquest of *Canaan*, fulfilling the promise ? Such strange sinnes committed under *Judges* ? such strange deliveries ; and so of the rest ? Whence is it that the Prophet *Daniel* and St. John spend their Prophesies in the description*

of the Ages of the Church ? more plainly yet : Why doth our Saviour *Mat. 24.* bid the Iewes to observe the prophesie of *Daniel*, in setting up the abomination of desolation, meaning the Image of *Caligula* to defile the Holy of Holies ? Why doth Saint *John* say, *Chap. 1. 3.* *Blessed is he that readeth this booke and considereth?* Or what meant *Paul* in two places to prophetic both of the spirituall and mōrall degenerating of the Church ? as in *1 Tim. 4. 1.* and *2 Tim. 3. 1. 2. 3. 4. 5.* Our Saviour also spends two Chapters in markes of the Time, both till the destruction of the Temple and end of the world. Why did the Disciples desire to know (though erroneously) the revealing of the Kingdome of Christ, and restoring of Israel ? Why doth our Saviour warne us to take heed least wee be surfeited with drunkennesse and eates ? *Luk. 21. 34.* and why doth *Peter* will them to save themselves from that wicked and froward generation ? Save to teach us ; that although the world is headlesse and heartles in marking how it fares with others, (being wholly buried in their owne case) yet the people of God have their eyes in their heads, to obserue all the Administrations of God, and the wayes of Men, and the state of the Church, and to make use thereof.

Q. What duties concerne the service of the time ?

A. These two : First to bee grounded well in it ; secondly, to practise it. For the first, we are to know, that the dispensations of times are from God, *Act. 1.* All the accidents of times are from him, either permitting or working : The Knowledge finnes, the miseries, the remedies are all from him : It is he also that appoints men to their speciall times by providence ; *Moses* to conduct *Israel*, *Iosua* to conquer, *David* to fight his battels, *Salomon* to build a Temple, *Iosia* to his time, the Lord *Iesus* to his : Men fall not upon their age rashly, but are by God assigned thereto. Besides, the Lord fits men with graces meet for their times, so that a man may seeme made for the nonce, and for no other use. Who was so fitted for his owne time, as *Elija* and *Elisha* ? As *David* and *Salomon* ?

Q. What is the other duty ?

A. To practise the serving of our time. And that partly in observation, partly in performances. 1. We must stand upon our watch-tower, to markes the times. Art thou alone a stranger in *Israel* (say the Disciples) who knowest not these things ? Curiosity. *Luk. 10. 14.* Practice. Observations.

osity, Newes and Intelligence of accidents is so rife among us through Athenian vanitie, that wee marke and ponder little. Whereas our Lord Iesus bids us marke and observe them, even as one would marke the Almond tree to blossome at the Spring.

Both generall The object of our observation should be first generall, to note how the kingdome of Christ prevales (though insensibly) and how Antichrist decays (though with some stops and recovering of his wounds :) by what meanes and instruments the Gospel hath and doth grow, in spite of Satan and his Agents : in token that it shall goe through the world : how the Lord still is at the worke, and liveth when men die : To marke how one Viall is powred out after another, till that fifth and great one come upon the Throne and Government of the Papacy, and till the Lord destroy him with the breath of his mouth.

And particu- So also in our owne particular Church, to obserye both the lar, mercies of successiu Government of Princes, with peace in the Land from forraigne enemies, Popery, and Toleration kept from us : Also how Popery doth shroud it selfe, and lurkes in our entrailes ? How God hath resisted it, and all that have sought our subversion and slavery ? How the Lord hath manifested himselfe in Blessings, Croses and deliverances ? What finnes doe reigne and rule in each condition ? what open, and what secret enemies the Church hath ? and what punishments are inflicted upon us both temporall and spirituall ? and how the body of people doe carry themselves in them ? What signes are there of Gods sparing us, or of decreeing vengeance.

2

Performan-
ces.
1. Living by
Faith.

Ecclef.7.

Q. What are the performances of Service in our time ?
 A. Sundry ; and they consist, 1. In the life of Faith. 2. In such affections as concerne us. 3. In some meanes using. 4. In some endevours. For the 1. By faith we are to be upholden in our times ; yea in the most apparent incongruities therof, when things seeme to bee most miscarried ; Not then to fret and murmur at God, to quarrell with the times, as if there never were such ; but to consider, There is a God sits at the Sterne to administer his Church, to quash all opposites, to plead their owne cause ; Though wee shalld see a righteous man perish in his righteousness, and the wicked to prolong his malice, yet to wait, and so wee shall come out of all : To thrust

our

our eye blind-fold into Gods bosome, to acknowledge his justice and wisedome, and that it is our part to submit our owne ends to the Lords ends, ſeeing his are generall, and ours particular; and ſo to beleeve, that *How ever it be, God is good to Israel, and to the upright in heart,* whatſoever temptations they suffer. *Pſal. 73.1.*

Secondly, For affections; Wee muſt learne to goe out of 2. Good Actions, our ſelves, and to extend our care, thoughts, to followes, feares, hopes, joyes, pity and compassion, desires, zeale, indignations, towards the Church of God, as the ſtate and neceſſities there- of require: not wholly living to our ſelves, and looking to our owne welfares; but extending our love to the Saints, mourning with them that mourne, and reioycing with them that re- joyce, counting the wel-fare or ill-fare of the people of God; 3. Vſe of the more to concerne us than our owne, as *Mordcaij, Eliaz, Ezra, Nehemiah,* and others did. Thirdly, applying our ſelves to ſuch ordinances and helpeſ, both extraordinary and ordinary, as the particular caſe of any Church requires. As, who was not mo- ved with the ſtate of the Protestant Church in *France*, ſome yeareſ ſince, in the civill Warres? Whom ſhould not that Con- fusion of Religions in the *Low-Coutryſ* affect? Who ſhould not new bleſſe God for ſome caſe of *Germany* from *Spaniſh* and *Popiſh* yoke? And who ſhould not grieve to ſee how few congregations in our owne Land are truly enlightened with the Gofpell? How many thouſand open Scandalſ of all ſorts are unpunished? And how fearefull the declenſions of the time are to Popery, to faction, novelties in doctrine, Apostacy and worſhipping God for fashion? Not to ſpeak of many other offences: If these deſerve not conſtant, fervent and cloſe ſeeking of God both in publike and apart, as *Zachary* ſpeakes, what can? Oh! how ſhould the Priests and Ministers of God, howle and cry betweene Porch and Altar, *Spare Lord thy people!* What wofull ſpirituall wickedneſſes, contempt of the Ministry, of manifold watch-wordſ and warnings, both of Blessings and Calamities, and hatred of the Power of God- liueſſe, doe ſtill continue? And how justly might our fears feaſe upon us, and a *Decree come forth to ſweepe us away?* How had we need to ſecke God for a general Reformation of the ſtates of high and low? Lastly, what preparation ſhould all make to the Croſe? Hath not a dumb dead fish taught us this leſon of late? *Endeavours*

Let us then looke to it : Let us beware of the leaven of formalitic ; least the Devill cut our veines in hot water, and kill us insensibly : Let us keepe our spirit, love, courage to sinceritie, and not suffer it to coole, and our selues to bee pulled from our stedfastnesse, by the error of the wicked. Let us be sure we trade with our owne Stock, least wee proove bankrupts : Let us carry our lives, liberties and contents more loose in our bosomes, and be ready to let them out whensoever the cause of God requires it ; Trusting God for the recompence of a thousand-fold, for whatsoeuer wee loose for him. Let us learne to prize the least Truth above our selves : and not suffer that precious Treasure which we have received from our worthy Predecessors, to passe to our Posteritie, more defiled than we found it. And if wee cannot reforme the errors and propnancesse of others, let us at least looke every man to save one : and so in our well-doing, let us waite and commend our selues to the Lord, as our faithfull keeper.

Q. Conclude the Article with the latter branch : which is our conversation with men in common life.

Latter
branch.
Conversation
with men in
common life.
Psal. 50. ult.

A. The same which the *Psalmit 50. ult.* cals, the ordering of *Conversation* right. And it is a wile accomodation of a Christian to the severall passages that befall us unavoidably in this our common course of life. In the which although there bee a world of evill committed, this being the element of worldlings and the stage whereton the Devill acteth his parts : yet even in these common matters the Lord teacheth his people to carry themselves, as men of another world.

Q. But how shall Rules be given touching this part of Conversation, it being so infinite?

Chiefest pa-
ges of com-
mon life.

A. By culling out some of the chiefe passages of the rest, and giving a briefe view of their disordering : wee shall the easilier gresse at the selfe.

Q. Name some of these, few of what nature they are, and what ordering they must have ?

A. Such as these, Marriage, Company, or Solitariness, Liberties, Earthly-businesse, Calling, Family, Government, and the tongue, or common talke. Which although they bee out of the bounds of Gods worship, yet are so to bee conversed in, as remembiring the name of God may be blasphemed therein without especiall caution, even as in the use of oaths and vowed.

Q. Seeing

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Q. Seeing divers Treatises are extant about them, and they have
beene bandled in the Ministry by sundry occasions, give onely a briefe
view of the ordering thereof.

A. Generally touching all, note this, that God abhorres all common prophane usages of the world in these things: and will have his people carry about them the cognizance of new Creatures, and holy ones, that they may not make Religion odious by their corrupt behaviour, and making use each of other therew-
in for their owne ends: but that the graces of God may breake out and shine in the order of their conuersation, to the glory of our profession. Then particularly, there is required a stayed, settled spirit, not vaine, light, frothy and inconstant, so that each occasion accidentally offering it selfe should unsettle us, and put us out of our course of life: as sometimes sudden ill newes drive us into melancholy and frowardnesse: successe in our affaires carry us into endlesse lightnesse and jollitie: shrewd turnes in family worke us to disguisement and impatience. We see how it is with somedifor-
dered men, that for a weeke or fortnight together they will ply their callings, but if company draw them to the Ale-house, they wil spend whole dayes and nights in a quite contrary course. Such bas-
nesseth Lord abhors: and will have all to set their soules in order to an holy sobernesse and equalnesse of heart, wisely framed to entertaine the changeable passages of life; with a well-ordi-
red Spirit, neither in the excess or defect, but as the object re-
quires.

Q. And what speciall directions are there? and first for the mar-
ried condition?

Speciall rules

I

A. That being married first in and to the Lord, they loath to make it a common thing for the use each of other, and prophaning the Ordinance: but first, improoving it chiefly for God, and the mutuall good of their soules: Worshipping God together, making him umpire of all their differences; powring out their hearts into his bosome by humiliation, prayer, and thanksgiving: Nourishing matrimoniall love as a sacred knot; and to that end, observing each others gra-
ces for the strengthening thereof. Cutting off all jarres in the beginning, and yet not agreeing together for base ends, but for holy. Tendring the weaknesses of the weaker sexe, concealing her defects, and yeelding subjection to the head for conscience. If these rules and the like were observed,

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how

For the mar-
ried life,

how might the order of this one part set an order in all other parts of our course? Whereas the disorder of this wheel, causes all other to be distempered; children unruly, servants ungoverned, and all out of frame? And when once things are growne to extremite, then they wish they had never met; as indeede the truth is, miserable is that marriage which the bond of necessarie holds together onely. Of which more in a Treatise by it selfe, God willing.

Q. What Rules are there for mens Calling?

Rules for
Calling.

1. The Calling being so great a wheel of Conversation, (for where wee worship God one hour, wee ply our Callings a great many,) had need to be well ordered: First, Beware of an unlawfull Calling: then of picking quarrels with your Callings; change not Callings at your pleasure, (though I deny not, some cases may fall out to compell a change,) but cling to thy Calling to keepe thee from noylome lusts, ease, sloath, and lewd company; which nothing but a Calling will prevent: As that Martyr blessed God for honest wedlocke, so doe thou for an honest Calling. Secondly, Use it not for the base ends of gaine, money, and the like, (for Gentlemen have as much need of Callings as poore men,) but to serve providence, to mortifie thy lusts, and prepare thee for the duties of worship; knowing that else thou wouldest vanish in religious duties, and be wearisome to thy selfe. Thirdly, Let an order be set in thy Calling, that it hinder not Religion in Family: neither let Religion hinder thy Calling; but both know and keepe their bounds. Fourthly, Neglect not thy Calling suddenly, to attend upon needless pleasures, travells, companies, drinkings, to leave thy family in a distemper, without either provision or government: but in stead of these, abide diligently in the Calling, in which God hath set thee, without wearinessse. Looking at him, who hath set thee in it, under promise of Blessing, and protection, while thou walkest in thy simplicitie. That is, neither on the left hand, neglecting to serve providence, by idlenesse, ease, and needless expences: nor on the other, by running out into excessive labours and toil. For he hath said, *Heb. 13.5. He will neither fail, nor forsake thee. The diligent hand (not the fatagant and busie) makes rich. Of the frust of thy labours, thou shalt eat.* The eagernesse of men, after great riches, causes them not to have the

the patience to goe even pace with God in a leisurly calling. But as the Heathen man told his brother, *Halfe is better than the whole*: Those who will have all or nothing, commonly come to nought. They borrow great summes of money, compasse many mens farmes and occupyinges, or fall a projecting sundry plots, and rearing up manufactures and trades wherein they have no skill or experience: promising mountaines of gaine to themselves and their Creditors; defeating them and their owne hopes with discontent and ill report. Losses in a mans owne Calling are smaller and sooner redressed, than in unknowne ones: which if they bring not exceeding gaines, breed excessive losse.

Now yet I deny not, there is danger even in following our owne Calling, except Traders wisely observe (so farre as wisedome, experience, enquiry and search of them whom they trust will reach) whom they traffike with. The world is growne to such a passe in this kinde, that many preferre safe sitting still for nought, before stirring for nought. And, except other course be taken against this Nation of Bankerupts, no wisedome will prevent their devouring. But the rashnesse of sellers of all to one or a few unknowne ones, doth encrease the disease: the covetousnesse of the one, serving the profusion of the other by Gods just providence. To these I might adde the rash attempts of many upon forraigne Plantations (I speake not of all) without abilitie to manage the worke; or foresight of the charge, change of callings, unfitnessse to conflict with difficulties, aiming onely at great things, leaving their wives and orphans, borrowing and leaving men in the lurch, and repenting themselves as farr afterwards. Let men also seeke the good of a Common-wealthe, not a private. The proverb is, *Every one for himselfe*: and in this age, selfe-love hath corrupted mutuall commerce exceedingly; so that if men may gaine, they care not how, by what shifts, deceits, breaches of promises, running away with other mens goods; borrowing much, paying nothing, trading with other mens stocks and so prooving bankrupts, to rayse some estate to themselves by other mens detriment. And this is so generall a sore, that no man knowes how to remedy it, though few are free from the pressure of it.

Q. *What is the rule of conversation in common life?*

A. The answer of that good woman to the Prophet, is ^{3.} Entercourse of actions in excellent, common life.

excellent, 2 King. 4.14. *I live amoung my people*: meaning humbly, courteously, loving and beloved, usefull and peaceably. First, in our neighbourhood we are to practise innocency and harmelnesse: as Pro. 3.29. meaning that a neighbour lookest for good measure, and to live without annoyance. Also to maintaine civill offices of lending and borrowing necessaries; yea, money to the poore, except they be unfaithfull (in which case they must be urged to pledges) to shew mutuall entercourse of love in mee-
tings, moderate feasting and rejoicing in the welfare of each other, to avoyde strangenesse, and encrease amitie: avoyding statelinesse, lowring, discutesies; and also wrongs to each other in common cases of each others grounds, fences, cattell, and com-
modities. Againe, usefulness in counselling, visiting, relieving such as are in danger of over-dripping enemies. : especially comforting them in spirituall complaints. Secondly, In Towne-matters, not ayning at over-ruling others, treading our inferiors under-fete, saving our owne purfes, and overburdening others, but carrying equal miades, and doing as we would be done to: not pragmaticallyal and busie-bodies in matters not concerning us; but attending our own, and keeping our bounds. Not praters and janglers of needless affaires, not curious, inquisitive, censorious, and the like. Thirdly, In Arbitratorships, not stickling for parties, but for a peaceable agreement upon equall condition betwene them, and settling firme agreement upon the wifest and safest termes, and so of the rest.

Q. Now come to the third, what is the due manner of conversation?

A. Touching the manner of our conversation, the Lord re-
quires [Coloss. 1.10.] that wee walke worthy of God in all
wel-pleasing. Looke how he is in whole presence wee walke,
so must we order the frame of our walking: even according to
his nature, attributes, honor, worthinesse and rewards; God is an
immutable God: walke in a constant equalnes of obedience with-
out inconstancy. He is every where, walke holily in one duty
and part of life as in another, secretly as openly. His attributes:
is he wise? walke circumspectly before a wise God: is he strong
to punish, to helpe? Walke with feare. Is he patient? walke mercifully towards offendors. Is he bountifull? Beare his corrections
patiently, and be willing to receive evill as well as good from
him. Is hee Righteous? defraud no man. Is he a glorious God?
doe nothing uncleanely, base, roote not in the earth. Is hee All-
sufficient?

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sufficient? Distrust him not. Hath hee called vs to vertue and glory? walke not according to former lusts and vanities of our Ignorance. Walke as Christ would walke if hee were upon earth: Let his example be the Rule of our converstation. Whatsoever is holy, just, of good report, pure and unblameable, ensue it. It is not worthy of God, of his grace, calling, and covenant, to take the uttermost of each libertie, to follow every fashion, to frequent each company, to give our selvess content in whatsoever our heart wishes: its not according to God, to use our tongues intemperately, to plunge our selvess into the world, to neglect our time, to live to our selvess, and doeno good to any. In all these there is an apparent swerving from God, and unworthy walking. They that see such walking, may say, it pleases not God. We should walke before God, as before a choice friend, whom wee entertaine into our dwellings familiarly: Oh how studious are we to please such an one? All our housshould is too little to attend him, no dressings too neat, no fare too costly, no charge too great, no paines too much: Our desire is alway to be with him to converse familiarly, to be chearefull in our converse and communion, his diet, lodging, chamber, savory, soft, and handsome. We will be studious to be wel pleasing in all things, no attendance, honor, awe and due respect shall be wanting. This we accompt the way to please, and we would be loth to displease, least wee should forgoe him. So here, we are loth to grieve his good Spirit, wee will not suffer any sights, smells, favors, no indecency to be committed before him in heart, in word, in behaviour which should annoy his presence. It was shad-dowed out in the covering of the *Israelsites* excrements, for the Lord faith *Moses* walkes in the middest of thee.

To conclude then, this walking worthy of the Lord, though it be no demeriting of him, (for how can a consequence of grace, merit antecedent mercy?) yet it is an endeavour of a believing heart to equall God, and to be futable and according to his heart, in the whole course. For a Christian doth so know the Lord, and hath so ballanced his love in his soule, that it breeds an instinct in him, to walke worthy of him, to please him in one thing and other, great and small, not for eye-service, but in faithfulness. If he be a Minister, hee knowes its not worthy of God to walke in idlenesse and selfe-love, but in all diligent painfull feeding the flocke, both by the care, and eye. If a Magistrate, hee

knowes its unworthy of God to be afraid of too much zeale, and severity in punyng sinne. Shall such a man as I flee? If a master of a family; hee knowes its not worthy of God, to preferre his owne endes before the worship of God, and the sanctified rest of his day. And briefly, it is unworthy of God to please our selves, and to neglect others, for Christ pleased not himselfe, but his father, for the good of ranke enemies. Its worthy of God to use his long-suffering as an hand to draw us to repentence, not to goe on, under mercies and patience, with fruitlesse, and impudent hearts : thats against the edge with God. It becomes us not, after wec have spent the Lords day in publicke to goe home to our houses jangling and prating of our owne base matters : its not suitable to his pure ordinances. Its unworthy of God, that his people, should distrust his providence, for hee who cloathes the Lillies and grafic, can much more provide for us his people, if we trust him. Its worthie of God to cleave to him in affliction as Job sayd, *Shall wee receive good things of God, and not evill?* Its worthy of God to doe good to our uttermost, for so did our Lord Jesus, even to all : and our father lets his Sunne shaine upon the corne of the bad, and the good. These may serve for a task of the rest : The Summe is, That the Lord will have all his consider, whom and what God they serve, and to accomodate their spirits to a decent and comely walking worthy of himselfe in all their conversation : asking this question, will this grace my profession? Is it according to the honor of my God? Or may I not be justly cast in teeth with it, as unworthy of him? Especiallly in doubtfull cases, this must cast the skoale, if it be worthy or unworthy of God.

Q. What direction is there for Solitariness and Company?

Rule 4. for

*I.
Solitariness.*

A. Touching solitariness, Heathens may teach us : who were never lesse alone nor idle, than when private and solitarie. That may be much better attained by a Christian, than by a Moralist. And it requires a well stayde and ballanced minde, to dwell with a mans selfe alone ; For solitariness causes a man to vanish, if hee be not seasoned well, and able to possesse himselfe. Some mens whole life is outward, and rare is he who descends into himselfe ! To spend the time in the Ale-house, jangling, drinking, buying and selling others, hanging upon Shop-windowes, telling of tales and newes, &c. is counted a fine life by fooles : But a wise man, had rather

the

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ther be alone (although in prisone) than at such libertie : That so hee may enjoy himselfe, in the morning to forecast the duties and occasions thereof, and to be armed by prayer for them : at night when hee lyes downe, to view the sinnes and duties of the day past, with humiliation and thankes. So at other times (when calling hath wearied the body :) then to get within the Closet of our selves, calling in our roving thoughts and affections, to be serious : And, being private, to hide our selves till the evill be over-past, *Esay 26.* To mourne apart, *Zach. 12.* To call to minde the government of God toward us in patience, provision, deliverance from dangers, loading us with benefits, passing by our transgressions ; to binde our selves to the oath and covenant, to the good behaviour, to sobernesse, meekenesse, innocency : to prevent the temptations to which wee usually lie open by company, or occasions of family, and so whet up his heart againe to more outwardnesse of actions. If men could thus doe, what a threshold should they finde solitatinesse to be, for meditation ?

Q. *Add somewhat also about Company, and the order therof.*

A. It's that by which (as Wine by the Bush) it's knowne, what is within. No man is sooner bewrayed by any thing, than by Company, and by the Tongue. Wherefore seeing it's a great peice of the wheelie of our life : let us first beware of a loose heart ready for all commers, none amisse, a signe of exceeding emptinesse. Then, discerne of our Company wisely : The wisedome of a man will discover his companion, as the Fornace divides the drossie : If thou seest not in a man, the lips of wisedome ; except thou see hope of doing good, or taking it, withdraw thy selfe. If sinfull men or women entise thee, to dalliance, drinking, ill houres, pleasure, or riot : consent not. Though their lips drop honey, and their words are like butter ; yet deliver thy selfe as the Roe, and escape. Such as thinke themselves shot free, so that they can keepe any company without hurt, are often catcht in the snare, as the gnat in the Cardle. Conste it secondly a singular favour to be rid of bad or doubtfull company : which some enjoy : and yet (ordinarily) a man mast goe out of the world, as Monkes or Anchorets, if they would be free. But when God doth not free us, then thirdly, be armed in bad Company : Reprove not scorneres : cast not pearles before Swine : be dumbe before such wicked ones. Among the formall fort,

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(who

(who may sooner be swayed than seasoned :) be sure to cut off evill speech and carriage ; propound some riddle or other, some hard question to buse the minde, or speake of some accident of Gods judgement, or providence, of the death of some or other, taking occasion thereby of religious talke, to banish worse. And rest not onely, in not leaving bad favour behinde thee, except thou leave good. A speciall gift is required to such a purpose ; as, to break through the soleinne silence of some, to cut off the prattling of others, yea, our owne bashfulnesse ; to take an hint in the belt season : to shake off our carnall appetite, our sensualitie, our barrenesse, and superfluitie of vaine and earthly thoughts and affections : to draw on the company by amiable behaviour and curteisie : and then apply our selves to doe them good. To which end : first, be well seasoned with good matter : secondly, bring it forth seasonably : thirdly, have a set ayme and bent to some speciall object : fourthly, seeke truely the good of such as thou convertest with, and Gods glory, not the hearing of thy selfe talke well : Lastly, let not thy minde be fickle and easily putt off from good speech, (for the Devill or thine owne vaine heart, will cast in some bone or other) but hold thy selfe and others (if possible) to the occasion, till somewhat enter. This is very hard in mixt companies, and strangers ! But yet ayme at the best. Remember how oft thou hast beeene snared with barrenesse in company, and stung afterward : Also how sweet a service it is to be truely sociable. Inure thy selfe to it at home, where thou mayst be bold, and it shall be easier abroad.

Q. What Rules give yee for Liberties ?

*6. Rule
For Liberties* There are many sorts of liberties, as travellings from our owne homes, companionship with such as please us, recreations and pastimes, feastings, and the like : all which are lawfull in their kinde : yet must be watched unto, least too much precious time, cost, and heart be spent upon them : alwayes keeping from the uttermost of our libertie, and *putting knife to our throat, Pro 23. 2.* if we be given to our appetite : not powring our spirit into them, and loosing our selues in them, but gathering up our soules to a more chearefull retурne to intermitted duties. Remembiring that Satan will the rather seeke to circumvent us in the use of lawfull, because wee dare not rush into unlawfull liberties.

For why? How many Christians (whom wee must not offer to censure, for all that) are there, who herein disguise themselves? loosing both their estate, thrift, and credit thereby among the godly, neglecting also their callings and families, and rather loosing their hearts in their pleasures, than refreshing their spirits! What slaves will not men be to their lusts? Chusing the company of such as are not meet to eat with the Dogges of their flocke, base, thievish, defamed persons (because they be necessary evills) rather than to be temperate and forbear such sports? Thus they share their hearts with the love of sinfull follies for a season, more than of God; let it be but granted, there is a lawfulness in Bowling, they will lye in common Alleyes (of which too many are set up) spending their time and money in play, or abetting the gamblers, and so plying the Ale-house (if it be rainy) and falling to bad games within doores : to the encrease of sloath, disorder, swearing, drunkennesse and profanesse, and all under colour of lawfulnessse. Even Gentlemen themselves of place, should rather deny themselves that libertie that is lawfull, than occasion to others so much sinne: and to God so much dishonour: and scandale to Papists, (who call us Epicures) and destruction to the Gospele, and the power of Religion: (which selome thrives under such courtes) and detriment to the poore: for while sports are rife, the charitie of men is cold. Not to speake of civill wrongs accrewwing to men, in their fences and commodities.

Q. Draw to an end of the rest:

A. Touching the family, we are to set it in order, not when we die onely, but much more in our life. And for mixt families; first, this I say, that they cannot chuse but finde much pudder and confusion, both in matters of God, and their owne: God is the God of order, not confusion: if therefore it can be, let mixtures of families be avoyded, as prejudiciale to peace, thrift, accord, and especially goodnesse: For if single families are so hardly ordered, how shall mixt, whose heads or members differ, and are loath each to stoope to one government? Such shall be sure to finde trouble in the flesh: therefore where weightie cause requires it, let the best order be settled by consent to avoyde confusion, as it shall be better, if all will stand to one barre, and be ruled by one head, guiding the rest according to God.

*7. Rule.
For Family.*

Neat.

Governours.

*Pro. 27.23.**Pro. 3.1.27.**Ephes. 3.14.**1 Sam. 2.23.**Ephes. 6.9.**2 Cor. 5.1.**Psal. 101.*

Inseriours.

Next, for the Governoars of families (especially greater) let them not thinke it enough to set up a scroll upon their screene, touching the Lawes of their houses, and so passe on: but withall, let them be the life of order themselves, *Pro. 27.23.* and *Pro. 3.1.27.* looking over their flockes within doores, and not onely for provision of body, but survey of the severall wayes of Children and servants. God himselfe is the Father from whom, *Ephes. 3.14.* all families are called: and hee will take account of our Baylywicke in this kinde. If Ministers cannot guide their owne families, how much lesse Gods Church? Let order of family flow from well ordered hearts of our owne: neither too remisse, as *Elie, 1 Sam. 2.23.* *24.* nor yet haſſe, impetuous and tyramous, *Eph. 6.9.* but even framed for this very thing, as *Paul, 2 Cor. 5.5* with temper of gifts to govern, sobernello, gravitic, purenesse and tenderneſſe. Be not as Tygres in the hot purſuit of your owne earthly busynesse; letting Gods goe at large, both on Sabbaths and otherwise: nourish no evill in your hearts that might breake out in example: for what childe or inferiour can honour them that carry loose hearts to God, and set him not up in the Family? Let God rule your children and servants, and wives, and set up his Throne in their Conscience, and then a twyned thred will draw more than a Cable. Above all, with *David,* purge out all the banē of drunkenneſſe, lying, unfaithfullenesse, unfeſonable riot, and the like: and let thy eye be fixed chiefly upon the righteous, and encourage them that they may be the guides to the rest. Use not to dally out the ſeafon of dutie in families, which proceſſes commonneſſe and formalitie. Catechife, admoniſh, reward, and cengeſure, and hold up order by theſe meaneſſes.

Touching inferiours, be wholly for the good of the whole familie; not your owne ends: Children downe right in ſubjeſtio[n], and not iſolent, ſpenders and claymers of their pa-rents wealth as theirs, for the ſuport of their vices and liſſes: but under authority with all love and well deserving; ſeeing they can have but all, after the deceaſe of Parents, and the whileneſt their due education. And as for ſuch Children as neceſſary conuenience requires to be planted abroad for training in the trade of their youth: Let ſuch Governoars and Masters be choſen, as not onely are indulgent, kinde, keepe good house, allow

allow wages: But such as are wise, conscientible and circumspect (instead of Parents) to watch over their wayes: the want whereof, hath caused loosenesses in the inferiors, corrupted by lewd companions, and base matches; to the sorrow of Parents and their whole families. Children also being well planted under Superiors, must be awefull, diligent, not learners of proud fashions, but getting that selfe-mall soberneſſe and grace which perhaps under their Parents wings they would have neglected. The miscarriage of many Children under government, hinders many sober and good ones, from the benefit of that Ordinance.

Servants also must be chosen by advice, and not ventured upon by Masters to serve their turne: wherof if care were had, great families would not be so poſſoned with drunkenneſſe, uncleanness, filching, swearing, and all ſingl, as they are; till they be faine to purge out all the Servants at once, leaſt the new be tainted. But bad Masters love bad servants: no cup, but hath his cover. Servants themselves alſo firſt feeke to ſerve the Lord Chriſt: That heither ye may obey men againſt Chriſt, nor yet neglect due obedience to men for Chriſts fake: who will pay you your wages? Beware of the uſual ſinnes of mixture of ſexes in families: either combining together againſt governours, by filching to maintaine their luſt, meetings and ſtollen liberties: or elſe living in envy and heart-burning each againſt other for their faithuſneſſe. Instead of theſe, be earnest in buſineſſe, yet redeemeing time to ſerve the Lord in ſecter: to be ſure, not unſetling the feaſons of family worship: (for ſuch places good ſervants ſhould reſort to, as the Eagle, to the carafe.) Plead not for more liberty, in gadding, (no not under colour of Religion,) than is meet. To conclude, let both Parents beware of stoutneſſe of ſtomacke and partiality towards their Children, loving them according to that good they ſee in them: and not implacable (if their hearts relent for their errors:) nor give occaſion to their Children to humoure them in combining and treachery each againſt other, whom rather they ſhould reverence: which hath overthowne the peace of many families long after. I haue elſewhere ſpoken at large, let this ſuffice that they ſhew all good faithuſneſſe and reſpect, as thoſe upon whom the well or ill-fare of the family dependeth.

dependeth, and the more they are betrusted, the more trusty : for few families doe ruinate, wherein bad servants have not one principall hand.

Q. One word more of the tongue and so end?

Rule 8.
For the
tongue.
James 3. 6.
James 1. 26.

A. Its a great wheel also of Conversation. As great wheels in fire-works let the lesser on fire, so doth the tongue the whole course of mortalitie, *James 3. 6.* And it's set on fire by hell without grace. But even where there is grace, how little is scene in this kind? and yet our Religion is in vaine without it, as *James 1. 26.* Its the chiefe Agent and Chapman of Conversation; and by it Conversation utters it selfe. But how? what scoldings and brawlings in family? what multitude of them in buying and selling? what jangling up and downe the streets by gadding gossipps of un-stayed mindes? What poyson foames from the heart by the went of allying, cruell, malicious, taunting, backbiting, prating, vaine and unvely tongue? And while the care of others is the receiver, this theefe will never change his trade. Truly, as once at Sea when an owner of a ship cryed out, (his Ship being tossed and in danger,) Oh, save my Ship! one answered if it bee yours, why doe yee not rule it? So we may say, Our tongues are ours for title, but their owne for government, we have no keepe of them. All other things (saith S. James) are ruled by the heart of man, whether living or dead, be they never so rude, as Horses and Castells, or boisterous, as Ships upon the Sea, But no Art of man, (obey the Lords) can rule the tongue. Its one of the last members tamed, and where wee see that wee count him a perfect man. The wisest way for this, is Solomons counsell, *Proverbs 13. 26.* My sonne give me thine heart: and thine eyes (all thy members) shall delight in my wayes. The remedies of Morall Teachers are not a plaister broad enough for the sore, for except the principle within bee framed, this instrument will ever be out of tune: no rules will reach it. Only the law of grace in the heart will set it upon the lips: and make them a well-spring of life. A good mans lips out of the Treasury of his heart will bring forth good things. Either make the tree good, or the fruit must bee evill. Nothing sooner bewrayes the heart, either good or bad: it being the glasse of the same, as one sayd, Speake that I may see thee: and another prettily saith: If thou be a foole and holdest thy tongue, thou art wise: but if a wise man, thou doest foolishly in thy silence.

Either

Either the multitude of words in the tongue or the deepe silence of it: The giddiness, falsehood, vanity, basenesse, or profanenesse of it, will soone discover what is within. Wherefore take wee notice of our selues; If occasion bee given to speake of Gods matters, none are so mite as we: But if of our owne, wee never have done: as the Poet spake of those Fidlers that either could not begot to it, or could make no end. Let this shame us Christians, that not onely natures fences of teeth, and lips, but the Lord Iesus his bloud, and his word should not be able to rule this little, but unruly member. Get us a well stayed heart and ballanced with grace, and this will first keepe in our tongues from excessie; and then good matter, good heart, and good occasions will set them on worke for good, for God, for our brethren: As the tongue hath set all on fire oft-times and made all men beshrow us; so the same being seasoned by the grace of Christ, may create the fruit of the lips which is peace: and both glorifie God, and edifie man: all conversion of the soule, and all building up in Grace, being the effect of this member sanctified. Thus much for the opening of this second Article.

Q. But what is the worke of a converted soule in case of Revolts, and interruptions of this holy Conversation?

A. Concerning this we must know, that most true it is, although God hath devised this happy condition for his people to walke in, making the conversation of a new creature, a sweet yoke, and easie burden: yet, that rebellious inmate of old *Adam*, and corruption of flesh, incensed by Satan, and error of men, hath found out many inventions, to thwart this way of God: Sometime it cast off this yoke, by the decay of the inner-man, and of that spiritualnesse of faith, weary of welfare, (for even *Adam* was so in his perfection) wanzing from that first love, that closeenesse, that delight and complacence in God, and (in short) from that bent and stremme of soule to walke with God, with all courage, well-pleasing, and long-suffering of spirit, upon this, breake in actuall base habits; declining to hipocrisie, infidelity, time-serving, formality, security and the like. Sometimes the soule withdrawes from God in the use of the Meanes, as being presumptuous of her owne safety, and thinking that the Altar and lampes will alway burne and shone without fewell, or oile, at least, that the worke wrought will serve turne, and the keeping,

ping of quarter with God, in duties alone, will goe for pay, although the due temper of heart and worship, zeale and humblenes under wants, faith, hunger, and sincerity be absent: otherwhiles, the soule is prevented by strong lusts, both of the heart and of the eye, with pride of life, to take her twinge in liberties, and so to rush vpon denyed and stollen waters, ingorging her selfe with pleasures, Companies, worldlinesse, uncleanenes, and the like, farre vnbeseeching such as they goe for, and pretend themselves to bee.

This ought not to be, but when it is, what must be done? Surely the Lord would not that we be angry, but when we have beeene so, he will not have the Sunne to goe downe upon it: but hath provided a redresse; for shall a man fall, and not rise? *Jer. 8.4.* The Lord being mercifull the spirit of beleevers is not left so to it selfe as to waite the stroake, though it spend the revewen too lavishly: And although Satan having them at this bay, provoke them to despaire, through an ill conscience, and vnbeleefe, yet by a secret sustaining, God keeps his feed alive, and the soule from Apostacy, nay, lins not till he have restored them. 1. By stopping them from headlong ruine, *Jonah 2. 52.* *Lam. 3. 19.* and that by a glimpse of hope. 2. Hec revives them out of their swoune, by experiance of former mercy when they were in their sins: *Psa. 41. 9. 5.* Thirdly, hec freeth them from that confusion and astonishment of Conscience which might arise from despised mercy, remooves that slavery and feare, and presents a view of their sin in such order of revolt, as rather cleeres up their spirit, then overwhelmes it: as *Iona* felt, in the Whales belly: else they would be swallowed up as *Judas*. 4. The Lord thawes their heart, by putting them into bitternes, and holding them under from giddines and hardnesse: so that they can relent and repent, *1 Sam. 12. 4.* *Mark. 14. 72.* because the life of Repentance lay at the roote. Fiftly by this meanes, God sookes their spirits, and makes grace enter as deepe as former treachery did: and so their sinne is cleansed. Sixthly, The Lord begins to cleere his face to them, and sets the glasse of a promise before them, *Esay 57. 17. 18.* even that hee will see and heale them; yea though stubborne, under his strokes and Desertions: so *Jer. 3. 1. 2.* and shewes them that Christ must come betweene their sin and repentaunce: else they doe but soder and daybe with untempered mortar: Seventhly, They embracit
by

Article 2. The Conversation renewed.

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by faith and returne to their conversation againe with more
feare by their experience.

Q. Now briefly add some generall use : because the opening of this
Conversation is use of it selfe.

A. First, Let it warne all weake and fearefull ones, who being under the condition of grace, yet through melancholly, the Devils deteyning of you, and distrust, dare not, or will not apply the promise to shake off your distempers, but still wrap your selves into Satans chaines, and chuse to make your Hell another Heaven by your bondage. Oh, come out of the thralldom betimes ! For loe the very hear-say of these two Articles should gaster yee ; the Lord hath a great deale of worke for yee to do both to make yee new creatures, and to order all your conversation aright : Oh, here is a full worke of a mans life ! Doe yee consider what this conversation is ? how large, how deepe, how broad ? do yee wifely waigh the dimensions of it ? If yee did, you would be afraid lest death should surprise yee ere yee have strucke one stroke of this service of God. Till yee have faith what can come from yee to please God ? Oh ! to you, to you onely belongs the promise : it must be *God indeed who must worke it* ; but why do yee deny that it is yours ? how deeply doe ye dishonour God, and deprive him of his glory ? Oh ! remember there is a great conversation of service required of yee : *the art of obedience is long : the life is short* ! Beg of God that yee may be roused out of the den of ease, or sullennesse, or feare, and say, Lord hasten and finnish the worke of Faith with power ! I shall bee shent else, and benighted, the day will faille me, and I shall be dead before I come to any proofe of grace and the new creature. This I urge the rather, because I see how many please themselves in this estate of the suburbes, and shame not to say, If I might ever have learned to beleewe, I would care for no more ! Would yee not ? me thinkes you should tremble to see such a world of worke, a whole Conversation to walke in, and yet you still to beginne, who shall doe Gods worke if you sit still ; Yee will say, perhaps, if wee could beleewe, wee should not perish. Is that all ? Is Gods glory lesse to you, than your owne salvacion ? Cast off your ease ! And take heed lest ye be faine to crowdia at heaven-gate with much adoe, when others goo in at a wide doore ! when your hearts shall tell you faith was wanting to purge your heart, your tongues, lives : still you walked

Phil. 2. 13

King.19.3

in many unrefor med courses for lacke of the power of Faith; will this be a welcome thought on the death-bed? I remember what the Lord said to *Elijah*, when he was fled from *Iezabel*? *What doſt thou here Elijah in this Cave?* Up and eate for thou haſt a long journey? So I ſay to thee. Up and eate, take and beleue the promise: Purge thy heart, renew thy ſoule, enter into an holy conuerſation; begin quickly, be thankfull for thy deliverance, and conider here is plenty of worke for thee, here is a course of ſervice towards God, toward man: here be affections, thoughts, and actions, to bee governed, the very view of this journey might dismay one that wants feet and hands. Oh! that this among other motives might rouze thee up. I tell thee, were thy faith like *Abrahams*: here were worke enough to doe for thee: how stands thy heart to it? If there be any desire of Gods honour in thee, to leave ſome marke of faith behind thee, and to die with peace in the conuincion of thy holy endeavour of well-pleasing, beſtir thy ſelfe and ſet on, up, and be doing, and the Lord shall be with the willing.

Sc. 2.
Terror.
Branch 1.

Secondly, This is Terror to all prophane ones, and all hypocrites: to the prophane firſt, who crosse with God, and turne day into night, a conuerſation of the new creature, into a conuerſation of wickednes. See *H. b. 13. 5.* *Let not your conuerſation be in coveteouſneſſe.* So I ſay: The round of the wicked is in prophanenes: from morning to night, firſt to the Ale-house they have their round in drinking, in oathes, in ſcoffing, in blaſphemies: Thence perhaps to their quarrelling, and together by the eares: then to abuse their lawfull liberties, as money, marriage: Then to the world: Some have their round in luſt, ſome in vanitiue, ſome in coveteouſneſſe, as *Eſay* deſcribes a mizer, that his tongue will talke of niggardize: ſo his thoughts plod, affections ſtirre, outward man plyes this trafficke. So for pride, luſt, envy: a wretch hath a conuerſation in them, his whole wheele is in them: If out of them, then out of his Element. Oh, woſfull catiſſ! How ſhall Conscience one day rend thee in peeces, when it ſhewes thee in a glaſe the round thou haſt walked in? Oo clie thou ſhalt die like a beast in thy filth!

Branch 2. Secondly, It ſhould be terror to all hypocrites and timz-servers, who make religion and profession a cover for their hollownes, &c bearing the world in hand; that they beleue, loviſ God, feare him, are very renewed ones and new Creatures; yet caſt dung in

the

Article 2. The Conversation may be renewed.

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the face of God and Religion, living still unreformed in their conversation. What? thinke yee to bleare the eyes of men, because they cannot gage your hearts? hath not the Lord once for all said it, *By their fruits yee shall know them? Doe men gather Grapes of thornes, or Figs of thistles? can a rush grow without mire?* Can a man unrenued in his course, still an old man, walke with God in an holy conversation? And who so walkes in a rotten one, can he be a new creature? Oh! if yee be such new creatures, if yee have flaine the *Agag* of old *Adam*, *What meane the bleating of the sheepe, and lowing of the oxen?* how is it that your tongues, your marriages, families, liberties, companies have shaken off Gods yoke? where is your inward or outward conversation with God? either in the life of faith, or of communion and dutie? where is your integrarie and sinceritie? Oh! that yee would no longer cast dung into the face of God, and cease to blasphem him before profane ones! *Why take yee the Word of God into your mouthes and Psal.50.20. ears, hating to be reformed?* Why doth this generation swarre so in these dayes of powerlesse profession? *having a forme of godlinnes, but hating to be reformed?* This easie Religion of yours shall one day scare yee, yea shall wish your portion might fall into the lot of Sodoms and Gomorras, and such as never knew God! Hell shall be seven times more hot for yee than others, and when yee shall cry, *Have not we preached and professed thy Name?* The Lord shall answere, *Depart from mee yee workers of inquisite, Consider this yee that forget God!* thinke that yee see the Lyon of the tribe of Iuda rending hypocrites in peeces with more fiercenes than Publicans, and then conclude with David, *He that prayseth me glorifies me.* To *Psal.50.23* him that orders his Conversation aright, thou wilt shew the salvation of God. Who would not then see this salvation? then in the meane season walke in this Conversation.

Use 3

Thirdly, It should be use of Instruction to all Gods new creatures, to bethinke them of their worke, and to stirre up the grace of God bestowed upon them in their renewing. Oh ! the dayes we live in are not for such a conversation as is here laid out ! Since the Scriptures taught this, the world hath found out a breadth in Gods narrow ; scarce is the image of it to be scene any where in the world. At Church men see me to give way to heare it, and will not deny it, but full they hold their owne course to the Minister cannot fol low them up vand downe their houres, their markes, and

busynesse, to see what conversation they leade : and being left to themselves, the law of a new creature is forgotten, they know a farre easier way to walke: this is an hard way, beset with thornes, they have no joy in it. Oh ! hast thou received the Spirit, of renewing into thee ? Then *the yoke of God is easie, and his burthen light.* Cast off thine owne mixtures, doe not pull backe thy shoulder, desire no more easie than others of Gods people have felt. Its Gods way, the way that *Abraham, Isaac, and Jacob, David, Peter, Paul,* walkeod ; the way which Iesus Christ himselfe hath chalked out : if it be tedious, it is so to thy old man, *to whom thou art no debtor :* thou art redeeme'd from him, and his old conversation ; thy thoughts, affections, members, tongue, feet, sensess are not thine owne (except thou be the old mans still) bat his : that thou mightst now serve in the newnesse of the spirit, not the oldnesse of the letter. Therefore, *be not thine enimie :* take some time, goe into thy closet and parley with thy soule, whose am I ? if old *Adams* still, the Lord requires no such cost at my hands as this : no man can yeeld to this conversation that is not required : I were a foole to leave my selfe, of my lusts and liberties, if I be no new creature. But am I one ? truly, then I must walke in all this conversation, uprightly and entirly, though never so weakely : Lord, let it finde favour in thine eyes ; let it not seeme tedious ; thou canst make it easie and sweete ; let me trust thee. But to divide the things, and remoove those bounds which thou hast joyned and pitched, and no good man, none but an hypocrite durst ever separate ; Lord let me not doe it !

1am 3.13.
reade it.

Vte.4.

Mat.3.5.

Lastly, Let it provoke each good heart to seeke to excell in this fruit of a new creature. Now in this dead time, in which it is out of date, wherein rather its a reproach and burthen to walke thus, than otherwise, yet let us labour to excell : when even wise Virgins, some of them nod, and men remoove this image of God into the backe-rooms of their heart, and suffer it not to rule their spirit, as formerly ; but fewe the Lord as the time will suffer, not as the rule of conversation teaches : Oh ! now beare witnesse to the Lord, and dance before the Ark of this his truth ; and if this be to be vise, *be more vise* ; trust God for credit, and parts, and employments, and content of life, and cleave to the conscience of conversation. And if it be laid in such a world to hold out this

Article 2. The Conversation renewed.

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this power of Religion : beg first of the Lord, that hee would direct thee ; diminish not, nor adde to his rule ; but deny thy selfe, say, *Lord, the worke is great, it is not in me to order his waye* : doe thou, O Lord, order it for me. All thy Disciples are regulars and no seculars (although no Papists) and therefore let not me walke ^{Jere. 10. 23.} _{Psal. 119.} ^{133.} as a Masterlesse person, but by rule. Shall Jesuites teach their novices such exact obedience, and cannot the Lord teach it thee ? Yes, if thou wilt sit at his feet and learne.

Oh ! that all that I have said might ravish thy heart with this frame of God, and make thee cry out with the Queen of Sheba, beholding the order of Solomons household and conversation ; Oh ! how happy are those servans who dayly stand before thy face to beare thy wisedome ! Oh ! but a greater than *Solomon* is here, ^{1 King. 10. 6.} _{7. 8.} and an order of far greater beautie. Oh ! that it could beatise thee out of conceit with the disorder of thy old course, in which thou never foundest peace, but confusid ; and let it urge thee in thy utter inabilitie hereunto, to goe to God with *David*, and pray, *Direct me, Oh Lord, in the paths of thy Testimonies ! Lead me into the good way, and let thy good Spirit conduct me into the land of righteousness, send forth thy light and truth : shew mee the view and order of this conversation, make it sweet to my mouth as honey, and let thy Angel of the Covenant goe before and guide me by the Pillar of fire and Cloud to the 42. pitching places of this way to Canaan ! Leave me not to my owne wisedome, but guide mee by thy counsell, till thou receive mee to glory ! Lord enable mee to doe what thou biddest, and bid mee doe what thou wilt ! Give mee to draw from thy fountaine for all these uses of conversation. The Well is deep, but thy Bucket is able to fetch out this water : Let mee derive it from the Lord Iesus his example, and draw grace for grace from thence : And not onely set mee in this Conversation, but hold mee in it : and let experience make mee say, it is best, and I am never happie when I am out. Till it become my meat and drinke on earth to doe thy will ^{Ioh. 1. 37.} _{Iob. 4.} as in heaven.*

Oh, how farre off should it be from Gods people, since to shrugge at the conversation which hee hath chalked out unto them ! Seeke to make that yoke easie, and that service perfect freedome which hee hath imposed ; not to shake it off ! Curbe that base spirit that would faine easie it selfe of this rule of Conversation ; and patch not off the Lord with here one di-

tie, there another, off and on, by starts and pangs : This is to turne Conversation to a running pull of (now and then) a few shreds of devotione : Or else a weighing good against evill, and stopping Gods mouth, or rather fawning upon him with shewes. No: curſed is he who turnes Conversation into a mood of good affections, and having playd his parts with God through the day, offers him the scraps of an evening prayer, or singing a Psalme, or thrusting himselfe into a fast once in a Quarter, with such as feare God: Looke to it, the Lord will abate no price of this Conversation. Such as will be ruled, shall finde it sweet to walke with him: *One day in his Courts is better than a thousand; one day spent in watching, and prayer, and living by faith, better than all surfeiting, wantonnesse, and liberties.* But else, know it and survey this roaſd which I have described, ſhew me one inch of this wheele to be larger than it ſhould be, and abridge it, if thou wilt. If thou canſt not, then buckle thy ſoule to it, cavill not, but take this yoke upon thee; in ſtead of that wofull one which God hath rid thee of. Let thy Round be comely, beautiſfull, and proportionable, (though weake) walke with God in the ſecret life of faith and Communion of his Spirit: Serve the time also in ſuch duties as touch it; proceed on to the uſe of all meaneſs, practiſe of all duties, exercise of all graces; adde vertue to vertue; be upright in manner, dargo in meaſure: Remember, mercy hath length, height, depth and breadth in it, that Obedience might have her diſtincions alſo: Toyne to pietie, love: in Conversation toward men, in common life, liberties, dutie of marriage, the tongue, ſolitarineſſe, company, and the like: Let it ſhine out both to the world, and especially within thine owne Sphere, among thinge owne.

See 2 Cor. i. 12.
Vie 5.

Admonition

Branch 1.

Eph. 6. 16.

Branch 3.

Thinke not that conversation will be ſupported with nothing, but first looke back to that which I have largely ſpoken touching those Graces which ſerve to prop up and to ſtrengthen the wheele of conuerſation: here one grace is requisite, there another; in a croſſe, ſelf-deniall & meeknesse, in abfelling chearfulnes and fruitfulnes: in each part of life, faith: ſometimes the armour, ſometimes wiſe-domē & discerning. But let no naked man come into this field, nor any barefoote to this walke: for they will never hold out: Secondly, Looke to thy Conſcience, and keep it ſound and tender, if thou wouldſt hold a good Converſation, or order it well. As it muſt be ſound Conſcience that muſt order it, ſo it muſt be that which muſt repreſent it to thy ſoule with comfort, where thou haſt gone

to worke aright, or else with griefe and smiting where its otherwise. If Conscience were not, to what end were conversation? What were it else but to ile and confusion? Therefore *Paul* joynes them so oft together. Reade *A&T. 23.1.* and *2 Cor. 1.12.* This is our joy, even our *Conscience of Conversation*. Conscience will be at the Spirit of God, going out with us into all parts of our life; And Conscience will reflect and remember each passage of it, being past. No hiding of any thing from it: It will marke not onely open, but the closest carriages of the soule. If she spy out our secret fulsomeſſe of heart, and wearineſſe of dutie, our deadneſſe, and slackneſſe of ſpirit, our pride in good duties, or our gifts, our censoriousneſſe, our eaſie pardoning our ſelves for any of our corruptions: ſhe will ſpeak and ſmite, (if ſhe be let alone) ſhe will ſing ſo, that no muſicke shall eaſe us, but pardon and returning home: Also if ſhe teatħ us, and find truth, meekneſſe, love and feare in us; ſhee will be a thouſand witneſſes, yea, a teatħ within us, againſt all Reproachers. She guides all, and therefore knowes all. As nothing is hid from the Sunnes beames, no not the golden and silver Mines in the bowels of the earth: fo neither from this candle of the Lord, searching the bowells of the belly. Therefore attend Conscience, as thou wouldest keepe thy peace: and let Conscience redrefſe thy errors, and mend the flawes and cracks of the wheele, as thou ſpyeft them: for God hath put it into the Soule for the ſupport of good conuerſation. Beware leaſt thou ſmitio out the eye of it, dim it not, diſable it not, diſfile it not, ſuffer it not to grow feared and ſenſleſſe, for then will it not doe her office, but leave thee to error, to hollowneſſe, to prophaneneſſe: neither being able to accuse nor excuse aright: without which it is impoffible that a good Conuerſation ſhould ſtabiſt. And of this Article ſo much.

Fff 3 *The*

The third Article.

Qu. What is the third Article?

The platform
of holy Con-
versation is
the Morall
Law.
[1 Tim. 1. 5.]

[Tim. 2. 8.]

[Psal. 19.]

[Psal. 119.]

[2 Pet. 1.]

God hath put

[Deut. 10. 4.]

[Exod. 20.]

[Gal. 3. 19.]

[Heb. 1. 7.]



Hat the eternall plat-forme after which this Conversation of the new Creature is to be framed; is onely the Law of God in the ten Commandemens. See *1 Tim. 1. 5.* *The end of the Law is love.* What end meaneas hee? surely not the end of the Lawes begetting power (for Christ doth that) but of the directing power of it. Thus *S. James* cals it a *Royall Law*, *Jam. 2. 8.* as being the Scepter whereby Christ our King rules us. And hee termes it a *Glaſſe of libertie*: meaning to all beleevers, in that it shewes forth the will of God fully in the point of morall obedience, as a glaſſe repreſents the face. So the *Pſalmist*, *Pſal. 19. Thy Law is perfect, giveth light to blind eyes; by it thy servant is foremanned, &c.* And *Pſal. 119. Thy Word is a light and lantern to my feet, and steps. And thy Commandements are to me instead of Councellors.* And of this part of the Word is that of *Peter* meant, *The ſure Word of the Prophets, ſhining in a darke place.*

Q. How comes this direction to be put into the Word? and how comes it to be conveyed unto the ſoule?

A. To the former I answer, the Lord God hath breathed direction in it this light: and direction: himſelfe put it into it, no creature being able in ſo few words as ten, *Deut. 10. 4.* to contrive ſo perfect a view of all dutie: and having out of the depth of his wiſedome ſo done, *God ſpake thefe words*, al-though delivered by the Miniftary of Angels in point of atteſtance and terror, *Heb 1. 7. Hee maketh his Ministers a flame of fire:* Hee himſelfe, as the Lord of the Creature, uttered them. And hee both deuifed and uttered this Law; for this eſpeciall and laſt end, to bee a direction unto his Church.

The Law
preached is
in the direc-
tion. Temple,
but in the Tribes ſhould reade it each Sabbath,

Act.

Article 3. *The moral Law is the rule of Conversation.*

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Act. 13. 27. and expound it, *Ezra 8. 4.* so still hee requires that the Ministers of the Gospell doe dispense and open it to the people in the speciall parts and scopes thereof, for a patterne of life. For although such common notions of dimmelight remaine in a corrupt nature, as may serve to condemne the contemners, yet, no such as might leade on to godlinesse and salvation cleerly that is a mystery and must be unfolded. And further, the Lord hath added the ministery of the Spirit to the voyce of man, to write this Law in the soule, hee hath promised it, *Jer. 31. 33.* *Iere. 31. 33.* and doth daily performe it: so that to the beleever, his Law is not a commanded one, (as to all) but a commanding one, in their spirit and conscience.

Q. But this seemes contrary to the Apostle, *1 Tim. 1.* for he affirms the Law was not given to the righteous, but to the disobedient, &c.

Obj.

A. This is answered by the same place, *vers. 5.* as in the first question I said: the summe is, It is not given to the righteous, as to the ungodly: for the righteous neede it not so; *Answ.* *Gal. 3. 19.* howbeit, it's given to the godly also for another end, even to direct them. For the Law in Gods purpose served for two ends: One for transgressions: to convince the wicked, to scare them out of their selfe-conceit, and to drive them to Christ: The other, to guide such as are come to Christ, *on.* how to lye under his Government: This latter, the Lord looked at more mainly, for his Elects sake, that they shoulde not be left to themselves. But the former also, hee intended to the drawing of them out of their ignorance. For as we see, that the Law was given in all terror, and not as a messenger of good things: so the Lord taught thereby that it ought to speake sadly as a minister of death to the ungodly; and so it did in some sort with such as were saved among the Jewes, the Ministry of it convinced them of an impossibilitie of performance of it, and sent them to the blessed seed who shoulde bring in righteousness, and breake the Serpents head: and to such, this Law ceased to be a killing letter, and began to be a direction to life. In which sense wee here treate of it, as in the first part of the Catechisme of the former: in that as a Schoole-master of feare, in this of order.

Q. But what needs this Law-direction? Doe we not by this, teach people to serve in the old letter, and destroy that Law?

Obj.

of libertie in Christ, which ought to be set up; and restore the Covenant which ought to be abolished.

Answ.

To answer both : First, the Lord hath not given his Church to Christ, nor given them any such liberty in Christ, as to devise a way to themselves, severall (either for measure or number, or matter of obedience) from his owne way : neither will man with any such, no nor give the least hint to mans corrupt inventions. But that Law of obedience which he first himselfe devised, hee meant it for those that should beleefe, both before, at, and after the comming of Christ : and meant not to alter it. How Christ rules by it wee shall heare anon : but hee rules by no other. And its worth our noting, that the first Sermons he ever preached, Mat. 5. and 6. and 7. he urgeth nothing more than this. *Thinke yee I am come to destroy the Law? No, but to fulfill it, and to settle it.* For the second point, I say, that it must be explained ; what it is to serve in the letter : and secondy, what it is to restore that which is worne out. *To serve in the letter then, is to be mistaken in the scope of the Law, Doe this and live :* to think that the Law gives life to the obeyers of the letter of it, and to think a man may of himselfe obey it, and be saved by it, whereas the Law imports no such thing, but urges an obedience exactly, which is impossible : now to serve thus, is to serve like a slave, without reward. Thus doe not we affirme the Law to be served. Secondly, to restore a Law to be abolished, is to maintaine this error, that by the Law of Moses a man may be justified, and needs no other : and to oppose it to Christ in the point of being so justified. This doe not wee in affirming the Law to be our direction ; for we affirme, that a man is first justified by Christ onely, abolishing the Law in that point wholly. Therefore this cavill is falsely cast upon us.

What is to
serve in the
letter.

Gal. 3. 21.
latter part,

*Further
Object.*

Answ.
Wherein the
old and new
Covenant a-
gree and
differ.

Q. *Explaine this better : for you seeme herein to confound the two Covenances, Doe this, and live : and, Believe this, and live : doe you not so?*

A. God forbid : for the opening of which, it will be fit in a word, to shew in what respect these two Covenants are opposite, and in what not : The old Covenant is contrary to the new, onely in the point of living, by doing or beleeving, and being justified by doing or beleeving. Whosoever will be justified by doing, destroyes justification by beleeving, as both

both those old hereticall Pharisees, and now Papists doe. As the Apostle in Rom. 11. 6. urgeth; *If of workes, no more of grace, for so workes were no more workes : If of grace, not of workes, for then Gal. 5.4 grace were no more grace.* In this respect then the Law of doing, and the Law of faith are irreconciliable, and as contrary as to be saved by ones selfe, is contrary to being saved by another: and in this respect doth Paul so oppose these vilifying the Law, and exalting the Gospell: calling the one *an old lester*, the other the *Spirit*, the one wanzing and to be abolished; the other to be settled by the others ruine. Else the Apostles phrases cannot be approved; for hee onoly confutes the error of the *Jew* that tooke that Covenant of workes to import a possibili- former part.
Gal. 3. 21. tie for nature to doe it. But the old Covenant is not contrary to *Gal. 3. 24.* the new in point of direction to obedience; neither is the Law contrary to the promises, but subordinate rather, for as the Law first served to prepare a way to Christ, so having once trodden the Law under Christs feete, (in that supposed strength thereof to justifie a sinner) it's safe to affirme, doe this under the Lord Iesus, doe this in faith, and live: not that workes are causes of, but the way unto life, even that life which faith hath procured and Christ purchased: as one well said, No causes of a kingdome, but the way of reigning. And thus the Law falling into the stremme of Christ, is not opposite unto him, but in order of direction to a beleever, how hee may walke unto salvation.

Q. Yet one doubt more appeares, for by this opinion Christ is made a Law-giver.

A. True, but with a distinction. Not as if hee by dying mybe^d sayd should merit to us a way of justifying our selves by the forme of the old Covenant, *Doe this and live :* (which some Divines have affirmed, and they are lately well confuted) for this were but a nice tricke to establish *Iewishe* and *Papist* justification: but he is our Law-giver by directing us to life by this Law, having first justified us by his grace.

Q. Is then God tyed to his owne Law?

A. No, But hee tyeth us thereby rather, as by a teder, to obey. Hee hath power to discharge us when he will from this Law: which dispensation although hee doth not reveale himselfe in, to us in these dayes, as formerly he did, both in generall, (as to the *Israelite*s in allowing them to rob the *Egyptians*.

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Egyptians) or in speciall, (as to allow to *Samson* a marriage with a *Philistine*, or to *Ruth* to breake modestie and uncover a mans feet being alone in bed, which might else have snared him and her) yet still it is in the power of him that makes a Law, to disanull it. And all to teach us, That then we obey God when wee doe as hee bids us. And when hee forbids us, then our disobedience is obedience. *Woe is mee* (saith *Paul*) if I preach not the *Gospele*: and yet such a necessarie may lye upon us, that our preaching the *Gospele* may be a woe to us. To wit, when wee will preach that we might preach, our Conscience repugning to the conditions of preaching honestly. In such a case to desert it honestly is better, and not to be diligent than God bids us. For so we shall have as finall thanke from him, as *Vezza* had, who having nothing to doe to stay the Arke, yet would needs doe it. As if the Arke must needs have broken save for him: as if God could not have sustainted it, except hee had upheld it. Thus no doubt many would keepe their Ministeries in *Gardiners* time, under colour of expecting better times: till their words came out at their nostrills: and by that resolution, they both snared themselves in preaching of base points, and biting in of the pith and marrow of truthes, occasioned the Lord to forsake them: grieved the soules of the godly by their equivocations, and betraying the truth: encouraged their raging enemies to devise straighter Lawes against them; made themselves more odious than they that suffered: bewrayed themselves to be Time-servers, and added heavier chaines to their brethren.

Obiect.

Q. But seeing the Law was a yoke not to be borne, and an impossible Master to obey, as Act. 15. 10. is spoken: how can it be made a directi-
on for us?

Answe.

A. Jesus Christ hath taken away that yoke, and so put it upon us: the same Law, yet altered much in the propertie thereof, and that sundry wayes: and so made it no yoke of the Law, but a yoke of his own, sweete, and easie, and light; and which he tells us we may well beare, being rid of the other, as Mar. 11. 29. 30.

Mar. 11. 29.

qo.

Q. Show that wherein stands this easie and libertie?

A. Hee hath purchased it for us, as our Priest, King, and Prophet.

Q. How as our Priest?

A. Sundry wayes. First, by discharging us from that old fence

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fence of the Law, the yoke of superfluous ceremonies of the old Amainehead ceremoniall and judicall Law. Col. 2. 14. Blotting out the to be noted. hand-writing of ordinances, which was contrary to us. In this we How Christ got a great quittance of the Law. The more wrong doe they unto the Law easie us who restore this burthen (as the Papists) and think they I.
doe us a good turne, destroying Christs easie : who hath rid us of As our Priest all beggerly Rudiments, Gal. 4.9. and Col. 2. 17. so that wee are free wayes. dead with Christ from them, Col. 2. 20. Secondly, Hee hath Gal.4.9. freed us from the rigor of morall Lawes, as that one of the Col.2.17. v. col. 2.20. Sabbaths excessive observation ; but especially the whole burthen of the morall Law, Gal.3. 13. that immoderate impost Gal.3.13. of doing all according to the full matter, manner, and measure; so that now the Law is qualifid, and is onely required of us as the obedience of faith, and accounted unto us as full as if wee could wholly fulfill it. By which meanes these commandments are not burthenosome, 1 Job. 5. 3. But thirdly and especially 1 Job.5.3. hee hath rid us from that wofull penaltie of curse (more heavie than all, Gal 3. 13.) even eternall death of soule and body, which throughout our life enthralled us, Heb. 2. 15. and that by his blood, Gal.4.5. Further, hee hath taken away that Gal.4.5. strength of sinne, whereby the Law did excite and provoke sinne and rebellion in us, Rom. 7. 10. 11. so that now it provokes to righteousness. Rebellion is now turned to selfe-de-niall and sweetnesse. Fourthly, Hee hath remooved that un-welcomenesse of our persons, whereby all that came from us was irkesome to God, and made both us and our service accepted, Ephes. 1.6. yea, and that even in our wants and infirmities, Ephes.1.6. Revel.1.6. even Priests to offer up acceptable sacrifices. Lastly, Rev.1.6. He doth by his intercession procure acceptance still for us, that no time or age may make the Father weary of us in our poore service.

Q. What hath he done for us as a King ?

A. First, Hee strengthens and establisheth all those tyes 2. and bands of obedience due to himselfe from us : that the As a King more freed wee are from bondage, the more wee may be tyed two wayes. to the liberty of this royll Law of his : setting up his throne in the soule more fully thereby, upon better prerogative : before it was justly urged, but weakly, because the strength of Creation was lost and gone : as, Rom. 8. 3. That which Rom.8.3. by th: Law was impossible through weakness of flesh, &c. But.

Rom. 3.31.

But now being recovered upon termes of easinesse and delight, he may more equally and duely require it, without excuse. And by this the Law is the more establisched in us, *Rom. 3.31.* *Do we then by faith frustrate the Law? nay, rather we establish it.* For as the Lord requires obedience of his Creature, upon the planting of his image in it: so by this restoring it from her ruine and curse, he much more settles the same upon the beleevver; Faith (to say the truth) being the grace that conformes the soule to this image in the utmost intent of God: which when shee hath perfectly done shal bee of no more use. To this end pertaines that, *Rom. 10.4.* *Christ is the end of the Law, for righteousness, to all that beleue.* Meaning that the Law is fully satisfied in her scope of perfect obedience by Christ: seeing faith in him hath obteyned a full acceptance of obedience, as if it were legally perfect.

3

Secondly, He doth by his Kingdome infuse strength into us to obey the Law: enclines our wits therunto, and makes it to us actually as Christ found it to himselfe, and hath made it to us even perfect freedome: yea meat and drinke: according to that, *Iere. 31.* *I will write my Law in their hearts, and cause them to walke in my Statutes:* that is, put strength of mine owne into them to agree with my Rule, and stoope to my Scepter. Kings command their people, but serve themselves upon their strength; cannot put any into them: but Christ is served by his own. He causeth it.

Q. What hath he done for us as our Prophet?

3
How as our
Prophet?
two wayes.
I

Esay 55.4.

His Prophetic commeth yet nearer to the matter in hand; for although all that I have said be to be supposed, ere the Law can direct us; yet the actuall worke of direction issueth from his Prophetic: and first by a declaring, and secondly, by a Revealing Worke. The Declaring worke is a witnessing to the soule that he is true Lord and commander of his people, *Esay 55.4.* that he rules by his Law as by his Scepter, that all his Priesthood and merit ends in his Kingdome and obedience, that it is his honour that all *knees bow to him*, and that they *kisse the Sonne*; that he is the object of it through whona the Father is honoured: that true Libertie stands not in having our will, but in putting on this yoke; and who so doth otherwise deceives himselfe.

2
Luke 1.79.

But secondly, By his revealing worke: by this he directs the soule

soule, and sets the steps of it in peace : by this he uses his Law to be a lively finger to point out dutie for every occasion, and to frame the soule to draw his Law to every need and use in the life ; according to that, ¹ Job. 2. 20. 27. *Yee have an unlion from the Holy One, who telleth you all things :* And in *Esay 30. 21* ^{1 Job. 2. 20.} *Esay 30. 21.* *Their eares shall heare a voice behinde them, saying ; This is the way walke, in it.* This is a Revealing with direction ; by which the soule sees the use of Christ in every Commandement, and is led on by him as her Guide thereby, as if an Oracle should speake from heaven ; *Esay 55. 5.* *A Leader and Commander to his people,* *Esay 55. 5.* *vers. 4.* And thus a Christian may see how the Commandements of the Morall Law are the directions of Christ, and how he is the Law-giver of the soule in them all, and till this bee conceived, it is no wonder if we account them as a strange thing, *Hos. Hos. 8. 12.* *8. 12.* But by this meanes, familiar.

Q. *I conceive now, how Christ hath made his Law a direction on to godly life ; now come to the directions themselves, what are they ?*

A. They concerne either God himselfe in the first Table ; as ons them-
his inward worship of feare, confidence, and setting him up to selves.
be our God alone in the first : Or, our outward reasonable ser-
vice, and worship of him in pure manner, *in the second.* Or our The opening
faithfull abearing oour selves in all holinesse, in such actions of the Law.
common life as are not immediate worship *in the third :* (for I
referre oathes and vowes to the second, which I desire wise rea-
ders to think of,) or the set day of our worship, upon one day
of seven (since the eight day was turned into Gods day, or the
Christian Sabbath) and that *is the fourth.* Or else our neighbour
and our selves in the other six ; Subjection to all Superioritie
in the fifth : Maintaining his precious life (as being better than all
that follow) *in the sixth :* Of his Chastity *in the seventh :* His E-
state *in the eighth :* His Name *in the ninth :* The tenth, forbidding
not onely that concupiscence which reaches to the detriment
of our neighbour, but under that (as most sensible to us) all that
wicked propension and bent of nature (before actwall finne)
whereby originally we are prone to all unjustice, and impiety,
and intemperance. Concerning which, as having laid enough
in the second Article of Conversation, and it being no part of
my purpose to repeat what hath beene written by so many lear-
ned and faithfull writers : I omit to say any more, onely conten-
ting

ting my selfe to lay downe some briefe rules how the Law is to be concievied, the Minister of Christ for righteousness; and so to conclude the Article with briefe uses.

Q. Mention then some of those Rules.

A. First, that all the Lawes of Christ must be understood to be of another manner of force and authority than the lawes of men, even the greatest: for they are limited with exceptions in all kindes, and doe but reach to the outward man, and penalties thereof. But these doe reach to the conscience, and they bind the inner-man: *God, whom we have to doe with*, seeing the soule (in her utmost retirednesse) as a thing *naked*, *Heb. 4. 12.* and his word being pure as himselfe, and piercing betweene the joynts and marrow, *Heb. 4. 12.* and therefore there hec lets up his Throne, and there is no evasion from him.

The second.

Secondly, Let us know that his Commands are not idle things and arbitrary, which we may obey at our curtesie; or if not, yet God is as a weake King for whom his Subjects are too strong, *Joab and Abishai* for *David*; but reall Lawes from an authority that both knowes offenders, and can punish them; yea which accurseth all transgrellours, and will not hold them guileless: *Heb. 12. ult.*, *a consuming fire*, as the manner of his uttering them *Exod. 20.* in earthquakes and thunder shewed; and therefore bee wee afraid to provoke him: and yet he is a God able to gratifie his obedient ones in ample manner, even to a thousand generations: and its not to bee neglected that both kind of sancti-
ons are expressed in so short a view: *viz.* in the second third, and fifth Commands.

Heb. 12. ult.
Exodus 20.

The third.
Iam. 12, 11.

1 Sam. 2. 25.

Thirdly, Observe, that the Commands of the second Table, are the Edicts of the same God whose the first are, *Iam. 12. 11.* and therefore in which the Lord takes himselfe as truely either honoured or not, as the first: which I speake least any should cavill and thinkke, *1 Sam. 2. 25.* (*If mansinne against man, a man may judge: but if against the Lord, who shall entreat?*) to be meant of morall offences. No, but onely of common discourtesies or breaches, which are in mens power to release. For even those sinnes of Elles sonnes were against women: and yet hec telz them; the Lord tooke them as against himselfe. So that although men bee the object of the second Table, yet not the last object into which the morall offence is carried; and therefore it is not in mans power to release any more of it

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it than his owne dammage, the rest the Lord onely can remit : as the sinne is of equall guilt, so the forgiver must bee of equall power.

Fourthly, The Law must be alwayes understood according to The fourth,
the scope, even as every other part of the Word, as promises and
threats. Wee must not rest in the bare letter, and so destroy the
life and spirit of the Law. How shoulde ten words include all
our conversation, except the letter of the Law be enlarged to
the meaning of the Law-giver ? The Law then rests in the true
intent of it : Therefore, as for all, Pharisaicall, licentious, or pro-
phane wretches : who doe limit this Law, and acknowledge
no more than serves for their purposes, chopping and changing
(as Papists, who leave out the second Commandement quite, and
make up ten by making two of the last) let us abhorre it. Let
us abhorre both their enlarging of duties beyond the Law, and
where God hath made no finnes, there making finnes, and where
he makes no Lawes, making them to binde the Conscience, urg-
ing them more severely than faith and repentance. Oh ! it is
most intollerable ! And so their shortning of them, and cutting
them off by the middle, making them reach no further than the
notorious evils of them : But let this bee our rule, that looke
what God aymes at under the grossest, let us also ayme at, and
both abhorre each appearance of evill as well as the most odious,
and cleaving to good in the least as well as the greatest. Hee
that *breakes the least, Mat. 5. 19. shall be the least in heaven ; and Mar. 5. 19.*
is guiltie of the greatest. If the scope of the second Comman-
dement be (next to the worship it selfe) to provide for the pu-
ritie of it, any will-worship shoule be to us as an Idoll : and all
rebellion, as witch-craft. *1 Sam. 15. 23.*

2 Sam. 15. 23.
The fifth.

Fiftly, Wee must conceive the Commandements as impor-
ting no patcht or peeced obedience to one or a few charges, but
an entire and whole one : as the coagmentation of the Lawes of
both Tables doth import. Let us alway conceive the scope of
the Law to require integrity ; and all partiall service to be a for-
feitt to the whole Law : and bee farre from such hypocrites and
Civilians, of whom the one colours his unrighteoufulness by his
pretensed devotion (which men cannot controll) the other, their
impicity and prophaneenes of their hearts, by the outward civili-
ty in some of the Commandements of the second Table : both in
truth breaking both.

Sixty,

The sixth.

Sixtly, The Lawes of the former Table are generally to bee preferred to the duties of the second : yet with an exception, that we conceive the rule upon equall tearmes : thus, that the commandments of the first ranke in the former table have precedency over the second, not each branch of the former above the second in their first ranke. It is generally more excellent that G O D have his due than man : but not particularly, for the neglect or contempt of a Sermon are not fouler sins than the murther of a man.

The seventh.

Seventhly, Understand the Commandements to require at our hands the utmost of our wit, device and courage to serue God, that if wee bee beaten off in one kind, yet we desir not, till we see that we bee denied altogether. Else, to take any occasion of perill, (perhaps supposed onely) to neglect dutie, is, to discharge our selves of service, ere God doth.

The eighth.

Eightly, let us observe, the Commandements of God never crosse each other : if any such case occurre as wherein one cannot stand with the other, let us know the one must alway alway yeeld to the other, as if the child be set about his Fathers lawfull businesse, he may not at the same time neglect his Calling, though to a religious end, as to heare the Word &c. except the parent release him : the prerogative of the first Table above the second, notwithstanding. It is wisedome to discerne it.

The ninth.

Lastly, Let us note this, that duties of necessitie and mercy, which cannot bee otherwise done, are to be preferred to duties of piety, at that season : as that the Physitian doe attend the patient, that wee help the Oxen out of the ditch, rather than worship God first, and suffer these to despaire the whilest : Obedience in such cases is better than sacrifice : and the omission of a dutie is no contempt with God. But I cease to mention any more.

Q. Conclude then the Article with some Uses.

V. I.

A. First, this Doctrine teacheth us to abhorre the audaciousnesse of Popish and hereticall or schismatycall ones, as, forgetting this scope of God in establishing one eternall, immutable, and pure Rule of righteousness: dare take upon them to curtail this Law of God, and to diminish it, cutting off the second and tenth Commands: Also (like the Pharisees) by their Corban of their Catholike cause, or their Popes transcendency, or for their pompe and kitchin, to disanull the Lawes of God at their pleasure,

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pleasure, as in point of Divorce ; dispensing with the Censure of Christ : making Lawes and unmaking them, Crowning & Dethroning them at their pleasure : and finally, for gaine and bribes, prostituting the sacred Ordinances of Baptisme, Preaching, the Supper : making marriage degrees reach as farre as they please ; and in a thousand other things, sitting as God in the midst of his Temple, and appointing Lawes, or cancelling them, as they make for or against their owne ends. So that if they may prevale, not the Morall Law, but their Commands must be our Rules. Also, It strongly confutes all enemies to the Law of God, either old Atheisticall Antihominitis, or late Libertines and carnall hypocrites. Its no wonder, that they are so rife in these dayes of loosenesse ; for even our Saviour did touch upon such, *Mat. 5. 17.* and the Apostle writes *Mat. 5. 17.* few Epistles, but hee meetes with such *turners of the grace of God into wantonnesse* ; men of corrupt mindes : and *Peter* writes that many abused the Epistles of *Paul* to their owne destruction, ² *Pet. 3. 14.* *Epiſt. 3. 16.* It is no wonder, if theevs might have their will, they would suffer no watches to be kept : or that deformed women lothe or breake all true Glasses. Let us so much the rather abhorre them, as odious enemies to God, and under pretext of the Law of liberty walke as lawlesse libertines ; and overthrow the Law of Conversation.

Secondly, Let us consider how dangerous a thing it is to worship God according to our owne fancies and inventions : The Lord, we see, will not trust his owne Family of Believers with prescribing of Lawes to themselves, under colour of their faithfulness. It was a good speech of old, They are the best Lawes which give least power to the Judge. God will have no Judge to be his Chancellor, to make or interpret, or change Lawes ; he knowes our boldnesse and Sacrifedge in this kind. Nay, he knowes that curiositie of our braines, which being weary of his Lawes, devise new, and love their owne better than his : and so in time jutte out the Lords with our owne. And as wee can open our mouthes against Papists in this kind, so let us hate them in the roote, and cast out of our selves all such selfe and selfe-love as under a colour of retyning Gods Lawes, yet seeke a breadth of our owne in his narrow, and make his Lawes our owne, through our bad mixtures. This is the sinne of hypocrites and time-servers, let us (if we be ignorant) study this Law of God duely, and when we see his will (which is as the decrees of Medes and Persians) let us not descent upon it, and nibble at it

it as a fish at the bayte being scarefull of the hooke : striving by the rottennesse of our deceived heart to bring Gods Lawes to the bent of our owne bowes, and corrupt them in the simplicity of them.

¶ There is little oddes betweene the carnall wil-worship of them that thrust upon the Lord, their owne : and the spirituall wil-worship of them that take away from him, his. Thus did *Balaam*, *Numb. 22:12.* whom the Lord at first told plainly he shoulde not goe with *Balackys* servants : but that answere not pleasing him, loe, how hee goes betweene bark and tree : causing them to stay a night longer, *vers. 19.* What was this but to make the Lords charge a nose of waxe ? Was it possible the Law of righteousness could stoope to a Law of covetousnesse ? Beware we of this hypocrisie, least while we dally with God, when we know it, the Lord suffer us to dash out our owne light, and lay offences in our way, and leave us to our selues, that as he when he would needes goe with them, and fetch enchantments from place to place, yet being dazeled and besotted with his owne lust, should not know himselfe to be an hypocrite, nor be capable of conviction ; what is more terrible than to heare such an hypocrite make himselfe believe, that if *Balaack* would give him an house full of gold, hee would not goe one inch from this charge ? or when he smote, and answered his dumbe *Asse* (in the depth of his lethargie) yet

Num. 22. 13.

Vers. 19.

Vers. 29. 34.

Vse 3.

Heb. 1. 8. 1

to say, If thou be displeased I will returne ? See *vers. 29. 34.* As wee would avoyde such a plague, so let us beware of such hypocrisie.

Thirdly, If the Law be the directour of our Conversation : Let it be use of exhortation to all Gods people to embrance it, and to submit to this scepter of Christ, to establish his law in our soules and to lift up him in the honour of our hearts, who hath honoured us with this royall Law to be our direction. Let us desire information in it : let us beware least we shrugge at the naked, inward, and spirituall truths of it, as afraid to know that which wee are lother to obey : but let us concurse with him, and say, *Lord, thy Scepter is a Scepter of righteousness, Heb. 1. 8.* I desire no obedience over or under, against or beside thy Lawes ; I count that no sinne which thou never forbiddest, nor dutie which thou never requiredst : but esteeme thy sacred will my rule of righteousness. It is one maine peece of the trade of an honest heart to search out the Lawes of the Lord Iesus, that it might o-

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bey. Many teachable hearts who would faine obey, yet faille in knowledge; and many that have knowledge, faille in a good heart: the latter is worst, yet makes not the former excusable. Tho *Iewes* in the point of the Law were so curious that they knew how many words were in *Moses* his booke. *They wrote those ten words upon parchment phylacteries (that is, preservatives) and pind them to their sleeves, fringes and frontlets, in reverence.* If they did so (who for the most part little gained thereby, but sinned, with their parchments about them) what should we doe whom the Lord Iesus hath made them easie yokes unto, and a light burthen ? If they did so, who yet in their so doing, looked for an erroneous justification by them, and were but morte slaves, loosing their rewards, what shoulde our zeale be, who know our selves to be free from this bondage, and to obey with assurance of heaven ?

Oh ! let us not be worste than good common-wealthi-men ! Wee shall see (perhaps) in a great Towne, some one among sortie households buy the Statutes of the Land, and verfe them well over, and be able to tell their neighbours what is Law, and what not; and these are counted men of good use among ignorant ones. But how would Godeesteeme us for good subjects, if these Lawes of his Kingdome were well conned ? If (as we teache our children to say them, so) we our selves understood them. If the Lord would so honour his royll law, that he would have the King himselfe who made lawes to their subjects, yet to be learners of his Lawes : and not to suffer his to depart from them in the government of others : how farre greater cause have meane persons to carry it with them into each part of their owne conversation, and to rise up, walke into the trade of their life, lye downe with it ? It is reported by Master *Fox* of one *Crow*, a Sea-man, that being in ship-wrecke, and having cast all his tacklings and wares, and five pounds of money into the Sea, hee kept his New Testamant about his necke, so swimming upon his broken Mast, and after foure dayes (all his company being drowned) yet hee was at length by passengers discovered and taken up, all frozen, numb'd and steru'd ; but yet his Booke he held close to him. If we in the ship-wrakes of this world, would keepe our soules from wracke, what course should wee take ? Surely keepe this Law to us close, and not suffer it to depart from us : loose money, wares, ship and all, etc we forgoe,

Gg 2

that

Eph 8.20.

Pro. 20.35.

W^e. 4.

that, least we loose our conscience, and disorder our conversation. And in all our doubtfull cases, whether vowes, oaths, marriages, dealings with men, entercourse with God, or any difficulty, goe to the Law and testimony, *Esay 8.20.* for resolution. If our owne skill serve not to finde out the will of God, then let us goe to the Priest, whose lips shoulde preserve knowledge and by that rule proceed? Many will doe so, but either they desire to mis-informe the Minister, that they may pervert the judgement; or else *first vow, and then enquire, Pro. 20.25.* both which are odious. But let us for ever count the Law as an Oracle from heaven, being glad that the Lord hath found out a way to cast the wavering scale, and to direct our conversation.

Fourthly, And lastly (because before in the second Article, in the life of faith in duties, I promised here to insert it) let all that finde themselves to come short of this platorme, I say, let them live the life of faith in duties: And to this end and purpose, let us first apprehend and digest well, what the soueraigntie of a Law, and the tye of obedience from God to the Creature meane. They that know a Command shall feare it. Wee carry about us the wofull scarre of *Adams* breaking onely a Positive Command: we thinke the penaltie was hard; but we consider not what an insolency it is for dust and wormes meat to dare venture upon so soveraigne a barre as a Command of God, or to despise a threat of his mouth. Feare not him who when he hath kild the body, can goe no further: But him feare, whose will is righteoufnesse, and whose power is revenge: yea, who can cast both body and soule into hell: I say unto you, him feare. It is not amisse that our base hearts be taught by presidents of others, how to feare a Command. The Lord would needes try *Sam* by two Commands, neither of them of the most morall nature. One was, to stay for *Samuel* ere he durst venture to sacrifice before the battell. There were great colours for his transgression, for *Samuel* kept not his day, the *Philistines* were readie to cut his throat, his Souldiers went all away from him, and they were unarmed: He also was a King; But what came of his disobedience? He lost his Kingdome for it without excuse. So againe, The Lord tries him with another Command, *Goe, slay ~~Amalek~~, all man & beast.* There wanted not colors of disobeying, even from pittie and spoyle of the fat creatures which mighte serve for use. So *Achans* sinne against the Charge of *Iericho*. But the

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the one was stript of his Crowne, the other of the life of him and his, *Vzza's* example is also notable : But O man, stop thy mouth with the sovereigntie of a Command ! Looke not at the smallnesse of the Charge, but the sovereigntie, the greatnessse, the righteousnesse of the Commander.

Gods people are taught obedience from their youth up, both to doe and suffer, without cavils, distinctions, or exceptions. The first lesson they learned in the Schoole of Christ, was selfe-deniall, and naked obeying the Promise. That obedience to Christ hath taught them obedience to God the Father : Christ hath made their yoke easie, and burthen light : So that now they delight in the Law, being made Christs Law. There is a carnall vertue in Popish government, that the Iesuites by the Authoritie of their Iesus, will obtaine of their novices any obedience, even to murthering of Princes, and the losse of their owne lives. And thinke wee that the Truth it selfe as it is according to Iesus, cannot effect it much more ? Can any thing seeme hard to that soule to doe, or suffer for Christ, who hath received salvation from him ? Will any streight or difficultie seeme tedious to him ? Therefore let all who have broken through the bryers of the main Command and Promise, (*Believe, and thou shalt be saved: Come and I will ease you :*) learne to proceed to all Commands of obedience also ; and beware of Cavilling. That yong man who went away so heavily from Christ, had never overcome himselfe. But who so hath kisst the Sonne, and sworne allegiance to him, hath set him up as Lord and King in his soule, to beare sway at his will : That as before his lustes, so now his Lord Iesus may sway him. And this sweetnesse allayes all the harshnesse, difficultie, and burthen of his Commands. Now the Commands of God, are the Commands of a Father, and of a friend, not a Judge and enemy. Now the soule studies his Commands : desires to be informed in all of them, the hardest as the easiest : the more it knowes, the more it may : would have no Command of God hidden from it selfe : seekes knowledge with an heart to obey : looses all cavils of reason, and lying vanities of the flesh, in the Command : If God have a tongue, she hath an eare, yea, a bored eare, *Speake Lord, for thy servant heareth.* Yea, the voyce of God in the poorest Creature is forcible, / not only in an Angell) much more the meanest Minister, Christian, inferior, hee never so poore, yea my wife, childe, servant. And all difficultie

He is cast (now) upon the promises: The Lord can make good all hisse, trouble, an hundred-fold. Abraham having beleaved the promise, could not onely change his Country, but kill his sonne at a Command: And *Calebs* faith could turne the feares of his fellow Spyes into an encouragement. Yea a childe of God, where hee meets with a Command which concurses with his owne stremes, as to follow his calling, to preach, &c. (whereto he findes gaine and credit annexed) resists not till he can say, This Command I obey, not for outward respects but for conscience: I would chuse a Calling, I would preach, though neither gaine nor credit were present. This is a fweate signe,

Nr. 5. Fifthly, This convinces all hypocrites obedience to the Law. Alas! Its no Direction for their lives, they looke at the Law still as a whip and bondage. They dare not suffer themselves to be informed of the Law: when they cannot resist it, yet they are not convinced in Conscience: They thinke it bootlesse to obey, *Esay 58. Mal. 3.* They wih the Law were according to their owne scantling, or else were not at all. Hence all their life is nothing but a study to interpret the Lawes of God with favour to their owne corruptions; They fret at all such as obey better than themselves, hating them deadly for their preciseness: because they reprove their course. They consult with their owne Oracle, selfe, ease, wit, will, credit, lusts, formall Religion: if there be ought in Gods Commands which crossest these, they beare it downe. If they yeeld in generall, yet when the occasion is offered in speciall, they rebell. Their trade is a nibbling from one Command or other, till they have overthrown the very power and authoritie of the Commander, & put him under the foot-shoole of their lusts: And when all their trickes and colours are wash off, yet with *Saul*, they returne to their principle, and conclude themselves hypocrites, *Honor me before the people.* Yea, when they are put to it closely, if lyes will not serve, as to say, We know not this to be Gods will, if we did we would do it: yet if there be no remedie, they professe themselves openly, *The word of the Lord spoken by thee, we will not doe it*, as they in *Ieremy* tolde him. In all these, they shew apparrantly, that they are not freed from the guilt and condemnation of the Law, but lye still under it: for else, they would count it as a Law sweetned, qualified, and framed according to their inner man. Alas! he that lookes at the Law as commanded with terror and tyranny, flyes from it so much the more. Only hee that beholds it as a Law of Grace, a

Testimony.

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Testimony of love for love, under hope of acceptance & covering of all faylings : he will venture himselfe, and put forth all his courage and strength to give the Lord content. It is no motiue to any, to have them that know God a tender Father, to consider, *That God is a consuming fire.* The sence of mercy only cautes the sence of Power in God, to be effectuall. Else, it workes a desperatenesse in the soule, to take it owne ease for a while, and have a Paradise here at least, though hell after.

Lastly, Let this teach us to live by faith, for Abilitie in Christ to all performance, trust we God upon a promise for each part of this course, to God, men, our selves, in solitarinesse, company, calling, in Sabaths, subjection to superiours, and common life. Say thus, 'Lord, these duties are above me, I can doe nothing to purpose ; Enable me to doe as thou biddes, and bid what thou wilt : else the number and weight of them will tyre and clog me. Thou hast eased me, oh Lord, of the burthen of *Moses* ; but still (even in my liberty from Christ) I carry old *Adams* burthen about me : therefore write these thy Lawes in my heart, I beseech thee. If all that thus speake at Church when the Law is read, prayed in faith, how happy were they ? Say thus, and plead, Is it not thy promise Lord ? where is it then ? where is the Lord God of *Elias* ? where is an humble heart ? where is meeknesse, love to the distressed, service of the time, providence without covetousnesse, bountie without wasting, wisedome without subtilitie, simplicitie without foolishnesse, vertue without extremities ? Lord fetch life for me from the fountaine of duties ; from him who never failed in duties, never did any without knowledge, never faulted either in over-doing or under-doing, neither in the purenesse of manner, nor fulnesse of measure, nor uprightnesse of ayme ; who fulfilled all righteousness and obeyed upon earth better than Angels or Saints in heaven : looke upon me in my loggish unchearefull spirit, in my crazie limbs, lame joynsts, feeble hands, nay rustic tooles : and revive my heart within, and scour up my weapons without. *That I may delights in the Law in my inner man* ; and that I may run thy Commandements with chearefulness. And this also for this third Article may be sufficient.

Vf. 6.

Ggg 4

The

The fourth Article.

Qu. What is the fourth Article of this third part?

The Lord
hath given
helpes to his
Church, to
uphold her
in obedience.



Hath the most wise and loving God, foreseeing how manifold and large a Conversation of duties his Church is to walke in, hath futaoly ordained helpes and meaus for her better upholding and growth therein, till he be perfect in her measure. Reade 2 Pet. 1.3. Ephes. 4. 11. Mat. ult. ult. Ioh. 14.26. 1 Cor. 12.4.5.6.

In 4. things.

7. In which Scriptures we have all the order of this provision of God, and that in foure degrees. First, In our outward ordinances themselves, as preaching, receiving Sacraments, &c. Secondly, The instruments or lively Organes serving to minister therin, as Pastors, Teachers, Minister of the Gospell. Thirdly. Gifts and Administrations vouchsafed unto them for the better dispensing and officiating those service. Fourthly, The Spirit of God to assist and enable them to all these performances. So that the Lord is no hard Master to his people and Church, but tendereth it most fatherly, and is not wanting thereto in any furniture, which any one member thereof needeth for the building of her up in grace.

The Lord is
no hard
Task-Master

Ezay 63.11.

The Lord is not as *Pharaoh*, who tyrannously exacted the same *vale of his Brinke* when the Israelites wanted *Straw*, as when they had. But rather deales with us with his people in their passage from Egypt to Canaan: as he would bring them by the way of the Wildernes farre about and difficult; so hee stucke close to them in their travell. He brought them by his Angell of the Covenant both into that desert through the Red Sea, as it were their baptisme of initiation: thence hee led them as sheepe, *Eza.63.11.* by *Moses* and *Aaron* his guides: hee went with his two Pillars (as it were Law and Gospell) before them day and night; he prepared each place of their pitching a new upon their former remove, in 42. of their periods (which resembles the going out and in by his Spirit with his Church:) he gave them his Manna from Heaven, and the rocke gushing forth miraculously with waters (as his two Sacraments now to us, for so *Pant* expounds them) he did in a word spread them a Table (in the wildernes) of Quailes

a great depth about the host (noting the choise dainties of his Table) and by sundry miraculous courses annexed to his other directions, as deliverances, croses, patience (suitable to his wayes of government to us) hee did convey them at length into the land of promise. So doth he now in spirituall manner : 10; that it is not for nothing that *Paul* doth so punctually apply them; and our Saviour toucheth upon them ; See 1 Cor. 10. 1. 2. 3. Job. 1 Cor. 10. 12. 6. 31. And great cause, for he is the *Alpha, and Omega, the begin-*^{Job. 6. 31.} *ner and perfecter of our Sanctification.* Heb. 12. 2. Phil. 2. 13. ^{Heb. 12. 2.} Phil. 2. 13. ^{Phil. 2. 13.}

Q. Is God tyed to these absolutely?

A. It is not for us to meddle with his secrets, Deut. 29. 29. God is not Revealed things are for us : what hee can doe by an extraordinary power, where these helpes are denied, we leave to himselfe; but in ordinary course we say, that the Lord doth tye himselfe to his owne way of working, that so we may know where to have him : and hee doth in like sort tye us (in the matter of our calling, and building up) to these meanes, that we might not vanish in other wayes or devises of our owne. And we shall note it, that in some texts the holy Ghost doth purposely joyne these with the Spirit it selfe, when he speakes of the necessity of salvation. As in John 3. Except a man be borne againe of water, and the Spirit, he can-^{not enter.} And Marke 16. Hee that believeth, and is baptizid, shall be saved : not excluding all unbaptized ones, nor including water equally with the Spirit, but to awe our spirits to an holy seeking God in and by them, and deterring of us from contempt, when they may be had.

Q. Dost he exclude all other wayes to walke by?

A. Not all other wayes of profiting ; but all other wayes of revealing himselfe.

Q. What other wayes doth he exclude?

A. All wayes of mans devising, whercof Popery is full at this day, by Masses, Images, Crucifixes, other base as carnall devo-
tions of our owne fancy and spirite, and Anabaptists and sectaries
doe invent, both Ministers, doctrines, dreames and Revelations of
their owne.

Q. What other wayes of profiting doth he admit?

A. Any secret administrations by his workes of provi-
dence may be blessed to the elect, as Gods patience, bene-
fits, croses, examples, preventions and intumations to our
conscience: stra-<sup>Difference
betweene the
way of Ordin-
ances, and
of Admini-
strations.</sup>

conscience ; but how ? with, and under the word, not else : except they attend and follow the ordinances, *there is no wisdom in them, Eſay 8.* because he hath made no promise unto them. They are but as Witches whisperings under the earth, and have no lively voyce without the Word ; they are sanctified by a word, or no way, and so they may be coadjutors to the word, and help forward the worke : we ſee little good done till God affilte ; yet nevertheless croſſes are not cauſes but effects of working.

Q. But of what nature are they now ; are they as thoſe ancient revealings of God were to his Church in the manner thereof ? Or if not, then why doe they differ ?

A. They doe wholly differ from them : I meane from thoſe immediate revealings of God to the old Fathers and Church, as by the Priests *Urim or Ephod, Prophets, dreames, visions, fire from heaven, Cloud filling Temple, sacrifices,* or the like miraculous courses, *Heb. 1.1.2.* Now the Lord onely *speakes by his ſonne* ; and that by no ſuch immediate way, but mediate onely. He avoideth any courses which tend to any visible, audible, or ſensible preſence, ſight, or voice of God himſelfe ; nay abhorrētſo much as reſemblances of ſhaſes, which now are common in Popery, as by the ſhape of an old man, a Rood, or a Dove : and now hee onely treates with his Church at a diſtance and abſence, even as if a Prince ſhould make love to a Lady, not by any preſence or going to her (face to face) but by ſpokesmen or Embaſſadours : and ſo winne her love, or by love-letters, tokens, and his picture ſent to her.

Qu. & Anſw.

Q. But is not this course to our Detriment :

A. No : for as the way is more obscure to the eye, ſo it is more open to the ſoule by the miniftry of the Spirit of God. For as thoſe former dealings of God, although they were fit to conuince the ſences of ignorant and blind ones, yet were but weake in the concurrence of the Spirit (as appears by that infinite ſottishneſſe and infidelity of ſuch as had them) ſo now the Lord doth supply the darkeneſſe of theſe by the powerfull preſence of his grace ; as the phrase imports, *Heb 1.2.* But now by his Sonne, that is, there is more of the Lords revealing in theſe, than was in all theirs at the beſt.

Q. What ſtrength haſt thou of theſe ?

A. Hee is neither abounding in ſuperfluouſ ones for a poorne and Popiſh ſtate, nor yet wanting in neceſſary ones,

Differencē
betweene
Gods old
manner of
Revealing
and his New

The number
of Ordina-
ces.

as appears by this; hee hath not given us any more wayes than Covenant and seale: and no more of the former than which might call us to Christ (as the Law and Gospell) and hold us in him; nor more seales than two, one Christ to be feed and food: none but ordinary for common, and extraordinary for speciall use: and in a word, as he is sparke in clogging, so yet plentifull in providing varietie for us, because he knowes we need as well in private as in publike: and being soone weary of either, we had need of varietie to keepe us occupied with delight, without weariness.

Q. Are all these equall in excellency?

A. No: as the Lord hath planted such a light in the Sunne, as gives light to all inferiour Planets: so hath he given to the Ministry of the Word an eminency above the rest, so that there from (as the begetter of faith and grace) doth issue all ability and strength to other ordinances. The Moone may helpe a traveller when the Sunne is absent, yet shee hath but a borrowed light therefrom. So have other ordinances of the Sacraments, prayer, conference, and the like, their foyson from the Word preached, which I speake not to diminish the rest: for all have their speciall use, and each of them with the Word are above it onely: the Sacraments in their sealing propertie, and private duties in their peculiar familiaritie; although if comparison be made, the Word preached hath the preheminence, Rom. 10.14.

Q. What uses serve these for?

A. As I said, for the building up and preparing the soule for every good worke, and the perfecting of Sanctification in the ^{2 Cor.6.16.} fear of the Lord, ^{2 Cor 6.1.}

Q. I would have them named and distinguished.

A. It is not the purpose of this view to make common places of any thing: which as many others have excellently performed, (the seven Treatises especially:) so to omit them, I desire my reading Auditours to review those severall Scriptures, upon which all these have beene at large handled: as the Doctrine of Fasting, upon Mat. 6.6. of publike thanksgiving, upon Lam. 3.23. of hearing aright, upon *Esay* 55.3. of the Sacraments, upon 1 Pet. 3.21. (by Mat. 6.6. the way) and large upon 1 Cor. 11.28. of experience upon *Lam.* Lam. 3.23. 3.27. of watchfulness, *Mark.* 24.42. And so of Communion ^{Esay} 55.3. and Assembling, *Psal.* 133. and *Hab.* 10.23. To give even ^{1 Pet. 3.21.} little ^{2 Lam. 3.27.} *Mat.* 24.42.

The Meane
differ in the
excellency,

little taste of those Sermons would fill the booke, (which is now much fuller than I meant, yet for the desire of your good, somewhat of five or sixe of the chief I will say, of their nature and use in helping to godlynesse. And first to distinguish them : They are either private or publike, and both these sorts are equally, either ordinary or extraordinary : Begin wee with the latter, and they are : either fasting or thanksgiving.

Q. What is Fasting?

The briefe
names and
desinings of
them.

2. Fasting
what?

2. Thanksgiv-
ing, what?

A. A solemne ordinance of God, attended with rest and abstinence, wherein the Church lawfully assembled to heare and pray, doth powre out her soule in selfe-affliction and supplication with importunity for the turning away of some great present or imminent sin and danger.

Q. And what is Thanksgiving?

A. A solemne ordinance of God, wherein the Church lawfully assembled, powres out her selfe in prayses and thankes for some rare blessings and deliverances. And let this also bee understood of private in both extraordinary kindes, termes being obserued.

Q. And what are the publike ordinary?

A. The Word read and preached, with prayer, and the administration of Baptisme and the Supper.

Q. What are the private ordinary?

A. Prayer, family duties, reading the Word, meditation, conference and the like.

Q. What is the word preached?

3. The Word
preached.
A. It is a publike eminent ordinance, wherein the Minister lawfully deputed, doth distinctly and soundly read the Word, give the sense, ground the Doctrine, and convincingly apply it by instruction, reproof, confutation, exhortation, and admonition.

Q. What is the Sacrement of Baptisme?

4. Baptisme.
A. The former Sacrement of the New Testament, wherein by due application of water to the infant all Christ is sealed up to the soule for regeneration.

Q. What is the Sacrement of the Supper?

5. The Sup-
per.
A. The second in order, in which by due giving and receiving of bread and wine, the Lord Iesus is wholly given and taken by the believing soule, to be nourished to eternall life,

Q. What is private Prayer?

A. A

A. A lifting up of the heart to God in the name of Iesus Christ > 6. Prayer, in confession and supplication for the pardon of sinne, the granting of all good things, and acknowledging of mercies already received with thankfulness.

Q. What is Meditation?

A. A serious reviving of those truths we have heard, or the 7. Meditation administrations of God towards us or others, that both mind and heart being seasoned with the favour thereof, we may bee furthered thereby to duty.

Q. What is Conference?

A. A wise and loving laying together (by two or more) of 8 Conference such things as concerne the glory of God and our spirituall edifying for mutuall information and quickning : I ayme in these descriptions rather at the good than the humor and conceit of my Reader, and that by way of digression : and by these let the rest be aymed at.

Q. Now that which you must ayme at, being to shew how all these make for the growth of the soule in godlinesse: let me heare your treatise in particular, How may they be thus used?

A. I will give a view of some of the chiefe, and so hasten to end with use. First, For that of hearing the Word, bee it that thou hast true right to the blessing of it : This Article of meanes belongs only to the new creature, to further him in his course : else the Word cannot build thee, except first it have begot thee. See 1 Pet. 2. 3. If yee have tasted how gracious the Lord is, then come to the word to grow by it : Else it will poyson thee, if thou be impure, nothing is pure. Ephes. 4.22.23. If yee have knowne the truth, as it is in Iesus Christ, then come and put off, ^I The Word preached. ^{Rules of hearing.} Sundry rules. ^{Rule 1.} ^{Rule 2.}

Secondly, Prize and covet it. Prize it, as that Word which hath beeene the seed of immortalitie and glory unto thee. It will bee no hard worke to prize it, if thou have found it so (in the former) unto thee. For this experience will send thee to the Word with all reverence and esteeme, saying, Where shall I find such treasure as here? It is my life and the food thereof: no Market can afford that ware that the Word offereth : if thy heart be not lost in profits and pleasures, froth and ease, but prizeth above all things the grace of an holy ~~conver~~versation, surely that word will be precious that directs to it. This made David thinke himselfe in a store-house and treasury, when hee came to the word, ^{cause}

1 Pet. 2. 2.

cause it served to order all his matters. Now if it be precious it will be coveted, hungered after, attended with all heed, yea snacht with violence, as precious things are, 1 Pet. 2. 2. Covet and eagerly tugge at the Word, as the child at the brest. Sleepe not, wander not, gaze not, but attend the Gates and Postes of Wisedome and Vnderstanding, if thou lookest they should preseve thee.

3. Rule

2 Pet. 3. 1.

Thirdly, Come from an holy course and practise when thou commest to heare: Come not from thine owne course of wrath, world, selfe: purge these first, 1 Pet. 2. 1. and so come. Repent of all old sinnes, of hearing: thy triflings and dallyings with the word, thy base mixtures, and come from a good course, and so the Word shall send thee backe to it with more strength and grace than thou camest. Who is he that eates the favoritest meale? The idle and sluggish one? No, the strong labourer, toyled and worne with worke: he feeds hard, and goes to his worke better than he came from it. *To him that hath shall be given.*

Rule 4.

Esay 55 4.

Fourthly, Deny thy selfe, and thy owne wisedome, partialities, prejudices of man, of gifts, of ordinances; if the Lord will have the Minister forget all his owne for Gods ends, and for evidence of thy viction: how much more thou? Oh! come without thy selfe, and say, *Speake L O R D for thy servant heareth;* Incline mine eare to heare and to bee meeke, teachable, simple, (as the babe) Esay 55. 4. and remember if the Lord have given thee all to be thine, Cephas, Paul, & Apollos, doe not thou say only one is thine: Set the Lord above man, gifts, and thy owne depth: *Bee a foole that thou mageſt be wifē.*

Rule 5.
See and pon-
der Mic. 2. 7.
the end.

Fiftly, Beleeve God: 1. That in his word this direction to see life is to be found, search the Scriptures, Job. 5. for therein yee looke to have eternall life: let nothing come betweene thee and it: and lot upon it as thy portion, for thy use, against thy lets. Secondly, That he can guide his Word peculiarly to doe thee good, and speake to thy soule, though thou bee but one of many hearers. The Lord Iesus that great Steward of Gods provisions hath given in charge to his steward, Luke 12. 42. to give thee thy portion, whether weake or strong, milke or meate, correction and instruction, for crosses & blessings: be thy need what it will, hee will find out for every member of his housshold. Thirdly, mixe the word with faith, beleeve it, obey it, feare it,

see God true in it in all his promises, charges and threats : and stand readily to catch that part of it which is thine as the tradesman stands ready with his mould to catch the molten mettall to frame his vessell : looke not at other mens wants , but bring thy owne, that when any thing falls from God, thou maist catch it up for thy use. Be humble and tremble at it, *Esay 28. 7.* and *Esay 28. 7.*
 66. 3. weaned from the breasts. Strive not so to catch at shad-dowes,to bring away all,each pretty speech, that thou forget to carry away thy owne due, which is ever the best part of the Ser-mon for thee. As he said to his sonnes, I leave you my Kingdom, but looke to find it to you as you are to it ; so I say, come to the word with your wants, and mixe it with faith, and it shall bee so unto you.

¶ Lastly, Depart from hearing as well apaid,well fed : keepe The 6. Rule. your charge, loose it not in the ayre of the world, carry it with you into each part of the world, but let nothing rob yee of it: and so, (musing of it after, applying it to occasions which are many) and going to it againe,with reviewing that is past, wait still for more, take forth a new lesson daily,have an eare to heare where God hath a tongue to speake, loose not one under an-other, 2 *Job. 8.* and so sanctifie all with prayer ; and I see not, but (in spite of Satan) the hearing of the Word may especially helpe thee on to an holy course.

¶ Give also some directions about the Sacraments.

A. The former of them is Baptisme. To omit all other,take these few notes about it.

The second
Ordinance,
Baptisme.
1. Rule.

First, As it should teach all that bring their infants to Baptisme, to dedicate their children to God by prayer ; so especially,let all others (that solemnly attend the Sacrament there) recall to minde, how the Lord hath beene aforehand with them in like sort, even hanging his badge upon them when they were cut off and knew it not ; let them now being hearers of the Cova-nant, fetch from it the sealing power of it, to assure their souls that the Lord meanes them well : believing that in this Laver the Lord Iesus was conveyed to them, not onely for a matri-culation into visible Communion , but for effectuall calling them to bee the sonnes and daughters of the Almighty : Let it by faith carry their fearefull weake hearts into the assurance of Gods Covenant, (that pardon and adoption is theirs, union and ingrafting is theirs) and that into the Baptisme of the ho-

ly Ghost and fire, which is the new Creature, and the grace thereof.

Rule 2.

And secondly, Let them hold the Lord sure to them in this Covenant, by this scale, as a Corporation would hold their liberties by the Kings Broad Scale. And when the Devill fils thee with doubts about thy Conversion, the condition of faith, the beleeving in the promise, strength to a godly life; fye to thy Baptisme, as thy uttermost assurance; and say, If the Lord were found of an Infant that could not seeke him, and gave me his scale that he would save me, what will he doe now I seeke him faithfully? Can he now turne from me, who first fought me? No except I despise his cognizance, and runne from him. When thou lookest upon his Raine-bow in the Clouds, thou fearest no floud any more, but Baptisme is better, *1 Pet. 3. 18.* its Gods Arke, which by water, saves thee from perishing by the waters of Gods wrath: rest thy soule in an holy quiet and secure right and title to all which the Lord gives his Church in Christ, (of which Part 2. Artic. 5.) Remember that the Spirit by faith, doth as really dip and drench thy soule with his pure water,

Ezek. 36. 25. to rinse away thy guilt, blemish and curse of sin, and to quicken thee up to the life of the new Creature in righteousness: as by his Ministers hand he dips thee into, and takes thee out of the water. Know that Gods Ordinances are no vain thing. As Saint James of the Word, so I say of this Scale, *Doth the scripture speake in vaine?* So, doth Baptisme scale in vaine? No they are Tunnels (by faith) to powre into the soule regeneration.

Iam. 4. 5.

Touching Infants, what God is able to blesse Baptisme unto, in them, I say not: this I say, that as Baptisme doth them no good by faith, so yet it settles upon the elect-ones, the reals of Christ, Adoption and holiness, and the fruit of Election, though neithier onely (seeing they may dye before it; nor necessarily, for they may enjoy it after,) but yet really, to so many as, or when as it seemes good to the Lord of it, to use it to that end: And let us beleev that the poorer this *Jordan* is, in respect of that Popish *Abana* and *Phegar*; the stronger shall bee the Spirit of G O D in it, to cause thy flesh to returne as a little childe, that thou maist bee cleane. Marke then, if one great stop in a Christians Conversation stands in distrust about the truth

truth of his estate in both parts of Gods Covenant, how can that which secureth the heart of it choose, but be a singular helpe to faith and godlinesse?

Q. How is the Supper such an helpe?

A. Thus; First, The Soule knowing that God doth sustaine her by the same whereby he begat her, doth, upon this Baptisme received, with holy confidence goe to the Lord for her due nourishmēt by, and in him: Saying thus, *Oh Lord, I am thine, save mee, Psal. 119.94.* Of thee I am, who art made neso me, not onely *Psal. 119.94.* Righteousnesse, but sanctification, with growth and encrease in it: I come therefore to pleade my right in all humilitie: If I had never come to birth, or to the light, I had so beeene at an end; but seeing thou hast not denied me the life of a child of thine, do not leave me to shift, but Lord bring me up at thy cost, and let me have my portion from thy Table, and my daily bread from thy hand. And as a good Parent thinkes it little to keepe the life of his childe, that it sterue not; but hee allowes all things for comfort, as well as neede, (if hee be able) that it may live, and prosper, and grow up, and be like in him, and enjoy what hee hath to give it when the due time is come; so, O Lord, deale thou, (much more) with thy servant in Grace, till Glory. My Baptisme I already enjoy in the death and life of Christ, to make me thine; O Lord, let also his Bloud, Grace, and Spirit, runne in the veines of my Soule, to strengthen me in the inner man with all long-suffering, and well-pleasing, and joyfulness; all grace of thy new Creature, let it be mine. As thou art in the Father, so let me be thine; as thou art Gods, let me be Christs; dwell thou in me, and let me dwell in thee by thy Spirit, and, grow uprighter, stronger, and holier while I have a day to live. Let thy Sacrament of the Supper nourish me also to eternall life.

Secondly, Prepare thy soule to this feast of the mountaines *Esay 25.* as oft as thou commest, (which must be oft, *1 Cor. 11. 29. 30.*) and come not without thy feast Apparell. And let this be one Rule unto thee, Doe not catch up this Robe on the sudden; but weare it daily betweene Sacrament and Sacrament. Thy Father is a King, who can beteeme and maintaine thee to weare thy best clothes each day of the weeke, and make thy Friday better than the poore mans Holiday. That faith in the Lord Iesus thou walkest or wouldest come with to the Supper, live by it daily: Christ is the same

The third ordinance.
The Supper.
Rule 1.

Rule 2.
Esay 25.
1 Cor. 11. 29.

in the promise, and the Seale. That Repentance thou walkest with to the Saerament, practise it daily : better is a Souldier taken out of a Garrison, than new prest. That broken heart thou wouldest faine have in the searching and lamenting of thy sinnes, nourish daily : hee that in a great frost would keepe the yeethin, must keepe it broken every day : So thou thy soule-issues, lest thine heart harden. That desire thou hast after Christ Sacramentall, or wouldest nourish in the promise daily, nourish daily and each houre after him ; else it will not be with thy soule as with thy body, that many hungry meales will make the next a glutton ; but rather thy emptiness will make thee senselesse of it. If thou wouldest not think it a burthen to doe thus, Oh how sweet shoulde preparation to the Supper be to thee, which now is tedious ! *(See quicquid ergo hoc fecit et cetera)*

Rule 3. Thirdly, Being thus come to the Supper, set thy faith on worke; say thus, I know no Devill in hell can sever Iesus Emmanuel, my meat and drinke, from the Elements ; but his Word hath united them forever. Why, oh my Soule, hath the Lord care of Bread and Wine ? Or is it that by Sacramental vision with them (as sensiblie) he might unite himselfe with me spiritually and reallie in this Seale of his ; that my impatient, worldly, dead, distrustfull heart, might be purged, and I filled with the Lord Iesus my Food and Restorative in all graces of Regeneration, and that in a fullfestival manner. Lord, if I by unbelife doe not, no Devill can divorce thy Christ Sacramentall from me.

Rule 4. Fourthly, Seeing him there thine, take him, eat and drinke him, and enjoy him ; let thy soule apply him to thee for that thou lackest, and he serveth ; that is, to supply thy wants where the hedge is lowest with thee, to pare off thy superfluous part, to fill up and supply thy decayes and voydnesse ; I meane such gifts or graces as concerne thee either in thy particular Calling, or in thy generall : beware thou doe not streighten this feast, bring not thy own browne bread in thy pocket, scant not his bountie, but take it as he offers it ; by so much the more meet for him to give, by how much more thou unworthy. Bring thy biggest pitcher, and upon thy lap in the largest manner, to equall his bountie with thy faith, and let not a little satisfie thee when abundance is offered thee. And how much this feast seemes in thy eye to come short of Popish Masses Christ, (for they give him to God, and take none of him from God,) *(See quicquid ergo hoc fecit et cetera)*

God,) by so much the more let it be to thee a spirituall Banquet of all refined Wines, and fat things; and if thou canst feed with the Saints, thou needst not care for Papists, whom if thou didst sup with, they would robbe thee of thy drinke, which were to choake thee with thy meate.

Fifthly, Least thou shouldest stagger about thy right and part Rule 5. herein, remember the end of the Sacrament is to rid thee of this feare. For why? it is Gods seale to the Covenant of his Grace, to make thee his Sonne and Daughter, and to sanctifie thee; its his uttermost securitie for any outward one; nay, its his Instrument of conveying the greatest measure of his Spirit unto thee: Distrust him not in his chiefe evidence. As a man when he hath sealed up, delivered his Writings, and given up the possession of all to thee, can doe no more; so, this is G o d s uttermost evidence, whereby he hath made Iesus thy Sanctification, and growth in it, as sure as heaven can make it.

Sixthly, Having so received it, live by him, depart as one well satisfied, enlarge him both for number and measure of growth to all parts of thy life, all estates, graces, duties. And in the strenght of this Cake and Water, 1 King. 19. 6. 7. goe to thy journey, even fortie dayes, till thou come to the Horeb of heaven; hold this thy comfort by prayer and watching, and till thou come to a new bairn, live upon this; and from one to another, till thou grow to thy measure. And so doing, who can deny the Supper to be a chiefe helpe to goodness?

Rule 6.

Q. May the like be said of the rest, either publike or private; as, reading, singing of Psalmes, conference, prayer, meditation? If yea, then shew how, and first of Prayer?

A. For Prayer, (in a word to touch it, and gather one or two ears out of an harvest of matter) let me be conçived to speak of it in each kinde, (saving due respects) for brevitie sake. First then, Retaine this heavenly ordinance of God in that due esteeme which the Lord hath graced it with; for all ends both of humiliatiōn and supplication. The Lord and thy soule (by experiance,) doth know it to be the key of the all coffers of God, & that High-Priests living may, made by the bloud of Christ, whereby thou hast access daily, yesterday, to day, and ever, (the oftner the welcomer) to the Holy of Holies, to the seat of Mercy. Maintaine and hold this right and title of thine. Thinke not that this Spirit of Grace and Suppli-

Heb. 13.8.

Rule 7.

cation is spent, though thou see not God so clearly in it for all ends, as thou desirest ; yet give it not over : thy sinne hath bound thee in chaines, but prayer is not bound ; rather it bindeth the Lord by promise to thee. *The care of God is not beavie, that he should not heare :* He is not as a man, that he should be distracted by multitude of praying Suplicants at once : a thousand to him are as one, and one as a thousand. Beware of Atheisme in this kinde.

Rule 2. Secondly, Goe in the Lord Iesus by a promise, having thy wants in a readinesse, and thy faith on wing : let not thy course in praying issue from a formall plat-forme (though I judge not any man for reading a prayer) but a lively feeling, and humble pinching of soule for thy necessities.

Rule 3. Thirdly, Shake off all extremities of a corrupt heart, by *faith*, which must hold thine eye fixed upon thy Mediator (by his Spirit upholding thy faintnesse, and groaning within thee) against all thy presumption, commonnesse, dulnesse, deadnesse, coldnesse ; and beseech the Lord to stir thee up to pray as hee shall suggest unto thee, by the present occasion (well digested) either for the Church, others, or thy selfe. Ty to thy selfe to no punctualnesse ; but (as the holy men in Scriptures have done) so let confession sometimes goe before, or follow prayer ; and either of both, thanksgiving. Come not to the Lord with either an heart moyling and lowring with discontent, without faith ; or bold and ventrous without humiliation ; but let both have their due weight. If thou wouldest be heavenly in prayer, first abase thy selfe as a worme, dust and ashes, yea (as Master Bradford) hell and the sinke-hole, before the Lord who is heaven and holiness : if the Lord have any speciall draught for thy net, he will put thee out of conceit with thy owne Art, and thy selfe, as Peter was when he had toyled all night, and catcht nothing. Emptiness is the onely raiser of our mindes in prayer : Oh ! how hard is it to get ? and then secondly, by *faith*, be quickned to wait for an answer ; these two will fill thee with heavenly affections, and rid thee of thine owne inventions, thunker, and ends.

Rule 4. Fourthly, Adde these meete qualities of Prayer ; *viz.* fervent importunitie, as one whom God cannot be rid of, till thou speed : and frequency, as having sped well already. If in prayer thou finde little stirring, know it is not because

Prayer is not Gods Ordinance, but he would try whether forme, and the worke done, be not above spirit and faith in thee : if they be hot, persist and goe against the edge of thy owne deadnesse, resting in that measure gladly which the Lord sees best ; for in this case thou wilt pray oftnest, as *2 Cor. 12.10.*

Fiftly, (and above all) come not to pray with any tainted knowne sinne : I say not onely grosse, but even secret and close, through a lasie heart loath to cast them off ; or a loose heart, loving them better than the things thou prayest for ; lest the Lord justly leave thee to be wearisome to him and thy selfe. Cast out thy wrath, and earth, and disdaine, and censures, and uncharitablenessse ; yea, let thy praying awe thee against them ere thou pray, that it may arme thee when thou hast done. Till prayer become thy familiar friend, and bring thee *into acquaintance with God*, for a supply of wants, pardon of daily finnes, helpe for all duties of conversation. And so looking up to thine Advocate for a covering of thy weakenesse, this dutie shall be a speciall helpe to godlinesse unto thee. Touching the Lords Prayer, I send my Reader to the speciaill Treatises thereof.

A short digression about prayer ; with directions how to serve God with an holy and spirituall heart, very necessary for these times and for these formall-spirits of ours.

First labour, as well when thou art out of the worship of God, *Rule 1.* as when thou art occupied therein, to walke with God. Wee serve God alway, we worship him but sometimes. We beleevē in God, love him and serve him through the whole day and in all our Conversation, (Wee doe or wee ought to doe so) But, we worship him onely at set times of the day, or when the spirit of God mooves us by occasion, Marke then ; Strive for such a frame of spirit that thou mayst be in ease and readinesse of heart to go to God upon all occasions. Keepe thy selfe free and emptie of distractions, cares, cloggs of spirit, keepe off the world, mixing thy self, thy earthly busynesses from taking possession of thy deepest affections. Hold thine heart close to God in love, zeale, meeknesse, patience, and in such like temper through the day, and keepe holy quarter, with him alway ; So shalt thou step the easiler out of God his chamber of presence into his privy chambēr : out of his Sancturay into his holy of holies. That is, out of thy course of service into the way of worship. Not as hypocrites do who will have their houres to pray, but when they have done, they run to

their old prankes, and so returne to prayer, even while their old scurff is upon them ; Such worship is odious ; That rule which *Peter ep. 1. cap. 1. vers. 1.* gives for preparation to our publike hearing, we must obserue for private duties of worship in generall : even to cast off all our superfluities ; so, as wee may hold up pure hands to God without wrath or doubting. So shall wee not rush suddenly and unreverently upon God, with slavish feare, but with a well seasoned and prepared heart. And as hee who would worship God in secret, had neede to looke to his puk-like Lords day worship (for bad Lords dayes will easily choake private duties) and as he who would now and then worship God extraordinarily, must be sure to looke well to his private ordinary worship ; So he, who would obtaine a meete heart to worship God by himselfe in his Chamber or family, must looke to the order of his Conversation aright ere he attempt it, least hee defile that.

Rule 2.

Secondly, Separate thy selfe for the time of worship or prayer from all other ordinary occasions of this life, as family and calling employments. Make the worke of God a set worke by it selfe, (for that admitts not other matters to come in place the whilst) that so thou mayst be private with God. It is our Saviours counsell, Shut thy doore, and *Solomons* proverbe. Cap. 18.1. For a mans desire he will separete himselfe ; All the whole man, the heart and mind, is little enough for God. So pray, and worship God, as a man set apart and having nothing to doe : for thou attendest a great God, and great things, even the seeking of reconciliation, pardon of sinne, acceptance of thy unworthy selfe in Christ, sanctification of soule and body, grace to guide the tongue well, thy life and thy selfe. Thou art well, if this one thing necessary, may be well done alone, although nothing else be thought of besides ; for so a vaine and wandering heart it shut out. Lay all by the Altars side for the time being, else the cumber and pudder of other occasions will blunt thy edge.

Rule 3.

Thirdly, Ere thou go to pray, spend a little time in secret musing, what thou art going about ; This is a seazoning and replenishing the minde, with matter, when we seriously consider what our cheife wants, lets, temptations, enemies and corruptions are, and duly affected with them : also, when we weigh the promises before hand, reaching out a supply, its a great quickner of the soule to pray. And lastly, when we weigh the mercies which of

Article 4.

To uphold her in Obedience.

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old or of late, wee have received of God ; addē also those crosses which are upon us, or are feared to come; These Meditations will stirre up Thanksgiving for what already we have receaved; humblenesse in the confession of sinne, brokenesse of heart, hunger and faith after pardon and grace, and in a word will prepare us to carry our selves aright in the whole duty.

Fourthly, Go not to any Ordinances to a worke to be wrought by us, our owne strength, But behold it as it is appointed by God for the better guiding of us to himselfe. Also remember that Christ and his Spirit are in every Ordinance, and there is a promise annexed to each ordinance in speciall. God will be in the midst of us, being in his name ; Call upon me, in the day of trouble, and I will heare thee and thou shalt glorifie me ; Fasten thine heart upon an Ordinance, by beholding of Christ and the promise therein, and these will carry thy heart to the Ordinance, not deepeley and barrenly for forme and custome, but lively and favorily ; so that thou shalt in the smoke of the sacrifice, as the Angel *Judg. 13. 20.* ascend up to heaven : whereas else thy prayers will fall downe at thy feet.

Fifthly, Consider God in all his Attributes, not as an empty Idoll, nor as a terrible Judge, but as hee hath made himselfe knowne in his word through Christ ; Fasten upon the eternall God, in and through the flesh of *Emannell* who is God with us, and neere us. Else God cannot be comprehended by our flightnesse. Now, as hee is thy God in Christ, so is hee to thee, and for thy good, of excellent wisedome, infinite justice, power and mercie, goodnessse, long-suffring and patience, truth, faithfulnessse and the like. All these he is in himselfe, and also in speciall he is these for mee and my releefe, though I am but one poore toe or joynt of the whole body of his Church. He is present in all places to heare prayer, he is omniscient, knowing all our wants, hee is al-sufficient to suply us. He is all eye, all care, all heart of pittie, all strength, love & good will to help all and every one; Number doth not distract him, space and distance doth not devide him, nor yet can all the abundance of grace which he bestowes upon any, exhaust him. His candle suffers no defect, how many so ever he enlightens, nor his fountaine any decay, though multitudes draw from it.

Sxtly, Be humble before God, in thine owne eyes ; As *Abraham* said, so doe thou, I am dust and ashes : and holy *Job*, I abhorre my selfe ; The lower the soule is in respect of Gods

Rule 6.

greatnesse, and her owne basenesse, the more heavenly and spirituall it is ; It is then most above with God, *Col. 3.1.* When its most low, and poore in spirit ; God lookes not as man ; for man looks only at our externals as honor and riches : but God looks at the heart. He accepts not the person of any, *Act. 10.* Its nothing to God what we are : If we be just what can we adde to him ? if unrighteous, what can we hurt him ? And so it is with our outwards : All sorts are of Gods creation ; earth and dust ; Looke what the earth one day will make us, that labour we to be the whilst, even as base as the vilest : God loathes all bad hearts, the ignorant, coveteous, angry ; but none so much as a proud heart. Come then to the Lord with a low and a meek spirit in the Confusion of our owne faces, and in the sence of all our sins, especially, spirituall, as our greeving his spirit by our unbelike, contempt, hypocrisy, security, unthankfullnesse. Beg that grace, *Zach. 12.10.* Powre out O Lord, the spirit of supplication and mourning (marke how these two goe together) for my peircing the Lord Iesus, and dallying with mercy. Say thus, Lord here comes a poore, barren, empty soule, lesse then the least mercy, deserving to be stript of all good, a fatherlesse creature, which might wonder that I live, and have not beeene sweet away in wrath long agoe, deserving still to be left by thee for ever, to a dead, blockish, impenitent spirit. Thus lit before the Lord, and licke the dust of his feet.

Rule 7:

Seventhly, Confesse the Soveraignty of God, *viz.* that hee hath us at the advantage, and might destroy us. If hee shew us never so little favour, it is his free grace, and more then he oweth, us ; But, if he should cast us off, it is but our due. Tremble therefore before him in this respect, & seeke his face ; As a man who having his enemie under an execution, lookes to be sought unto, with great and humble request, that he would release his right ; so come thou to the Lord, confesse that thou standest at his meere courtesie, and mercy ; If he do shew us any ; its not for our owne sake, but for his Name sake : he can save or spill, all is at his pleasure. It is not in him that willett or runneth, but in him that sheweth mercy : that he might magnifie mercy and get himselfe a name of us. This soveraigne power of God, being well weighed by us, would take off our owne edge, causing us to come before our God with merveilous abasement, glad to finde favour upon any termes whatsoeuer,

Eightly,

Article 4.

To upholder in Obedience.

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Rule 8.

Eightly, Deny thy selfe. The worship of God stands not so much in bringing our cost to God, as in bringing nothing and comming with empty hands: Renounce therefore all that is our owne, our feelings, hopes, affections, zeale and confidence. Also all our best prayers and performances. As they are the ordinance of God established in a promise so sticke to them tooth and naile: but as they are acts passing through thy defiled selfe let them all stinke in thy nostrils, that they may smell the sweeter in Gods. Only bring the blood of the Mediator with us, to make way for us, and so we shall be accepted. Remember that of *Paul 2 Cor. 12.8.9.* My power is perfected in my infirmitie, very gladly then will I be under infirmitie, that his power may be magnified in mee. Although wee have no sparkles of our owne to compasse us withall, yet the Lords fire shall heate us. *Esay 50.* Therefore when thou art dead to thy selfe, cold in spirit, and feelest little, yet goe to a promise, trust to the name of the Lord and give glory to God. Though we come in much weakenesse, yet he will not reject us, for it is not our strength but Christs, which must make us welcome.

Ninthly, Above all, come to worship God in faith, That is *Rule 9.* the most spirituall grace to come to God with above all other: No other fave this can fasten upon a promise. Both our selves and all other graces of the spirit are accepted through this. Whatsoever we aske whither pardon of sinne or strength against it, supply of any grace, power over any temptation, by Satan or the world, whatsoeyer crosse or discouragement, labour to beleeve that promise, whatsoeuer you aske the Father in my name, you shall receive. And although it seeme never so unlikely, yet doe as *Abraham* did, beleeve against hope, trust to a promise; strive to honor Gods faithfulness, and waver not; For hee that wavers, receives nothing. Yet there may be true faith, when yet it is at the weakest; but yet, in such a condition, yeeld not to unbelieve, nor stagger about the truth of God *Esay 26.4.*

Tenthly, Temporall blessings, as health contentation of mind. *Rule 10.* turning the hearts of enemies, blessing upon marriage, posterity, wealth, welfare, remooving of crosses, and the like, are all purchased which the same price which the spirituall are. Howbeit we must so aske them in faith, as yet believing that the want of them may sometimes proove better for us, then the having of:

of them. For, such things are so farre good to us as wee use them : else they may hurt. Therefore as for these, be we at Gods dispose, and wait with meekenesse, patience and wel-doing, till God heare us. If hee should not heare us in the very kind, let us know that hee intends us a better thing in stead thereof, that is, grace to purge our corruption, love of our selves and the creature : and to make us yet further partakers of his holinesse, He that believeth makes not hast, but waites upon God.

Rule 11.

Eleventh, Come to worship God in our innocency, and with the Breſt-plate of righteousnesſe upon us. The former in respect of God, (for hee heareth not sinners) the latter in regard of men, (for it affords holy boldnesſe, when our conſcience is not guilty of any offence or wrong :) Touching God, true it is, who can ſay, I am innocent ? But yet wee muſt not come in our ſinnes, for (as David ſaith) If I favour wickednesſe in my heart, the Lord will not heare my prayets. Let us therefore wash our handes in innocency, ere we compaſſe Gods Altar, and lift up pure handes and if we have fallen, let us leave our ſacrifice by the Altar, till we be reconciled ; if wee looke for healing, or for hearing : else wee offer a fooleſs ſacrifice. Touching men, beware leaſt any uncharitablenesſe, rancor, heart-burning, injury, oppression be found in us by him, who knowes our heart, for ſuch ſtuffe will choake the conſcience, and weaken our liberty toward God.

Rule 12.

Twelfth, Come in love to the members of Christ, and in compaſſion to the diſtressed : Let us not onely reſt in this, that wee can forgive our enemies, but also pray with a fellow-feeling ſpirit of the neceſſities of the bodie and each member. Mercy toward them that ſuffer for Christ, or other of his poore members, is a great helpe to raife up the heart to ſpiritualnesſe, and argues it to be ſensible of it owne ſinnes and ſorrowes, because the ſinnes of the times and the afflictions of the Church doe ſo pierce us.

Rule 13.

Thirteenth, Bring with thee to prayer and the worship of God, an heart ſeafoned with the graces of the Spirit as uprightnesſe and purenesſe in ſeeking the glory and endes of God more then our owne, alio cheerefulnesſe, reverence, and awe of the Ma-jesty of God, thankefulnesſe, integrity, ſoundnesſe of heart, and the like : These graces are (as it were) a ſweet incenſe, making prayer favyor in the noſtrils of God.

Article 4.

To uphold her in obedience.

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Rule 14.

Fourteenth. Pray more for heavenly graces, then for outward blessings, or deliverances, and before all other graces, first pray for mercy to forgive thee, then for Sanctification: Among the graces whereof especially pray for the Negative graces which most crosse thy spirit, as selfe-deniall, faith, humilitie, patience under the crosse, and the like. And pray not onely for grace, serving for thy present vse, but such as concerne thee for the time to come, as an happy end of thy daies, wisedome seriously to meditate of and to profit by all the dealings of God with thee, and how he hath guided all thy former waies, also for willingnesse to die, to give up thy account, to waite for the comming of Christ, and for our full union with him our head in glory.

Fifteenth. Strive for the best affections thou canst in prayer, and those ravishings which may carry thee furthest off thy selfe and neerest to Communion with God; yet with this proviso, not alway to esteeme thy prayer by the height of thine affections, but thy affections themselves by the bottome whereon they stand, selfe-deniall and cleaving to the promise, for else it may possibly fall out that at some time when thou art raysed up in thy spirit, by some pangs of zeale and devotion, or some carnall content in blessings, or when gifts of prayer answer thy desire, thy affections may be earnest in thee, when as yet thou feelest small inward grace to abhorre thy selfe or to trust God. The poorest measure of soundnesse is better then such a prayer. Many a poore soule that takes thought how to speake his words through infirmitie, and fence of unworthinesse, may make a more spirituall prayer then such an one. And many an humble soule comes short of such affections as hee felt (when yet perhaps he was farre from such humbling) through the fence of wants, which hee meets withall. But so long as the soule fixeth her eye vpon the promise, vnder a deeps fence of her basenesse its a sweet thing to expresse affections; then the deeper, the better, because then they are right bred: A few teares falling from the eyes of a naturall mourner, exceed all the outries and passions of one that is hyred onely to act a mourners part, yet let not this quash affections in thee, nor cause thee to cenure such as utter them, but let it teach thee to goe into thine owne heart to find both good metall, and good edge.

Sixteenth. Come to God with a large cheerefull heart, as truly. *Rule 15.*

Iy thankfull for old mercies as new : and as forward to give thanks, yea striving to be as much, and as large in it, as in prayer. Be as willing to rip up your corruptions, and to renounce them, as to seeke pardon. Give God all thy heart in prayer, and keepe not a part to thy selfe, serve him with all thy might, courage and strength, with all frequency, fervency, for time, for continuance, for zeale and intention. Observe houres and times to prevent a slothfull, subtil heart, but yet withall abhorre form and fashion as a deadly enemy to spiritualnesse ; Preferre that season wherin God and thine owne heart send thee to prayer, before a set time, and embrace it gladly, quenching no such motion of the spirit, nor putting it off to thine owne time. Seeke to pray, rather from thine inward feeling, then by any set forme of prayer ; yet, if it bee necessary for thy ignorance to vse a patterne, yet vse it onely as a crutch for a while till thou canst goe alone. If thou put thy selfe upon it, as an ordinary stay, thou mayst proove starke lame ; yet I adde, ifin thy endeavours to conceive prayer, God still deny thee it chuse the other rather then none.

Rule 17.

Seventeenth. In each part of prayer, stirre up thy dead heart to aggravate the matter to God : In thy confessions enlarge thy sins by all the most odious circumstances, which possibly thou canst. In supplication, whether of prayer for good and the Church, or depreciation against evills and enemies, beg that spirit of Adoption and prayer, by which as a child thou mayst boldly urge thy Father by those Arguments, which may best prevale in wrastling as *Jacob* did. In thanksgiving, force thy cold heart to enlarge it selfe to God, by all sorts of mercies spirituall, earthly, past, present, upon thee and thine in private and publicke, and recount all the dealings and Administrations of God, personally towards thee, as his long-suffering, and patience in all thy provokings of him, his deliverances also, and his providences for thee. By this meanes thou shalt not bee barren, for either matter or manner, If(notwithstanding thy importunity)God still hold backe his answer from thee in any kind, either by suffering thy corruptions to beare sway still, or thy crosses, or the miseries of the Church to continue, or Satans malice to abide or the graces of the spirit to be shortned : yet neither repine at him nor give him over, for there is more in importunity of prayer, then in bare praying. God tries thee

as hee did *Pant 2 Cor. 12.* whether thou wilt pray against appetite, or no. And thy constancy therein, will approve the spirit of Christ vpholding thee, and thy obedience to a word, and cleaving to a promise, God will in due time heare and come with healing in his wings *Ezay 26. 26. 27. Mat. 3.*

They who endeavour to pray thus, although in weakenesse, have a promise to be heard, because they pray in the name of Christ, and his Spirit shall sustaine their infirmitie.

Looke which of these Directions favors best with thy spirit, that apply thy selfe most unto, till God give thee wisedome to make use of the rest.

Q. Let somewhat be added for Meditation.

A. There is cause so to doe: although it bee to bee lamented, Touching that men (for the most part) find it such a yoke (whatsoever can meditation bee said to commend it) that they seeme to crave pardon, the fourth Ordinances. though they cannot meditate. Who, if once they knew the worth of it, would count it the sweetest burthen that ever they bare: For why? the Holy Ghost calis it a sinking downe into the heart; as *Luke 2.51.* a pondering in the heart: a considering, a weighing with our selves and the like. Even as the Spunge sucketh up the water and holds it till it be squeezed out for use: As the Still full of sweet flowers by vertue of the fire put under draweth up and sends out the water for use: As the skilfull digger for mettals lights upon a veine of gold or silver to enrich him: As the cleane beast chewing the cud, makes the nourishment the sweeter: and as the thred which binds the stalks of flowers from scattering: yea, as an hundred other sweet things are, even the best sweetes among linnen, so is this grace of Meditation, kindly improoved. Yea I may call it the high-way to all good conversation: yea, I may say, its as the smoke of the sacrifice, in which the Angell, *Judges 13. 20.* went up to heaven: I *Judg. 13. 22.* set it not above prayer, but magnifie it, to set an edge upon people, who will not know it. And surely if that be an helpe to God, which both takes away lets, and both in the act and effects of it, is so admirable, judge what an helpe meditation is. Tell me then, first, what are the chiefe lets to grace (in them who otherwise want not knowledg;) Surely, either giddines of mind, or unfavorinnesse of spirit: The former like a sieve out of the water, looseth all it gets, suffers nothing either truths heard, or workes seene, to abide long in the heart. But Meditation settles them in the Spirit, that they leake not out, *Heb. 2. 1.* Thus.

Thus the life of a thousand Sermons, yea of mercies and occasions is preserved. In stead of the latter it seasons the heart with the sap, the life, the favour of good things. They are not heaps upon heaps, leaving us athirst, but wee drinke of them, digest them, and make our soules merry with them: Even as an envious man so long chewes the cud of his malice in his bed, till he have beat his heart, and devised revenge; so is meditation a reall grace (on the contrary) and whets upon the promises and works of God, till it be fired with the love of them. Againe it makes the meaning, view, scope, and order, both of particular doctrine and the whole frame of Religion to become our owne. And lastly, we come hereby to the easie of practice; the fruit hereof, Experience; so that if once wee have found crosses to doe us good: we feare not when new ones approach: if we have felt the gaine of a Sabbath, wee get a delight therein: in a word, whatsoeuer is easie, it becomes sweete: and therefoore if this be worth somewhat to find the yoke of God easie, and his burthen light, (as to say the truth it is the upshot of goodnesse) well may we then say, Meditation is a divine helpe to a good course. Oh how its to be lamented that men know it not! they get no matter to chew upon: they separate not them selves to it (thinking they may meditate while they bee at worke) they doe not cubre their wilde and wandring hearts from other obiects, and so this piece of Gods Worship is irkesome unto them.

B70.18.2.

Q. You whet an edge upon us, by your commendation of it, can you add a little direllion for the attaining of so rare a Jewell?

A. Meditation is no formall worke, but occasionall and spirituall. As then thy spirit desires to bee seasoned with promises, commands, threats, or the word preached, or the crosse, or arming the soule to suffer in evill times, or to be fit to die, or any the like; so first be sure thou hast fit Texts or occasions of matter fore-layd: Bee not barren, for then meditation dies in the very porch, be a Scribe taught to the Kingdome, get a treasure and out of that bring forth good things. 2. Having got that, rest not there (for a Toade may have a pearle in her brain and yet spit poyson) but looke up to God, mourning for thy estrangement of spirit from holy things, which shoulde bee familiar. And by faith bind thy selfe, (after separation of thy thoughts from frothy fancies) to consider seriously of the truths

truths set before thee. Put case it bee some speciall promise of forgiuenesse of sinne : worke it thus into thine heart : How curſed am I in life and death without it ! How happy, if I could enjoy it, and the favour of God, which is better then life ! What bables heere below, (which fooles make their paradise) are like it ? Having thus entred with some sweetnes proceed on, bring out all thy Objections and Temptations against it, lay them in the ballance of the promise, to a ſoule that is fetherleſſe, weigh the one againſt the other, how the promise is the word of an eternall God, ſin the act onely of a finite creature. Adde here to the root of a Promise, the blood of the Son of God, beyond all ſinne or guilt : Mufe of the conuents of a promise, the free love of an offended God, (who counts it his honour to forgive) his love, mercy, placablenes, and that there is no anger in him. *Eſay 27.4.5.* his faithfulness, vinchangeablenes. By ſuch meanes, bathe in this oil into thy broken bones, till (as butter by churning) ſo faith and comfort may iſſie in thy ſoule, that now thou canſt twyne about the promise as Ivy about the bough, and ſucke a ſweet out of it, as marrow out of a bone. And reſift an hard, wandring, dead, defiled heart, which will make thee as one tyred at plough ten times in one halfe hour. If thou meete the Lord in this way, as *Iſaac* did, frequent it, make it a great part of thy Commandion with God, and be joyfull as one that hath found an hoord of gold. According to this instance judge of others,

Q. What other meanes of godlineſſe are there ?

A. I addē now three other, (all graces of the Spirit) to wit, Resolvedneſſe, Watchfulneſſe, and Experience. Resolvedneſſe is a grace of the Spirit, ſtanding in an holy firmeſſe of minde and heart, to keepe fast the Truth of God, both in judgement, and the power of practiſe. For the first : Truth if it be once lost in the judgement, will not long hold in the practiſe : therefore we muſt be well principled and grounded in the Truth; *Resolution, what?* love it for it ſelfe, and embraced it with our best affections: Not being wheeled and hurried about with the new trickes & deuiſes o' men of unfound judgement : Nor yet put on ſome trathes, for time, with great zeale & heate, and ſuddenly when a greater heat of opposition arifes, out of a giddy minde and fearefull heart recant as fast and betray the Truth of God to Timeſervers and Enemis. It had beene better we had never knowne it, than

Branch 1.

to start from it. If Peters feare were so dangerous, what was Demas his hollownesse? Therfore we are bidden, *Buy the truth,* (whatsoever wee give for it) *but sell it not,* (whatsoever wee might have for it:) *Contend we for the Faith,* *Inde 2. yes, unto blood:* and suffer we not that pure truth which we have received from God, to passe through our fingers more desiled.

To this end, Let us wifely and strongly obserue, resist, and reject all novelties and schismes starting up among us, and abhorre them; bearing witnesse to the Truth of God to our uttermost, so farre as it imports our calling. Thinke we the least Truth worth the lives of ten thousand of us: renounce we our selves in our owne ends, profits, and pleasures, for the Patronage of truth: (which else will betray us to be hypocrites) and by faith be we armed to beleeve, we cannot suffer so jastly for any thing as for Truth: which shall stand and prevale, when all her enemies shall perish: & that whatsoever we loose in the defence of Truth, we shall gain it another way an hundred fold. Whereas by forsaking the truth, we shal cause many to fall (as little stones rattle down if great ones fal) God shall deny us before men & Angels: and we shall get nothing by our treachery, save the losse of our soules in finding our lives.

Branch 2.

The second part is, Resolvednesse to cleave to God in the power of Practise. A solemne course used by all the Saints both in ordinary, and by occasion. *Iosua (Cap. ult.) tells Israel, That he and his banfe would serve the Lord.* David did not onely resolve, *Psal. 119. 57.* and vow, *Psal. 116.* to keepe the word of God, but also sware to keepe his righteous judgements. It was the summe of Barnabas his Sermon, *Act. 11.* That they of *Anioch* would with full purpose cleave to the Lord. And so by occasion we see both how the whole Church, and particular persons, practised this by occasion: all to take order against their sicklenesse, and inconstancy in a good course. The people in *Ezra* came to the oath and Covenant, sealing thereto; to bind themselves to God the more strongly for starting. And *Iacob* is said to vow to God, *x Chro. 4. 10.* So *Jacob at Luzz.* So sometime upon a rid-dance out of a crosse, as *Hesekia, Esay 38.* and *Jonah cap. 2.* when the one was healed, the other cast up, make their songs and vowed: that *is,* were mightily raised in their resolutions to a better measure of zeale. And the like wee see by the recovery of the Saints out of their plunges and falls: See for the one *Psal. 73. 24.* *It is good for me to draw neare to God.* And for the other

other, *Psal. 51.* Then shall I sing joyfully of thy righteousness, and sinnes by me shall be converted to thee. Oh that in these staggering, degenerate times, wherein daily so many fall at our right hand, and so many at our left, we might be suitein'd with this Resolution of heart, to be the Lords for ever ! Oh that we could endure the Crofie, despise the shame that followes it, and say, If this be to be vile, I will be more vile ! Sure it is ; Then is our best season to honor God with Resolution of heart, when the whole world is sicke, not of a Palsey, but a generall falling sicknesse ! Deny we therefore our owne strength, and give up our selves to God, and pray for strengthning by the might of his power, to be stablished and rooted in faith and grace, unto all long-suffering and joyfulness, *Coloss. 1.*

Q. And what is the next ?

A. Watchfulness : which is not onely given to the Saints Watchfulness to awake out of their dead sleepe : but when the Lord hath given them light of grace (in stead thereof) and purged them from their filthinesse ; Then doth this Grace preserve them cleane, and keepe them from defiling againe. It is like both to the eye and the eyelid : The one is the spy of the body to looke before, and to marke the occasions and opportunities offred by God of all dutie and service, that we may doe it : The other is, The keeper of the eye from the least dust or mote which might fall into the same to annoy it. Concerning the former, the Christian soule must keepe the watch of God, *Num. 9. 18.* They must observe the Cloud and the Pillar of fire constantly, to pitch or remoove according to the mooving or resting thereof That is, looke what worke the Lord hath for us to doe, whether in the round and course of our life, or in our particular Calling, in which God hath set us : that must we watch unto : yea, wee must watch against all enemies and annoyances from without or within us : And this worke we must doe with the best spirit we are able.

The Word first must be the light by which wee must watch in a world of such darkenesse as we live in : There must be a voyce behind us saying, *This is the way :* even as watchers have their Torch-light or Candle set up to keepe them watchfull. Then secondly, There must be a marvelous active spirit in us, attent to the worke of God. As the phrases of the holy Ghost doe shew : *Watch (or attend) to reading, watch to prayer, watch to dutie :* and there are few duties urged, but watching is ad-

Rules.

1.

2.

ded, as to the Armor, *Eph.6.* All to shew, that *watching* is rather
 an instinct of the Spirit of vivification in the soule, serving to qua-
 lifie all graces of it, than any speciaall vertue. Thirdly, There must
 be a sensible tendernesse and circumspection in the soule, not to
 suffer any such dutie or occasion of it to escape, as God affords,
 but to be awake and aware of it, to well-come and observe it.
 Fourthly, There must be a speciaall difference put between such oc-
 casions as are more safe, and such as are more dangerously beset,
 as lawfull liberties are which lye open to much abuse. Fifthly,
 There must bee a very wakefull heart against the most secret
 affaiours of a good course, not to stay till Satan appeare in his
 foulest hue, but even to watch the least Appearances of danger
 which requires a marveilous jealous & scrupulous heart (& yet rul-
 led by knowledge) not to be a foole to believe every thing : But
 wise to discerne both of persons,things, and occasions : for a jea-
 lous heart makes way for a safe passage : as the poore Snail
 feeleth, that is, shuns or chuseth her way by her hornes. Sixthly, There
 must be an heart watchfull as well to the grounds, manner and
 measure, intent and meaning of our Actions, as to their na-
 ture and lawfulnessse. Seventhly, There must be the Companions
 of watching, fruitfulnessse, unweariednesse, chearefulnessse, and
 fulnesse in dutie, redeeming our season, and filling up the time
 with plentie, abhorring emptinessse and barrennesse. And lastly,
 such a watching heart to a canstant course, will breed a watch-
 fulnesse for the comming of Christ : a walking in the eye of God
 with holy Reverence and awe, which the Scripture alway perfix-
 eth to watching : *Be sober and watch,* That is, be awfull as they
 who know what eyes of God and man are upon them : as they
 who often looke into and view their course, keepe God their
 friend, and returne apace when they have slipped ; have their Ac-
 count in their bosomie, and are ready to yeld it up in the bloud of
 Christ, sealed and assured : That so being thus found by him at his
 Comming, (be it when he please) they may hold up their head
 with comfort. Oh ! how few watch thus ! Most watch to pro-
 fanesse ! others to loose liberties, taking the uttermost : others
 are weary of watching ; as its said of all the Virgins ; *They*
slpt, while th: Bridesgrooms tarried : To some duties they watch,
 to others they are carelesse : easily circumvented ; and so I
 might be endlesse ! But a staud and steady eye and heart to
 marke and attend each beck of God, (though with weake-
 ness)

nesse,) yet uprightly, is a rare jewell, a blacke Swanne in this age, wherein every one turnes the libertie of Christ into loosenesse.

Q. What is Experience?

A. The life of a Christians observation of the whole course of Gods government towards him, both in his patience, blessings, corrections : also examples of others good and bad, living and dying ; together with all his threats and promises against evill, and to goodness : with the Performances thereof : and especially the Watch-words and warnings of Conscience out of the words teaching us what wayes to shun, and what to embrace. As it is in the bodies case, that a wise man will so marke his body, that he will quickly become a Physitian to himselfe, knowing what will hurt or doe him good ; So here. But the wicked are fooles in all their experience. They have no life of experience in them: They catch a fall, and yet stumble instantly at the same stone againe. They rush upon all occasions, as the Horse into the battell, and are wounded and punished for their rashnesse. Their life is onely from hand to mouth : They live onely for the present : never enjoying the former life, that the latter part may learne of it, to be guided the safer and better : But the godly marke the goings of God, and their experience teacheth their reines in the night season : and when others sit in darkenesse they see light. When others are at their witts ends, they are upheld their experience being unto them like the Angell at midnight which appeared to *Pant*, telling him the successe of his journey,

A&T, 27.

This experience teacheth the people of God to be every one an *Ecclesiastes* to another, a Preacher, telling others what they have observed in the course of things, teaching them what is vanitie and froth, and what is substance. The issue of which is this, That the whole dutie of man is this to feare God, and keepe his Commandements. By this they keepe their fences, thoughts, affections and lives, from ranging, unsettlednesse, busie medling with worldly matters, letting loose the raines of the tongue, drowning themselves in pleasures, profits, or liberties : mixing themselves with all Companies : admitting of all occasions of evill without suspition : And contrarily, they walke warily, humbly and circumspectly, both against those temptations which come from within themselves, or from Satan and men without : being armed against

Experience:
what?

credulitie and colours of evill, not easily to beleefe, nor hastily to venture upon it; It is a Stocke, as I may say, of wisedome, and the eye in the head-of the wise, alway lively and active, to preserve them from the snares of death.

Examples
of fit.
Deut. 29. 4.

Examples we have in Scripture of both the experience of the wise, and the folly of the wicked. For the latter, *Moses* speakes of the *Israelines* in the Wildernes, thus, in *Deuteronomy*, *The Lord hath not yet given thee an heart to observe and keepe the words of this Law, and to walke with thy God*. All those miracles and deliverances which God did among them, to traine them, humble and inure them to his hand and yoke, alas! passed away as water through a pipe, and left no print behinde. When all was done, they were still so blinde and hard, that *Denser. 32.* the Lord calles them, *an unwise and stubborn people, who would not learne*. They had both Word and workes of God to ripen and mould them in Gods way; but they would not learne. Such a foole was *Balaam*, whom the Lord bothe by voyce and by actuall courses taught, what he would have him to doe: but an ill Conscience did faster blind-fold him, than those could teach him experiance. But Gods people are of a more docible heart, and tender care; frequent instruction mixt with Gods reall government, soakes into them, and becomes an Art of direction (for Art is made of experiance) to them in all their practise. The best of Gods people in a long way, have staggered and nodded sometimes: as, *Iehosaphat* haunted *Iehoram*s company, after experiance of *Ababs* dangerous league: But ordinarily tis not so: but their experiance is as a well-spring of life unto them. *David* came no more into that snare of uncleane[n]esse, nor *Noah* of drunke[n]esse, nor *Peter* of Apostacie: The Proverbe is verified of them onely, *The burnt Childe dreads the fire*; and that which they once surfe[t] on, they dare no more smedle with. Bray a foole in the mortar of experiance as with a pestill, yet will not his folly depart from him: he is an invincible foole. But one word to the wife, prevaines more than a thousand stripes to a foole.

It is an uni-
versall helper. This experiance doth not onely helpe them in some one passage of their lives, but as the Soule through each limme, so this goeth through all their life. Both to present the madnesse of excessive liberties, and vanitie of earthly contents: the vexation of lusts and evils: as *Salomon* brought

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in this verdict of both : And so Paul in Rom. 6. 21. What fruit have yee had of these things whereof yee are now ashamed ? So in Crosses, Lam. 3. 27. & Psal. 119. 71. It is good for a man to bear the yoke from the youth. Before I was corrected, I went astray : but now I have learned thy Law. And Ephraim, Jer. 31. I was as an heifer unused to the yoke : but after I was chastised, I repented. So Job, Cap. 41. Once have I spoken, [impatiently] but I will speake no more. So in all other kindes, as Blessings ; O Lord my portion, Psal. 119. 57. I have determined to keepe thy Law, Oh ! mercies of good marriage, children, successse, deliverance in their streights, never goe out of their mindes till death ; as David upon his death-bed swore, As the Lord liveth, who hath delivered my Sonnes out of all adversarie, &c. And by this experiance of theirs, they are able to tutor and teach others. As David could teach Solomon ; My sonnes, feare the Lord, and keepe his Statutes, for this shall establish thy Throne. And againe, I have bee young and am old, yet never saw I the righteous forsaken ! And againe, Come hither my Children, and I will teach you the feare of the Lord,

Oh how is it to be lamented, that men so vanish in their course, and observe little in this kinde ! All other Arts and wayes of men are brought to a ripenesse and perfection, but Religion is still a bare and barren Trade ! And yet many have tongue-experience enough to talke of, but no heart-experience, to guide and sway them ! Old men with one foot in the grave, and full of gray-haires, who can teach others the Law of buying & selling, and all worldly experiments : yet by all the Word and workes of God, have neither learned to know him nor themselves, much lesse to order their course and die well : least of all to direct others. Holy experience is out of the Element of a naturall man, he is hedged out from it. But it is the most blessed helpe to the godly to order their life ; a true misresse, not as to fooles.

VSe.

Q. But are the extraordinary helpes so too ?

A. There neede be the lesse question of that, because as their Extraordinar-nature is more solemn, so is their use, if they be attended ac-
cordingly. And first that of Fasting. Of which I say this, that if we great Helpes,
esteeme that receipt above all which doth cure a disease, that no
other medicine could, then surely Fasting deserves account. Our
Saviour tels us, This kinde of Devils goeth not out, save by fasting
and prayer ; that is, all the ordinances of God are effectuall, but
I. Of Fasting.
Mark 9. 29.

this above all, for this end. Wherefore (briefly) whether wee bring the Churches, or our owne cases, either sinnes or sorowes before the Lord to be done away :

Rule 1.

Mic. 7.9.

Let us first, Arme our selves to the chiefe worke, which is soule-affliction. Let us consider, if we were pined with necessarie of abstinence from meat and drinke for any time, what a fearefull anguish would it bring us unto? And is not (thinke we) sinne that deserves it, of more afflicting, vexing nature? Oh! if we could prevaile with God to feele this sting in kinde, how sweet should a fast be? and how saplesse is it, when we can scarce in a whole day feele one dart of sinne or wrath to pierce us? Let us ay me at it then, and much more that sinne doe humble us than any sorrow whatsoeuer. Let us first, *Mic. 7.9. bear the indignation of the Lord for our sinne*; and for the rest, let God alone to plead our cause: for what should it helpe us to be rid of all other enemies, while our owne pride, selfe-love, hypocrisy, vaine-glory, world-linessse, and hardnesse of heart stil glow at our hearts? Therefore as poore *Vriah* was faine to be set in the forefront before his fellowes: so let us set these before all enemies; that if any dart, any strength from heaven be sentus, these may have the firtt handisell thereof; for the strength of all our sorowes and enemies lies in our weaknesse: therefore let us to lye under the affliction and confusion of these, that the Lord may bow his heart to be afflicted in all our sorowes: and then he will soone bow the heavens, and melt our calamities away: although they seeme as mountaines, yet they shall flow downe at his presence, *Esa. 64.1.* yet let us not only doe thus: remember that fasting is also a Sabbath of reconciliation: therefore let the Lord Iesus his Redemption be looked at by faith, and keepe us from base bondage and the feare of hypocrites. Let us beleive that upon one croffe he both satisfied for our sinnes, and conquered all enemies: and therefore in his merit let us confidently approach to the throne of grace, for pardon of the one, and deliverance from the other.

Rule 2.

Esa. 64.1.

Secondly, Apply our selves to all the supports of a fast, which the Lord hath granted to keepe us from deadnesse and wearinesse; the Word I meane fitted to our occasions, and the like, yet as serving to the maine of humiliation and confidence. Adore we the Lord in his owne strong way, and our titter nothing. Let us blesse him, that we be freed from those Popish dumbe Pageants (who beside the outward abstinence) want all furniture of fasters.

Thirdly

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Rule 3.

Thirdly, Consider that the Scripture in no one thing affords us greater consolation and hope than in this : for there is scarce one example of a fast, which wants the experience of good successes; yea, extraordinary like it selfe, as in *Esters*, *Nebemiah*, and *Ezraes* *Israel's* against *Benjamin*; the Churches, *A&E. 12.* doth appeare. Nay, let our owne experience hearten us : when ever did we meet a-new without prooef of some blessing upon the former publike humiliation?

Fourthly, Considering it must be no small grace, either of mourning or faith, which must prevaile against those holds either without or within which we pray against ; let us know that our lockes had neede be well growne (with *Samsons*) for such a purpose. Therefore let none dare to compasse this Altar with unpreparednesse of heart. And so, looking to the Lord Iesus for covering us, and accepting us, let us desire some signe of mercy, and consuming of our Sacrifice, that we depart with comfort and hope to have God to set his fiat to our suites. And so shall wee finde fasting a speciall helpe to grace.

Q. Conclude with Thanksgiving : is that an Helpe also?

A. Yea verily, if first, wee come full of the matter of our thanks, (for so are all the thanksgivings of this kinde, which the Holy Ghost recordeth) *Moses*, and *Miriams*, *Deborahs*, *Davids*, and the rest. And therefore to carry a living memoriall and Catalogue of the chiefe publike ones (of which a reverend Writer of our Church hath deserved well) and so the like briefe of our owne, were most needfull. Remember the great providence of settling the Gospell, and banishing Popery, and since that, the strange miraculous deliverances not once or twice from forraigne enemies, home judgements ; In secret record our owne : our first calling, since that, our many staggers and revolts : his renewed mercies by occasion, in our changes of estate, in our streights, in deepe desertions, when wee could no more sustaine our selves, than if wee had hung in the ayre ; how hee hath ever beene our portion when frinds have forsaken us unthankfully, and will be so still : our blessings above many, in gifts of minde, condition, and calling, graces of soule, how God kept us from forlaking his Covenant in our deepest temptations of Satan, and enemies. Secondly, Be enlarged accordingly with due sympathy both for the Church and thy selfe, rejoicing with her, with and for whom thou hast oft mourned, and preferring her peace to

2.
Of thanksgiving.

Two Rules,
Iudg. 5.

Exod. 15.
The first.

thy chiefe joy. Affection is the fire to the Sacrifice, and know that *Psal. 50. ult.* he that prayseth God honoreth him : and the ascent of prayses shall be the descent of blessings, and happy is he who may maintaine this entercourse with God for the enlarging of him to more grace. Oh ! when the heart can close with God by all mercies and blessings bestowed, to make him our Rock, our strong Tower to fly unto for safety, when the soule can twyne about God, as the Ivy doth about the bough, to sucke sap and life from him, as the Church in her prayses professeth, our hope standeth in the Name of the Lord, who made heaven and earth : finding a complacencie and hearts ease in him, upon the experience of a benefit, this argues I say, that a man seekes not himselfe, but Gods glory in the blessing. And so much of the whole doctrine of the meanes.

Q. Is there any use to be made hereof ?

*Vse 1.
Branch 1.*

A. Yes, and first seeing the chaine of these holy helpes is so precious and profitable to a godly life ; first, we confute all that breake the linkes thereof ; and unsavorily make comparisons betwene one and other, to the overthrow of all. Some betwene preaching and prayer : some betwene Word and Sacraments, as the Papists doe. How is the Sacrament of the Altar magnified with them ? and how are all other vilified thereby ? Whereas we doe hold that they have a sweet harmony, and neither without other to be set up : yea, we are to confess, that each of them with the other, is better than other ; neither hindred from other, Covenant from Seale, Seale from it, private from publike, are profitable. Let each one have his precedency, and his prayse : How shoulde any be wanted, when no one hath the peculiar use of the other, and yet all will supply each others defect ? Let the solemnesse of the publike, the familiaritie of the private, and the neede of all, affect us with exceeding thankfulness ; especially for our libertie in the use thereof, which Popery had debarred us of in each kind by a strange tongue of Scripture, a Sacrifice for a Sacrament ; yea, a confusion of many for a few. And secondly, All such as carry away the honour from the Ordainer, to the Ordinance, by fearfull faciilegge ; ascribing to the bare words of Scriptures, (as the Gospell of Saint John) a conjuring power to exorcise Devils, and to the meere *opus operatum* of Sacraments (the Mass especially) as great power as to Christ ; putting the pix-bread into dead mens mouthes : thus falling in love with the meanes,

Branch 2.

meanes, and renouncing faith to set up God above them ; where by the true power of all Religion is turned into a mere Idoll ; God jolly blasting that which opposes his glory.

Thirdly, It convinces all such as live under the meanes of grace Branch 3. barrenly and unprofitably : especially such as lyt under the just punishment of their sinne, being stript and debarred from the Ordinances, for their contempt and fruitlesse hearings. Such Gar- To my owne flocke, and others like. Note well. dens, Orchards and Grounds as having beene long planted, wa- tered, and husbanded by the hand of God, yet afforde him no fruit scarce so much as an Apple, a Berry, a Flower, to taste or smell of, for his content : Oh ! what an heavie judgement may they ex- pect ? Let such looke upon this, whose hedge God hath pulled downe and layd them waste : and yet in the midle of their affliction, cannot lay their sinne to heart. Is it so ? Are the meanes and Ordinances appointed by God for the growth of his People in grace and good Conversation ? What a casse there are such in, as never were begotten to God at all by the Word, the seede of the new birth ? God never created in them the first fruite of the lips, I meane peace through forgivenesse. What wonder that such get no other fruite ? That they out-grow not their swearing, cove- tousnesse, lying, hypocrisie, or grow not more chaste, patient, up- right ? How shold they ? The chiefest Ordinance of the Word never converted them from their Idols to God ; nay, the Law never layd the first stome of sensiblenesse of their sinne, to stoppe their course, and cut their combe : much lesse did the Gospell ever beget them to a lively hope through grace. Now whom these two parts of the Word never begane to worke upon severally, by grounding them : those, the whole Word joynly considered, never built up in the true use of the Gospell or Law, to the life of Faith and obedience in the course of their lives. And therfore how doe they carry the brand of their misery in their fore- heads ?

As Paul sayth, 2 Cor. 4. 3. If our Gospell be yet hidden, its blinde Aggravation to such as perish & So, I say, If still, yet, after thirtie, fortie, fiftie, sixtie yeares (you know whom I meane) there be no fruite of our preaching to bee seene in hundredis of our hearers, in point of Conversion ; who lookes for any fruite of Conversati- on, for more faith, more humilitie, or the like ? And therefore oh woefull Creatures ! Doe yee not see how one unfruitfulness hath begat another ? And, how your dallying with the Word

Word in one kinde, hath accursed you with unfruithulnesse in another? So that yee are become a very lumpe of unprofitableness, and it is come to passe, that now no meanes can profit you! In Gods feare looke about yee in both respects: God is guiltlesse: If one day he shall justly condemne those that never were under the Law, Pagans, Turkes, Iewes: what shall become of such as have lived under the Law and Gospell all their life, without the least tincture of fruite therefrom? If this be done in the greene tree, what shall be done in the dry? How shall the wrath of God smoke against such? and what corner in hell shall be hot enough to torment them? If an husbandman occupie such ground as partakes both of the influence of Heaven, and the husbandry of his owne hand to the uttermost, and yet brings forth nothing but bryars and brambles fit to be burnt, (but no fruite meete for the dresser, either seede to the sower, or foode for the eater:) shall he not renounce his occupying thinke we, and forsware medling with it any more? The very truth is, the soyle of many hearts under the meanes of grace, is, of the nature of such soyles as will take no amendment by all the cost that is layd upon them: neither doth cost mend, nor neglect payre them. They are as Pharaohs evill favoured Kine which devoured the fat, but were as leane still as ever.

**Admonition
to such.**

And therefore, oh yee unfruitfull ones under the meanes, tremble at your condition! If your sinne reached no further than your selves, yet it were too much: But yours makes others worse: yee cumber the ground, yee take up the roome of bettel Plants; lowre the ground, and cause all that growes neare yee to be little worth! Should it not affright a bad wife to thinke both that shee embyrs the family, by keeping out a better, and sowreth both the fruit of husband, of children, and seruyants: that so long as shee abides, there is no hope of any good? Oh! shee should thinke both sleeping and waking, that God will come and rend her up by the rootes, and give her place to a better than her selfe! The like, I say, to an unfruitfull husband, childe, and servant; and to each hearer in that kinde; should not the Lord take the Napkin, and Talent that yee have digd out of the earth, and give it to your neighbour, that will husband it better, and turne you out of your Tenure into a place of horror, and woe: Should bee not pull up the fences, and lay all open to wilde beasts to devoure yee? Do we wonder that God leaves such wohill persons

Congrégacons

Congregations and Countries, to utter wastnesse and desolation?

Let this humble you, (if any sparcle of grace be left in yee) and Exhortation behold in what case yee are, how bereft of fence, how forsaken of ^{to such,} God, how left to your selves, to your lusts, pleasures, vanities! and never lin till the Lord have roused yee out of your dead sleep, and forgiven your sinne that hee may restore you to your wondred liberties againe, with double appetite, and fruite in time to come! I speake this, because I note it, that when men have no list to confess any other sinne upon their death-bed, as their griping, deceit, lying, hypocrisie, tulury, or the like; yet they dare venture upon the sinne of unprofitableness, to confess that! Surely, it is not, because they count it the foulest of all, (like true Penitents) but the most veniall of all others, (like hypocrites) Whereas they shold know, that no sinne either provokes God more to upbraid them, or makes him more at his wits end, how to doe them good: I adde, no sinne there is, whereof there is more doubt to be made whether God will pardon it: or of the pardon whereof there be fewer examples in Scripture: or whereto are attending more fearfull Companions, as, hypocrisie, impenitency, hardness of heart: or, whereupon are Consequent more terrible judgements.

And (for you of my owne flocke) consider seriously, God will have his searching time for yee, and discover who have gotten a stocke of faith and humblenesse by all his cost: hee will have Tryals for yee, and an houre of Temptation, to try who will keep the word of his patience; and who are dead-hearted hypocrites, & Time-servers. Hitherto, God hath let yee alone, and yee are still sensesse of your sinne, and his rod; but there shall come a strong winde one day upon yee to shake your frame: if it stand, well: if not, that he may make yee know what yee are, and your ruine may be great. Trust to it, ere yee dye, God will send some tryall or other to know all which is in your heart! Sticke to him then, and get some fruit into yee before that day, or else yee shall vanish and perish in the tryall, and come to nought, and become an hissing to all that have knownne you.

Secondly, How precious and adored should the Wisedome of our God be, in appointing so many, and neither more of these, nor lesse than the need of his Church required; neither pampering nor sterving them, but nourishing them: Oh I say, how should these lift us up to God? As once an holy man

man riding by the Meddowes in the Spring, seeing and smeling such variety of flowers, said, Oh sweet Creatures; but how sweet then is your Creatour? If this foot-stoole bee so set forth, what is his Throne? So let us say, Oh sweet Ordinances, oh beautifull Assemblies, oh usefull varieties; but then how sweet is your Ordainer! Could wee thus meditate hereof (for even the workes of God deserue it, how much more his word) how should that harmony which riseth out of them ravish us? What compound of odours, what consort of Musieke should bee like them? Who should keepe us from them? or what lustre of a princes treasure and wardrobe, or sight of exquisite beauties should draw from us those words which David upon this Meditation uttered, *Psal. 84. 1. Oh how amiable are thy Tabernacles?* If we be held from them, how should our soule mourn for them, till the Lord gather us to them? *Zephan. 3. 18.* and how should our spirits and flesh both together, long for them, desiring the Lord to restore them to us with more power, and us to them with more thanks than ever?

Nay, How ought this wisedome of God to teach us holy wisedome to discerne and make use of each flower in this garden of ordinances? How lamentable is it that to this day most of us are so blind in this point? Who sees the use which the Law serveth for apart from the Gospell, to be as a needle to draw the thread after it? Who blesseth God for the severall power of the Word, converting and building up the soule? Who perceives the difference of Baptisme the Seed, and the Supper the food of the Church; or maketh use of both in their divers temptations? Who knoweth (with the Bee) how to flee to each of these flowers for the vertue of every one? Who goeth to singing of Psalmes when he is merry; or to pray when afflicted; or to fasting in his streights, or against such Devils as no other will expell? Oh how were this wisedome to be desired, that seeing these manifold graces, we might in nothing be wanting? So wee sing or reade, we doe the worke, and all serve for one sore: we see not but reading may convert as well as preaching, and so any thing be walking, what care we? Not to speake of those phantastick spirits, who forsaking Gods Ordinances, blessed by his mouth, runneth into their owne corners to compass themselves with the sparkes of their owne faulces and revelations: Let such know, there is no wisedome in them, *Esay 8.*

Thirdly,

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Vse 3.

Thirdly, Let this be exhortation to all beleevers: first to use; secondy, to live by faith in the use of the meaneſ. First to use them all, closely, constantly, wisely: despis not the ſillineſſe, ſimplicity of them: judge them not by man or outſides of appearance; feuer not the things which God hath united: he hath ordained both their coherence, and use: ſeeke him in all, if by any meaneſ, Phil. 3. 11. wee may attaine our deſire. Forget we not the ſcope of the whole Article to be this, That in the use of the means under God, the whole body of godly life to be preſerved: Marke then how each grace, libertie, fares the better for it. No ſmall uſe of them will ſupport ſo great a frame. Uſe all: not knowing in what box our chief health conſiſteth, let not one eclipſe and ſtaine the other: affect not private to exclude publike; honour not publike to weaken the eſteeme of private; extraordinary to diſpife ordinary: or ordinary to exclude them. These are the uſuall humors of men: if they take a toy in their head, no other Ordinances ſhall be in price, ſave ſuch as they liſt. Let not the diſticulty of meditation, of falſing or the reſt, diſ-may thee from them; but be afraid that any one of Gods Ordinances ſhould be a stranger to thee. Reiect none, as thou woudest be ſorry to want the uſe of any, the contempt of any, will accuſe all; because the charge equally concerneſ all. And for the negleſt of the publike, (which is a common ſin with moſt) to lunker at home, when the Word or Sacrament might be enjoyed: I ſay, it is no marke of a thriving Christian: Grace is as fire, it muſt have fuel, elſe it vaniſhes alone. No meaneſ, no grace; little uſe of them, little grace, great uſe of them (as before qualifieſ) great grace. I will ſpeak boldlye, The Lord (in this caſe) ſels grace for labour, to an honest heart. If thy converſation be ſo poore, and thouſo barren in the uſe of all means, standing up the chin: what wouldſt thou prove if thou ſhouldeſt quite neglect them? Even ſtiake where thou goeſt. Set not any Ordinance above God; but tempt not God in refuſing or scant uſing of any: Looke not to grow alone without word and Sacra‐ments.

And laſtly, (to remember my promife in the point of the life of faith in the ſecond Article,) let this teach us to live by faith in the uſe of Ordinances: I haue already urged it in every of the particulars almoſt, Falſing, Hearing, Sacra‐ments, &c. This in generall I adde, Therfore the Lord hath not truſted us with outward ſhewſ and glory of the world, but with meaneſ and foolish Ordinances.

Phil. 3. 11.

Vſe 4.

To the eye of man ; that our senses might not pore upon the face of things, but dive into the substance, and lie above them, to him that made them, and filled them with Spirit and Life, that wee might sucke it out by a promise. As once an old man being asked if he grew in goodnessse, said, Yea doubtlesse I beleue I do, for God hath said it : so let the Ordinances be no object of our sense, but of Faith : and let us say, Lord, I beleue thy Word can helpe me to beare my crosses, thy Sacraments will leave me better than I came to them ; strengthen mee in the inner man, not because I feele it as I would, but because thou haft said it. Therefore by faith, let us cry out as the Church in the *Canicles*, *A-*
rise, O North-winde, and blow upon these flowers and spices, that they may come into my nostrils ; Else thou maist be in the midst of the Garden and favour nothing : onely that breath which put in this smell into them, can draw it forth againe, and let it in to thee, that so thou mayst say, The Word which others heard as the sound of many waters, hath beeene the favour of life to mee, to breed mee to a lively hope. Not the words uttered, not the bare Elements, but the promise belonging to both, is the object of my soule : He that saith, *I will be in the midst of two or three, Mat. 18.20.* and *My Spirit is not streightned, but my Word is good to them that walke uprightly*. The Word is pure as the Lord himselfe ; yea, piercing the soule, &c. is still able to make good his promise. And so I may say of all promises made to the Sacraments, *My flesh is meat indeed, and my Blood is drinke indeed*, and so of the rest. Therfore I conclude the whole Article thus ; All these publicke and private helps serve to further and ripen a beleever in an holy conversation ; all and every one of them. But if I be asked, Dost thou find each part of thy Conversation to be holpen, and thy selfe bettered by each of them ? Answer thus, I am poore in grace, and dead hearted, but yet for all that, I beleue it to be so, for God hath said it. And this for the fourth Article, and his branches be spoken.

Mat. 18. 20.
Micah 2.7.

Tob. 6.55.

The

The fifth Article.

Qu. What is the fifth Article of this third part?

A.



Hat the New Creatures whole life within and without, is beset with manifold lets and encumbrances which doe threaten to fet him backe and hinder him in the course of Christianitic. See Texts, *Heb. 12. 1. Capt off every weight and clog.* *1 Pet. 5. 8.* *1 Job. 2. 16.* As it is with Christ, after his Baptisme & anointing, instantly Satan set upon him, *Mat. 4. 1.* So here, Formerly wee have set forth the Church of Christ as his spouse in all her abiliments and costly Bride-attire, that shee may be amiable in her Bridegromes eye : wee have described her by all the Iewels which Christ hath sent her as Love-tokens, by all her outward Ordinances, and all her inward priviledges on the right hand, and the left, within and without, to bring her to heaven : now we change her habit, and bring her in with the mourning weed of her Widdowhood, and in her Souldiers or Travellers habit, with her trewell in one hand, the Sword in her other ; as the bed of sweet violets beset with nettles ; the Lillies and Roses, with thornes. The best part wee have ſcene (or ſhall in Article six) now wee muſt behold her at her worst that we may know it before-hand : and if wee will be new Creatures, then resolve upon it ; the next newes will bee lets, enemites shrewd turnes, and yet the Rose is the Rose ſtill for all theſe. And as it was with the *Israelites*, the rebellion of their ſpirit made a journey of fortie daies, to be of forty years. The Lord would not carry them to that good land with ease, through the *Philistims* land, but the Wildernes, full of wilde beasts, hunger, thirſt, toyle and travell : So is it here, our unrenued part cauſes much woe to us, and ſils our life with ſorrow ; which though our good God meanes to doe us good by at length, and to make us partakers of his righteoufneſſe, and more than Conquerours ; yet the whileſt, a yoke will be a yoke and pinch, and lets will be lets, and the Devil like to himſelfe : there is no remedie of it ; the remedy is in our being ar-

The Converſation of the New creature is beset with many lets.

Heb. 12. 1.

1 Pet. 5. 8.

1 Job. 2. 16.

Mat. 4. 1.

The Illustration of the point.

Objet. med against them, as the members of the Militant Church.

Q. But may not this seeme to trench upon the Providence of God, and the merit of Christ? Might not hee even here quite us of all these, and set us in a state of freedome?

A. We say not that in all these hee leaves us as orphans; no, he diets us, physickes us, and exercises his graces in us, and at length will deale by us as by *Iob*, whom indeed he was content Satan should smite; but his ayime was to make his last dayes better than his best. This Sun-shine of crosses, and army of lets, and enemies may tullie her face, and eclipse her beauty, but never divorce her from her husband; temptations and afflictions are lets, but they are not the losse of Gods favour, grace, or heaven, but make for our victory and Gods glory,

2 Thes. 1.6. Therefore as touching the Objection, I answer, The Lord cannot be dishonoured in the way of his owne honour. As for us, we are not capable of any other state here. For first, our abode here in an earthly Paradise, is turned by the bounty of God, to an heavenly abode with God: and therefore we are not to expect our journey should be like our home: and our seafaring as our haven. Besides, what derogation were this to our head? that hee, *Act. 1.* must suffer first and so enter into his glory, and we his members, put off our harness? Surely, if hee (while he was here) was burthened with all our sinnes and forrowes, enemies and opposition, till his death (only by this way, *Phil. 2.* he was exalted farre above all Angels) why shoulde we here as pilgrims, looke for better measure? It sufficeth that our full redemption in heaven shall pay for all.

Q. Are all these lets equally threatening hurt to us?

A. No; for the chiefe of all these are our owne lets within us: we carry about us our owne bane of soules, as in our bodies of death. The lets without us are nothing to those within us: that corruption of our owne, is the fewell to all other fire, both the Devils and the Worlde: but for this, they could not come at us, as our Saviour said, *The Prince of this World commeth but bee bath found nothing in mee.* We shall find them all to be lets, and that great: howbeit the chiefe enemy is from within us.

Q. Of how many sorts are these lets?

A. Of three sorts, and they are, sinne, Satan, and the World.

Q. In how many respects is sin a let unto us?

A.

Lets are not
all equally
dangerous.

Three sorts
of them.

1 Sinne it
selfe.

Article 5. *The new creatures Conversation hath many lets.*

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A. Two wayes, either in respect of it selfe, or in respect of the penalties thereof.

Q. *How in it selfe?*

A. Either in respect of our native corruption, or of our actuall lusts within, and actuall evills without.

Q. *How is our sin in it selfe a let?*

A. First, In our corrupt unrenewed nature abiding still. That is a wfull clogge and back-byas, retarding our motion to heaven and flewing of our race, *Heb. 12. 1.* reade it. Also a most tedious contrarieitic in us, and perpetuall enemy, *Gal. 5. 17.* lusts against the spirit, as a continuall dropping. In the former respect I might liken it to that unnatural setting of the Sunne ten degrees backe : in the second, to that *Peninna*, *1 Sam. 1. 7.* which vexed *Hanna* day by day, and upbraided her as her enemy ; or those daughters of *Heb.*, to *Rebecca*, that were eye-sores, that shee could neuer be quiet for them, her life was madewearisome to her. Moreover, this causes a most bitter mixture, with the good graces of the Spirit, darkening, blemishing them, yea, defiling them as *Solomon*, *Eccles. 10. 1.* *Dead flies cause the oynment of Eccles. 10. 1.* the *Apothecary* to stinke : so this causeth grace to be unavorie. One pang of pride how doth it distaste much grace, how much more then that spirit in us which lusts to no other ? *Iam. 4. 3. 4* *Iam. 4. 3.* And to conclude, as the furnace sends out infinite sparkles : so doth this corruption minister fewell to all our course ? what wofull deadnesse, distemper, distaste, wearinesse, loggishnesse, doth it bring upon our course ? how doth it cast wild-fire into the thoughts and affections, and the spirit of a man ? so that this sunne is not only a let and away, but a let in the nature of a principle.

Q. *How else?*

A. In respect of our inward actuall lusts and passions ; which Of our in- as Saint James saith, fight in our members, *Iam. 4.* but as Peter ward actuall addeth, fight against our soules : These, whether ye looke upon lusts and pas- Saint Johns description, *1 Epist. 2. 16.* *The lust of the heart, the Iam. 4. 1. 23 lust of the eye, and the pride of life,* (meaning the world of *1 Iob. 2. 16.* lust within us, concupisence after profit, intemperance by pleasures, by sensualitie by glory of the world) or whether our Saviours, *Math. 15. 19.* or Pauls *Gal. 5. 19.* making an induction of particulars, pride, eale, covetousnesse, an evill eye, malice and revenge, uncleannessse, &c. I say these lusts do snib and

Mat. 15. 19.
Gal. 5. 19.

K k k

kill

kill the growth of goodness in the soule, and over drip the grace of God as a lowre shaddow and the bowes of a Walnut tree doe keepe under some tender plant: or as the blasting of the East winde, the blossomes.

Q. How thirdly?

3
Of outward
breaches and
offences.

A. In the actuall breakings out in open offences and excesses, as oaths,blasphemies, impiety to God, and open contempt of his Word, Sabbaths, patience,crosses, blessings: open coofenage, uncleannessse, intemperance, idlenesse, wrath, rage, unmercifulnesse, revenge, worldlinessse, and the like. If these waste families, and states of men,then how doe they much more waste and devour the conscience? how doe they defile the soule as nasty creatures doe their litter? what horror, what woe, repentance, complaints doe they cause? yea vexations and troubles here; what streights doe they bring a man unto, by snaring him, that being once deluded, a man is as *Samsor* hampered with his Miftris, unable to get out of her fingers?

Q. How doth sinne let and annoy by her penalties?

2 way.
Of sinnes
letting us: By
the Penalties
of it.

A. Sinne at the first did, and still doth scourge her selfe: She brings God against her both by spirituall desertions, and outward crosses: both, being stinging things to grace and to our nature. For the first, when our will hath driven God away from us (as from *Samsor*) or covered his face from us, that we walke not with that peace, joy and choere we did before; are as a bone out of joynt, or as a man lost in a wood, all woc and wan in our spirit, yea, perhaps besotted all the while, as *David* was a whole yeares space; what a let is this? And so when this also changes all our course of comfort into heavinesse,brings God against us in our bodies, estates, posterity, succelles, as *David* after his adultery: or takes away spirit from our selves that our counsell is turned into foolishnesse, and we bring sorrow upon our selves; or justly arme men and enemies to make our lives wearisome to us; how just is it that God should encumber us thus, to shew what an heavie burden it is to his Majesty? Nay, how wilfull, impudent, desperate, rebellious doth it leave us? Alas! how unsavory doth a lust make our hearts? how dead, defiled? how doth the heart wax polluted thereby as a sink-hole? how is it first deceived, then defiled, then habited to ill Custoime, then growing to a nature, rivetted and confirmed? then how fullen, dead and darke doe we grow by it, how endlesse an appetite

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appetite of adding drunkennesse to thirst doth it procure? How averse doth it make us to close with hearing, Sacraments, or to performe duty, prayer to God, mercy, love to men! Patience under the Croffe?

Q. And what is the second let of a Believer from godlinesse?

A. That arch old enemy Satan: who although he could not doe us hurt but by our sin, yet by that tunnell lets in a wofull deale of his owne into us, worse than our owne, enflaming and exasperating sin in us by the adding of his own malice to our sin, as more waters make the flood greater.

Q. Many thinke we do Satan wrong herein, and thinke all our hurt is from our selves; what thinke you of it?

A. I say they are very charitable and equall toward him that will not be so hamelesse to them: they alledge *Iam. 1. Let no man unjustly accuse when he is tempted, &c.* but there, tempting is not so ascribed to our concupisence that it is denied of Satan, but only removed from God. I grant indeed we are Divils to our selves: but to deny also Satan to be one too, were pride and security, yea a spirit of Satan in us, to lye against the Scriptures which tell us, he was a lyar from the beginning, and so abides; and it's his element to be so, can be no otherwise, yea, should not be, except he could cease to be malicious: besides those texts; *2 Cor. 11. 3. Least 2 Cor. 11. 3. as he beguiled Eve, &c.* and *1 Pet. 5. 8. Your adversary the Devill as a roaring Lyon, &c.* and *Job 1. 7. From compassing the earth and Job 1. 7. walking in it:* with an hundred more.

Q. But this may seeme to dishonour God?

A. No; neither in point of justice, nor providence. Not the first, for it's just with God that sinne should practise it selfe till it be out of measure sinfull, and so Satan deceive, and sinners be deceived, for the mutuall misery of each other. Nor the latter, for the most holy God well knowes out of this deadly poyon of the bad wyles of Satan and men, to work forth his owne will to his glory. But without leave, he can doe nothing: Satan I meane, he is as a dog in Gods chaine.

Q. But how should Satan tempt us?

A. Either by an externall way of persuading by the object of evill very aptly fitted and fured to our spirit (the frame whereof he knowes by our carriage) or else by an insinuation of his subtile and spirituall wicked selfe into the spirits of man, either the spirits of fences, or fancies (as the temptations lye) and so to

How Satan
tempts.

the reasonable part: Even as the plague favor enters into the naturall and vitall spirits to destroy nature. Howsoever it be, so it is: let us rather learne to resist him, than to question a thing out of question, because difficult.

Q. But if the Devill tempt, and sinne tempt too, how shall we know a difference?

A differenc
ing of our
owne tempt
ing our selves
from Satans
temptations.
Five differen
ces,

There is use I grant of this for some causes, especially for stay to the mindes of such as are foully tempted, yet I could desire that many who asketh this question, would rather strive against the thing it selfe, than descant about the cause. And first, I say, temptation may well (and commonly is) mixed of both Satan and corruption. But for answer briefly thus. In five different properties I would discerne these two. First, by the grossenesse. Secondly, the irkesomenesse. Thirdly, the pertinacy and length. Fourthly, the impetuousnesse and violence of them. Fifthly, the insultation. The temptations from our selves doe not commonly resemble these.

The first.
By their
grossenesse.

First, By grossenesse, I meane, foulenesse and odious measure of sinfulness in the temptation. Corrupt nature is not so foully wicked as Satan; therefore temptations of this ranke, as to Atheisme, to deny the Scriptures, not to rest in lusts naturall, but to proceed to foule, unnaturlall, and outragious; hath more of Satan than corruption.

The second,
By their irke
somnesse.

Secondly, By the irkesomenesse, I meane when temptations lye quite out of the tract and course of our ordinary inclinations and bents; as when a man exceedingly addicted to be chaste, or liberall, or confident in God shall be buffeted with irkesome objects of uncleannessse, or of basenesse, or of distrust of providence, whereof no reason appeares out of particular nature. These favour of Satan; as when *Paul 2 Cor. 12.* alway well occupied, findes an irkesome pricke in the flesh, to be unapt to any good, praying or preaching; (for so I thinke, God cured and prevented pride by eclipsing gifts and Spirit.)

The third,
By their per
tinacy and
cleaving.

The third is pertinacy and length. Corruption is more finite, and sooner weary, than Satan who is more boundlesse and full: therefore as the property of a Fly is to light upon a galled plat, as oft as it is beaten off; so the Devill (that god of Flyes) doth importunely, and unweariedly tire and dog the soule with his temptations, hoping to doe that by tediousnesse which hee cannot by malice: So that to be never rid of

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a temptation is a third marke of Satan.

Fourthly, the violence of them ; that is, when hee so fires his darts, that they come impetuositly as a whirl-wind, so sudden and boisterous, that there is no time to resist ; but they come as if they were unanswerable, and the soule must yeeld, no remedy. Corruption, commonly, is more leisurely, and more graduall, abhoring violence and hidiousnesse, as we see in some that have in their heat ravished Children, and others who devoure themselves.

Fifthly, The insulting and fury of temptation which followes the fourth, that it comes with a trampling of the soule under feete with a disdain, as past all resistance. If these markes be in our temptations, we may by the messengers knocking, ghesse ^{the Masters feet not to be farre behinde.} Oh ! what shoulde such a pointe teach but this, what we are, if God leave us ? how cursed a spirit and syt of evill we carry within us ? And therfore as to be comforted that they are not wholly our owne ; so yet to beg of the Lord, mercy to stop the rage of our enemy, who if he be let alone, is crueltie it selfe : yea his mercies and allurements are greatest cruelties.

Q. Well, come to the temptations themselves : how many things consider we in them ?

A. These two : The properties of the Tempter, and the substance of the Temptations.

Q. What are these properties ?

A. These ; First, Malice ever sets him on worke against the body and soule of the Creature. Secondly, Vigilancy and attention alway doe assist his Temptations. Thirdly, Mischief and woe is ever in the end thereof, to pull the soule from union and communion with God. Fourthly, the Method and manner of his tempting, which is to be weighed according to the parties tempted. If weak and unable to resist, he treads downe the low hedge, never troubling himself further needlessly. And thus he is himself a Lyon ; as Act. 16.27. the Taylor being under terror, easily surprized, and as if the prisoners fled (for so hee thought) would have desperately stabb himselfe. The Devill behinde him, tels him, As good so as be executed ; but by this hee would have prevented his Conversion. But if he finde other objects, and strength of grace to resist sinne as sinne, he goes another way to worke. As, first, to anticipate the counsell of the heart in

K k k 3.

preventing

The fourth, By their violence.
Their insulting and pres-

The fifth, Their insult-
ing and pre-
dominancy,

I
The Tempt-
ers proper-
ties four.

If weake,
treads downe
the low,
hedge,

The new creatures Conversation hath many lets. Part 3.

2

*If strong,
when he is
subuill.*

1

*By sudden in-
jections.*

2

*By blinding
the mind.**3 Sam. 19.**And binding
the will all
at once.*

preventing sin, by the suddennesse of injection. Thus, *Mat. 4.* in the twinkling of an eye he had darted in his glorious bait of honour into our Saviour. Secondly, to assault judgement and conscience both at once, in blinding the one, and in binding the other : Thus he blinded *Eve* in that speech, *God knoweth that your eyes shall be open, and yet made as Gods.* What was this, save to make obedience base, and sinne sweet ? that is, In obeying, yee shall but serve the envie of an enemy. And your eating were to make yee better. So he did bleare *Davids* eye in *Mephiboseths* case, knowing that else he had never prevailed by *Ziba*, therefore, *hee* presenting him as a Traytor, makes *David* say, *Wry tellst thou me of thy matters?* *3 Sam. 19.*

Secondly, By his binding the will in point of her resistance: and that by the excessive sweet of the bait. Thus to *David* in *Bathsheba* : Oh ! Who would thinke a woman so goodly, so alluring, to be dangerous ? A companion so fine spoken and complemantall, to be so sinfull ! This beares all downe. *Samson* went to see her, who was precious in his eyes ; that bleared him. Thirdly, By putting on the person of one unsuspected ; as sometime pursuers of a man will praise him to get others to betray him; and *Iael* to deceiue *Sisera*, brought him Creame in a lordly dish. And thus he becomes an Angell of light, as holy as a Preacher. Thus hee tempts Christ to leape downe, and to make stones bread, out of a godly end (forsooth) that Gods power might be glorified in a miracle. Thus hee tempts good men, you are well knowne to keepe good conscience, to do such or such a thing for so good an end ; oh, who will see it ? Avoide Devill, God needes not my sin to honour himselfe ; I sin too much unavoydably, I need not adde sin to sin willingly !

3.

By *Deluding* soules by, that hee may circumvent them and bring them into his snare. Sin is a subject which admits infinite cunning, to deceiue the foule, that it may be catcht ere it be aware. He hath fine names to set upon odious crimes : that with the names, the things might enter easily. Adultery or fornication are but trickes of youth : prodigalitie but good fellowship : fashions, but handomesse : mizerlinesse but providence : pride of heart and life, but good courage, and living in good fort : These are his dice-play and cunning, *Eph. 4.* The Harlot entiseth the young man by her splices, Carpets, and perfumes ; her husbands absence.

These

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These delude the heart and bleare the eye, till like a foole his heart be darted through. Such are the subtil promises and bayts which his hookes are covered with : As to *Eve*, *You shall be as God knowing all things !* Oh ! thou shalt be rich, accounted of, great, and come to perferment, if thou wilt not be so precise : none are so singular as thou but fooles and beggars.

Q. But when he knowes he cannot finally prevale, it seemes foolish for him to tempt ?

A. Yea : If his wisedome were from above ; but it is earth-ly, sensuall and divillish : Therefore he goes against the edge of his wisedome, even as his instruments doe, defiling themselves in the things they know. If ever hee knew any, hee knew our Saviour to be out of gun-shot ; yet out of his fulnesse of malice, hee assaulted him bitterly. If hee cannot keepe the people of God from heaven, yet let it availe as it may, he will see if hee can make them halt to heaven. And yet I may adde, that hee hopes well to get many to himselfe, who as yet seeme far enough off ; his hopes are impudent, *Mat. 12. 44.* he faith, *I will returne, Mat. 12. 44.* and bring seven spirits worse, &c. He knowes not but he may doe so with any ; but to be sure, he will not fail to try : and prevalest with too many.

Q. Proceed to the temptations themselves ?

A. These concerne the godly (for of the other I speake not here, but in the first part,) since that these are Tempters both to themselves and to others ; and they are ruled by the *Prince of the ayre, who rules in all the children of disobedience, Eph. 2. 2.* and leades them answere to the slaughter, out of their fat pastures, and according to his will, *2 Tim. 2. 26.* Therefore, (to returne) these concerne them either in the point of their calling to be the Lords; or in point of their estate being called.

Q. In how many respects about their first Calling ?

A. Either in Gods preventing call, or his assisting, or his perfecting. Touching his preventing, thus : No sooner doth hee see any sinner make toward the voyce of God, to looke into his old courie, or hearken after a new ; but presently he sets upon them even in their entrance. First, By presenting old finnes, with all their circumstances, order of them, number, bainousnesse, contiuarance, long contempt, &c. to dismay them from possibilite of conversion. If they answer him, they had more neede to seeke mercy, he tells them, Its too late, About call-
ing.
The Tem-
porations of the
godly are
three-fold.
I.
About Gods
preventing
and God how?

God will not take the leavings, they should have given him their best strength, courage, time, &c. Or, hee assaults them with their weakenesse of capacite, or memory, gifts, or parts, that they shall never compasse such great things; Learned wise men are too little for them. Or hee discourages them with their husbands ill will, the losse of fathers love, and land; the worlds disdaine, the reproach of their old companions, yea, perhaps brethren and kindred: Or, that the things they must forgoe both in liberties and lusts, are more than they can bear: that they shall never endure the trouble of repentance, and change of heart, or at least they will be of another minde when charge and trouble comes, and shall never persevere to the end. But, O Satan, avaunt! The Lord hath prevented me, and drawne me out of darkenesse: shall he suffer me to perish in light? No; as thy first assaults, so his grace will be most eager in my entrance to hold mee out of thy clawes, and from revolting.

Q. How tempts hee in the assisting grace?

² *About his assisting grace,* Especially in the first workes of the Law, hee corrupts the minde and spirit, both in the enlightning part, and the terrifying. The former, hee abuseth to multiply the fearefull view of sinne: The latter, to make terror intolerable. He tempts to be weary of this Discipline; tells them, some good people never had terror; that it will spoyle their natures, (and so it will in a sort) that they were best to put it by, for feare of melancholy, and these Preachers will kill them: let them be merry, and sport themselves with pleasures, with ease and libertie, and then their sensess will be fresher, themselves fitter for good. Now they are but dulled, and the Preacher will cast downeten, etc comfort one; and therefore leave off with small trouble rather than great: and, terror is not conversion neither, it can doe no good, but kill. And when many are thus snared, they destroy themselves by violence, despairing of any helpe. But if they grow to some hope by the Gospell, (and not to make their hell another heaven,) then hee tempts them about the condition of the Promise, either for kinde, or measure, that they never saw that sweetnesse in Christ which should breake their hearts: they never mourned enough, nor hungred, nor tooke paines aright, nor prized the Promise; or if they did, yet for necessitie, or else out of selfe-love? Alas! they have despised the Gospell.

Gospell it selfe, and can grace save them that have hardned themselves as well against it, as the Law? Besides, they see others called home long since, themselves behinde; they are so vile, hardned, unworthy, cannot pray, meditate, and therefore, God may doe much, but they are daily worse rather than better; and so in the rest: it is not condition can save them, but faith: They seeke not Gods glory, but themselves.

Q. And how in the worke of Beleeving?

A. Here he labours to hold them under, especially by their irke-some bondage. Oh, faith hee, Faith is onely of the Elect, and In the perſon thou art none: it's the free gift of God, and he may deny it as well as grant it: Many have come to the birth, and have dyed so; and to beleeve, is a greater thing than to talke of it. Sometimes he makes it leſſe than it is, to pufſe up the heart with presumption: Or, he hides the vertuous favour and strength of the Promise, the simplicitie, the faithfullnesſe of the Promiser, and the offer. He tells them, if they beleeve, they must be changed, (Which is hardest of all.) The Apostle, 2 Cor. 4.4. summes up the whole matter briefly, He blindestheeyes of unbelievers, that the light of the glorious Gospell should not ſhine unto them: and ſo holds them in feare and infidelitie: yea, rather than faile, he will fill them with temptations about the truth of the Scriptures, as if they were but fables, as if Ministers preach their owne fancies: He poysons them with melancholick distempers and feares, askes them how they know whether this Word (which they ſo cleave to,) is the Word of God or not? Puts worse temptations into them; namely, whether there be any God or no? And (most usually) keepes them, betweene the doubt of the Condition, and the doubt of the Promise, to be alway at uncertainties. But, oh poore ſoule, how ſhalt thou know thy Election ſave by beleeving? or what is that freedome of God, ſave his bountie to the miſerable, and who are worthy (Rev. 3.4.) ſave thoſe who are made ſo? Looke backe to that I have written in Part 2. Article the laſt, and God ſtay thee by thoſe Answers!

Q. Proceed to his temptations of them that are called?

A. Theſe conerne them either in point of their faith (and A ſecond ſort of Temptations concerning the being, or the life of faith;) or elſe, ſecondly, their obedience.

Touching the al-ready ſalled,

Q. How.

About their
faith ; either
in her being.

The new creatures Conversation hath many lets. Part 3.

Q. How about the being of faith, doth he tempt ?

A. Thus; he takes advantage of the weake settling at the first, and by that unrenewednesse of nature, which opposes this spirituall grace, hee seekes to overthrow them in the holding of their confidence. He knows this is their onely prop, and therefore sometime by shewing them how poore their fruits are, or how small their humblings were, or what selfe-love is mixt with their faith, or how deadly and dully they walke, or that they cannot appropriate Christ in each part of his merit, or by the like : he concludes their faith is but temporary, and no faith of the Elect. And at such a bay he holds some for lacke of knowledge, that they yeeld and are ready upon the least Sermons touch, or observing of other mens confidence, (for many are too confident) or upon the occasion of any meanes to bee used, or duty to be done, or crosse suffered, or the urging of any priviledge of a beleever, to start and say, yea, if I had faith ! But I have none. Poore Creature, if ever thou hadst it, thou yet hast it : and therefore hold that thou hast got, 2 Job. 8. And dispute for grace and thy selfe, not against them.

Q. How about the life of faith ?

Other life.

A. Exceedingly. For in truth, this proves the other. He therefore knowing what advantages he hath in this by either that naturall easie, sloth and awcknesse to enlarge the truth of one promise to all : and partly that willing want of Christians in this point who chuse rather to foder with God in duties, than obey him in nourishing their faith daily: he doth very much preuaile : and by the small life of faith, seekes to destroy the being of faith : If thou hadst but faith as a graine of Mustard-seed, thou mightest remoove mountaines : But alas, what faith hast thou, who canst not beare such a slight crosse, a petty fillip of the finger, an ill word for thy profession, the losse of a little matter, Cow, or Horse ? Nay, many that want faith, can beare more than thou. If thou livedst by faith, either in states, meanes, graces, or duties, thou wouldest bee otherwise than thouart : not so soone unsetled : not so little growing, not so defective in the measure of grace, in uprightness, in integritie, &c. But let the Reader read of this in the second Article of the life of Faith. Take from Satan his chiefe weapon, thy carelesse neglect, and the Lord shall sticke to thee in point of weaknesse.

Q. How

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Q. How doth he assault in point of obedience?

A. Either he tempts them about it, or against it.

Q. How tempts he them about it?

A. Thus he buffets them in their comfort therein. For whereas its Gods will that he that walkes uprightly, should walke safely & sweetly ; loe, Satan separates the end from the meanes. An hypocrite separates the means from the end ; looking for peace where there is no uprightness. But here the stratagem of the Devill is contrary ; and therefore, either he hides that from his eye, which should be his maine comfort in all faylings : or else takes vantage by that which should be his humiliation, to be his utter discouragement. And indeed ; he is rightly himselfe in this : for as in the former point he belyes God to the soule, as if he could not support it for ever by his promise in the life of faith, as *Heb. 13.8.* so here he *Heb. 13.8.* belyes the soule to it selfe, and holds it in bondage. And although he cannot rob it of the truth of grace, yet he robs it of the comfort thereof, choosing to play at any game, rather than sit out. For the former of these, what is the joy of a deare servant of God in his poore obedience, datus, Sabbaths, but that of *Hezekiah, O Lord, thou knowest I have beeene upright!* This the Devill hides away from the soule in point of comfort by it, as if it were little worth for lacke of measure. And then, whereas the want of measure, integritie, fruitfulness and constancy, should onely humble them, loe, it dejects them : Oh (say they) what good doe I, what serve I for a very clod of the earth ; what wife, husband, friend, neighbour or stranger fares the better for me ? None live so as I ? so barren ! Oh put case it be true, it should abase thee, but seeing there is uprightness, it should not dismay thee ! And looke what the poore Christian doth most note by himselfe to be amisse, that Satan takes for granted, to doe the soule most hurt by ; Loe, these sinnes thou confessest, therefore of thy own mouth God may condemne thee. *Prov. 13.13.* No, wofull enemy, for he that confesses and forsakes them all, and would be as fruitfull as he is honest, as wise as he is upright, shall not be cast off. Oh ! the wofull bondage that Satan holds many a sad heart under, (though sincere,) by melancholy and feare.

Q. And how doth he tempt against obedience ?

A. Sundry wayes hee labours to bring the soule under finne, to renounce a good course, to be flacke, remisse, loose, common, prophane, unprofitable, even by consent. And this is his most naturall temptation. For, as he is exceedingly wicked ; so, its little

About their
obedience.

Heb. 13.8.

Prov. 13.13.

Or against it,
By bringing
under the
soule to
finne.

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Numb. 31. 16

little to him that comfort be stopped, except the conscience be wasted ; now that he knowes sinne against knowledge will doe, and hereby bring God against a man also. As *Balaam* Num. 31. 16, seeing Sorcerry could not curse *Israel*, fought to lay blocks of sinne before them, that God might curse them : Oh ! what a May-game was it (thinke we) for him to see *David* foyled by Adultery, *Noah* by drunkennesse, *Lot*, by incest, *Hezekiah* by pride, *Peter* by revolt ? How doth such successe put hopes into him, to keepe and practise his Trade upon the best ? Therefore here he uses all meanes to bring his purposes to passe. He takes vantage of each thing. First, Hee markes his season and time, when the heart is most naked, unarmed, at ease, (as *Absalom* noted *Amnon*) lying most open, and being swapt and garnisht; which perhaps, another time would have beene armed, jealous, and fearefull. Thus *David* in *Bathsheba* : He concurses not onely with the corruption of the heart as before : but seconde, with the constitution and complexion of the spirit of nature in a man : Is hee propense to lust, to uncleannessse, to jovialnesse, to ambition. Oh, (faith he) he is mine ! I will tempt him with meet baits. Thirdly, He watches the accomodation of occasions, as when accessie of chearefulness, or of sadnessse, of praises or disgraces, of welfare and successe, or defeat, or the like ; and when the spirits are open, then is his opportunity to worke the heart to wanton speech, to riot, to wrath, and discontent, to swelling pride, to ostentation of gifts, to the making away of a mans selfe, and the like. Fourthly, Hee will make use of their best graces and Priviledges : all men know you well enough to be one that make confidence, , you may doe such or such a thing, and no man suspect yee ; therefore be not so nice in trifles, defeat an Orphan, oppresse the fatherless, falsifie the trust reposed in yee, &c. Fifthly, Sometime of secrecie of time and place : who shall ever find it out : who is here (twenty mile from neighbours) to discover thee ? Sixthly, By fine colours of pretended meanings ; as *Ananias* and *Saphira* meant well to the Church, why might they not meane well to themselves ? So by colour of Justice, my paines have beene such and such in businesse for others, why may not I pay my selfe so and so, they being never the wiser ; and perhaps never the worse, as the case may stand ? As once a wretch spake of money given him for the poore, who is poorer then thy selfe ? Seventhly, By their

1. way.

2. way.

3. way.

4. way.

5. way.

6. way.

7. way.

their falls, to drive them to sinne for somewhat, rather than to be punished for little, over-shoos, over-knees : So, by comparing themselves with worse than themselves, to bee bold and presumptuous in liberty-taking : By the oft shunning of sinfull occasions, to venture beyond their calling, and so be snared. Nay, by truths of God, both in examples of the Saints fals, why maist not thou doe so and repent ? And in rules that the best men have their infirmities, and therefore why should I bee free ? Infinite is this field, (let the rest of the sheaves bee brought to these bands :) but if he can so dazzle the heart till he have snared us, he will be content we shall afterward see in what pickle wee are, get out how wee can ? Therefor a taste, although I might say that his oppressing the soule being thus fallen, that it might not rise againe ; with-holding the sight of mercy, increasing either stupor of conscience, or slavery of distrust, and so whirling off the soule till deare, is worse than the former. But I cease,

Q. What is the third let ? Can the world let us also ?

A. Yea most dangerously ; and that by defiling the mindes The third ge-
nerall Let.
The World.
the wils, and courses of men, both in doctrine and manners. See Ephes. 4. 14.
Ephes. 4. 14. Rom. 12. 2. 1 Job. 2. 16. And again, 1 Job. 5. 19. (Lyeth Rom. 12. 2.
in evill) as in the sequell shall appeare. 1 Job. 2. 16.

Q. But how can this be ? shew it plainly.

A. It both containeth in it all evill, and setteth it forth, and How the
world may
is it selfe set on fire by the Devill, who is the Chapman of it, ally to defile ?
to set the glossie upon them, and to vend the wares of it. For be said re-
the first of which ; see that in John, All that is in the world, is the
lust of heart, lust of the eye, pride of life. He speakes of these world
not onely as the appetites of bad men, but as worldly objects
This Ware then being the worlds Merchandise and Staple, no
wonder if shee defile. For the second, Shee is carefull not one-
ly to keepe in her Ware-house, but to lay forth upon the open
stall, and set out to sale these Wares in the most busie manner
that can be : No Market, or Fayre, no company or meeting, no
family, or place of resort, but fauoring these commodities ;
eyes gazing, feet walking, hands reaching after, tongues jang-
ling, members of body, and powers of soule attending and act-
ing this Merchandise : and therefore Saint John saith, The world
lyeth in evill : saped in the Conversation of it. For the third,
The Devill, the God of this world, and Lord of this Staple,
and Common-wealthe, to whose bankes and Exchequer all
this

this custome and Tribute goes, (I. meane hell) is not wanting both to supprese all meanes which might marre this Market of Mischick; and is at hand to unite, to acquaint, to accomodate these wares to all Customers (as their minde most stands to one more than other) that the buyers are as forward as sellers, and ware as plentifull as either; and he wants no skill, nor policy, nor art to put off his wares, that they lye not upon his hand so, but he may live richly upon his revenue. Therefore no question but the world is a wofull let.

Q. Wherin stands this, and how manifold is it?

The world is
either the
dead world,
defiling.

A. The whole world of evill may bee called either the dead world, or the living. I call it not dead, as if there were no perswasion in it, but to distinguish it in the manner of perswading.

Q. What meane you by the former?

A. Not onely that the world is dead in sinnes; but this, that the world, though shee doth not actually speake out, yet her very guise doth defile and delude, and that in two particulars; first, Examples: secondly, Errors.

I.
By examples.
And that,

I.
By imitating
them.

Exod. 22. 3.

Rom. 12. 2.

Q. How by her Examples.

A. In these respects; 1. By imitation of them: 2. By exchanging them: 3. By the stremme of them. Touching the first; As in Drovers the former Oxen or Sheepe lead all the rest; so sensibleness leads on sinners by each others examples. No way to defile and scatter sinne so easily as this; rules would not so soone do it. We are very apt by the eye or eare to follow bad, because it goes with the haire. Inward lust tickles; but examples doe much more perfect sin: *Exod. 22. 2. Follow not amilitude* (or the great ones) *to sinne*, When Ministers, Magistrates, Learned ones, ancient ones, and the greater part of these being leaders, people, subjects, simple, young, easily follow. Hence that phrase *Rom. 12. 2. Be not fashioned according to this world.* The world bath a fashionsing qualtie in it, and one Ape will follow another: Man is sociable: and as those that live in Cities, learne more than poore people in a Village; so, sinne committed in the view of many, taunts more than concealed, or private. As wee know a thing conveyed by a Pageant, or a song, sinkes deepest; so here. That which men catch up in Ale-houses, Play-houses, Fairs, meetings, hath a peculiar fitnessse to enter. The parents example saith nothing, but speakes most strongly.

Q. How

[Q. How doth the world deſile by exchangē?

A. When no sooner one hath lickt up a bad example, but presently hee retales it and gaines thereby. As it is in Fame By exchangē it encreaseth by passage; so with the finne of the world; Men ^{ing them.} thinkē they must adde ſomewhat of their owne, to the ripening and making up of it. If the Father teach the child to ſwearē, he will teach his to forſwearē: If one teach theft, another will teach facriledge: So it comes to paſſe, that ſin abounds, and is growne out of meaſure ſinfull; each man putting in his owne art, ſkill and experience to the common ſtocke. Its our nature if we have a ſeed, to ſow it, and ſee the prooſe of it; and if a gift, to put it to uſe. Every one ſowes this Darnell and Cockle; and finne having had long time to praſtice, is grownerich, plentifull, ſelſe-luſtig, able to defend her ſelſe by all tricks, invention, equivocation and devices. As hee ſaid of a decaying world, wee are dwarfeſ; and our children will bee gnats; fo I of the encreasing, We are ſtrong men and the next will bee gyants; Wee commit it; they will bee hardned and na- turalized into a cuſtome of it; defend, extenuate, and main- taine it.

Q. How doth it hurt by the ſtreamē of it?

A. By the violence and irrefiſtablenesse thereof: For finne in the two former, will ſoone amount or ſtreamē of univerſalitie; fo that none almoſt will bee found to reſiſt: and then of bad exam- ple, as the neceſſitie of an armeſ theefe is upon a naked Traveller, etc. fo is the ſtreamē to particular perſons. As the Sodomitē ſaid to Lot, Shall this man rule over us? fo faith the ſtreamē of finne, Who ſhall controul us? What are they wiſer than the world? When that which is evill is done by priuiledge, then it's come to a ſtreamē. As in Național vices; drunkeſneſſe in Ger- many, pride and ſtate in Spaine, uncleanness in Italy, &c. Thus we ſee this peccē of the dead world hath yet an obiective life in it ſelſe.

Q. What is the ſecond part of this dead world, the error of the world?

A. It is that which in one word the Apoſtle elegantly and pithily, Epheſ. 4.14. calls the Dice-play of men, and ^{2. part) Of the dead} cunning croſſeſſe, whereby they leade aside to deceiue. Read it, and marke it. And it ſtands in the Art of the world in men-deceiving, ^{world, error of the wicked.} And you may judge it by theſe five branches of it. Error, firſt Five-fold ^{of}

of tradition : secondly, of scandall ; thirdly , in base and blinde custome ; fourthly, conceit ; fiftly, coosenage.

Q. What are these ? explaine them ?

3. Tradition.

1 Pet. 1. 18.

A. The first is of tradition, which is when sin prevaleis by succession from man to man : Thus the errors of Popery : and old ones new minted, pleading antiquitie. Read *1 Pet. 1. 18.* hee tells them they lived in finnes taught, and obtaining by the tradition of their fathers, from age to age. As its reported of that heathen King when he was brought to Baptisme, shrunke from it, asking, whether more of his predecessors or fewer had beeene Baptized : and hearing that fewer had beeene, refused it, saying, I will doe as most have done. Men rather love to erre with a current of interpreters, than to speake true with one. So those *Samaritans* : compare *2 King. 17.* last, with *Ioh. 4.* and behold what error will doe !

Q. What is scandall ?

2. Scandall,
what ?

Mat. 18. 7.

A. When the world, glad to rivet her selfe in evill, deludes her selfe with the offences of hypocrites ; and by their scandals layes blockes in mens way, that they might stumble at the truth. *Woe to the world because of offences :* (both given and taken) God justly suffers damnable hypocrites to play their parts, both to detect them, and to snare the prophane : Thus *Paul 2 Tim. 3. 13.* *The wicked shall make worse and worse, deceiving, and being deceived.* Loee yee, (say men) what this great preacher, or professor is become ! and even of this stampc are they all : neither barrell better herring. By this error, thousands are quite overthrowne.

Q. What is Custome ?

3. Custome,
what ?

A. It is that error which deceives by prescripton of long use. Thus divorces prevailed to bee lawes among the *Jewes*, being lawlesse things , because *Moses* had permitted them : and so at this day, Customes of Games, Dancings, Faires upon the Sabaths, Wakes, and drunken feasts, with a hundred such upon such dayes are swallowed without any scruple. Custome growing another nature : every Preacher, Magistrate, and Law pulling them up, saving those that trie. That old Cannon of the Greek Councell still being in force, Let old Customes prevale. Good ones are puld up as a tender new-set plant ; bad ones, as old Okes.

Q. What is conceit and opinion ?

A. Erro

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A. Error against goodness, by prejudice : See *Act. viii. 19-24*. Conceit & opinion, what? *know this Sect is every where ill spoken of.* This is the worlds leaven in the three pecks of meale of mens perfwalson till all be leavened. Thus wicked men to confirme themselves in evill, take up base, triviall conceits and errors against the way, the ser-vants and Ordinances of Christ, which being once given out, prove irrevocable : See *Math. Cap. 28. 15*. The Priests gaue large muoney to the Souldiers to give it out that Christ was stollen away : and this prevailed long after against the resurrection. So men speake of the godly, Tush, doe yee beleive them ? I warrant yee they can breake their promises, bee as hard and cove-tous as others ; this new learning never did good ; wee lived better ere it came : there was better house-keeping, and love among neigbours : your greatest professors shutting up their doores, and living in some corner of *London* to spend all up, on new fashions, or else to hoard up for their Children, (which is too true.) And so they speake of the good Ministry ; they doe but drive men out of their wits : they are factious and turbulent. And in old times, the world reported of the faithfull, that they met in the night, and after their devotions, put out their lights, and fell to uncleannessse : with a thousand such.

Q. What is Coosenage ?

A. That Trade, of which mainly the Text treats, *Ephes. 4. 18.* Coosenage what? Ephes. 4. 18. whereby false Teachers, Schismatickes and Hereticks blanched their conceits : wresting their wits to abuse the Scriptures, to set false Colours upon their opinions. And so the subtill and cunning devices which drunckards, and the like, set upon their sinne. So, the cheating chapman hath his glosing protestations, colors, and trickes : that harlot *Icobel* abused falling to cover her murther ; the Strumpet in the *Proverbs* saith, *She bath payed vesus* : when that Woman came with her circumstancies to *David*, hee asked, *Is not the hand of Ioab here ?* So may we say, If the Father of lies and trickes were not in this world of cogging and coosenage, how else could it deceiue so as it doth ?

Q. Proceed to the next Branch of the living worlds defilements : wherein doe they consist ?

A. Partly in words, partly in deeds. The former are the open corrupt Counsels of sinners, or their secret insinuations. The living 3 Of world.

*Prov. 7. 18.*Of the former, see *Prov. 7. 18.* the harlot tempts her Paramour,
Come let us take our fill : my husband is farre off. And the theefe,*Prov. 1. 13.**Cast thy lot in with us, we will have one purse.* But more
close ones are such whisperers as the Apostle calls, *Privie cor-**2 Tim. 2. 17.**rupsers of minds whose words fret like a Cankar, 2 Tim. 2. 17.* Thus
some doe whisper in secret against Magistracy, and good Mi-
nisters, and against many others, against governement of pa-
rents, entising their children, servants, yea, wives from their
loyaltie. So doe wicked Preachers scatter their false tenents
or principles of prophaneness to taint mens judgements or man-
ners. Thus young novices are beaten off from their zeale and
heating : I would scorne (saith one) to be tyed to their girdles.
Thus in Universities and Schooles, there are infinite corruptors of
youth.*Q. What are the deeds of the living world?**The deeds of
the living
world.**A.* All their wicked malicious, cruell intents, threats and
pursuits of the godly to quash them, and to uphold their owne
Kingdome: As those Scribes and Pharisees had a Law to cru-
cifie Christ, though they made it for the nonce : And *Daniel 6.*
those enemies of his. This trade were infinite to rip up. As
Popish machavillian plots and devises to dismay, to suppress
and destroy all puritie of Doctrine and power of Religion.
Witnesse their inquisition, prisons, censures, and torments, both
ying in waite for the precious soules and bodies of men : and
sacrificing of them unto their God *Maozzim*, wherein they
doe whatsoever the Devill their Father hath taught them, with
absurd, unreasonable, and implacable hearts to the Truth. What
doe not Papists at this day ? Witnesse their costly, curious, un-
wearied vigilancy and enquiry after any such as have but once
muted against them, either forcing them to abjure, or oppres-
sing their liberties, states, and lives.Witnesse that incredible insulting insolency, wherewith ha-
ving gotten them, they crow over them, and crush them.
Witnesse those politique devices they have, by their Promotio-
ns or feares, to separate even brethren themselves, that so the
truth might bee traduced by their differences, that one might
adde affliction to the others bands : and themselves, might
reigne in their divisions, and crush them both in time. Wit-
nesse those sufferings of schismes and novelties, which rend in
two the truth, without any inquiry against them : that so they
might

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might keepe their owne Kingdome quiet , while others are about thier private opinions. Witnesse their soyting in by degrees here one, there another dangerous tenant, overthrowing the foundation, and so the power of Religion: their bolstering up such as serve this turne: crossing all both persons, caules, and occasions, which might impugne them : Their poysoning of their novices with Preferment at the first to drinke in their doctrine ; Their abandoning of Preachers, except in their Lent fast ; and setting up their Traditions farre above Christ and the Ministry of faith or reparation. And thus I have gone over this whole Doctrine of the Lets in the three parts thereof,

Q. *What now is the use hereof?*

A. Large and plentifulfull, I will but touch the heads ; and first it should be usen of Instructiō to us, to be humbled, to be comforted, and to long after a full redemption. For the first, Its humiliation to the best of Gods children , for their selfe-love , and for this misery that lyes upon them. For marke it, what out-cries doe we make if any man wrong us in our bodies , goods , or names , lives or liberties? (and indeed it is true, we have bitter enemies,) but oh poore soules! who is such an enemy, such a Traitor, such a Devill to us as our selves ? At home begins our sorrow and our woe ; in our bosomes are those evils of pride , prophanencie , hypocritise , and selfe-love, which bane us; and what they cannot doe of themselves, they doe by others, setting dore open, and letting in Divell and world to rifle and rob us of all ; without which , no enemy could hurt us. Learne wee truly and cordially to cry out upon our selves for all this misery which in this vale thereof , lyes upon us.

As Paul, Rom. 7. O miserable man! Why? This body of death , and world of sinne creates a world of sorrow in us ; of annoyances, fears, doubts , strength of lusts , little growth , errors of wicked, deadly feud of Satan, melancholly , crosses , bad times , poverty, bootloose wrongs , hardness of heart , harshnesse to the yoke of Christ; an unbroken, ear nall, pusillanimous, foward, impure heart: Are not these sorrow our belly full, to us, at the best? If God alayed them not with inward supports , who should endure them? Oh! so it must bee, yet let us mourne under our bondage, such as are led into captivity , are no merry folke ; witnesse they who hung their harpes on the Willowes , and were so ful of anguish, that they could not sing : How shouldst thou , poore soule , in a strange land

These fay
med accor-
ding to the
former three
Lettts.

Vſe 1.
Branch. 1.

Rom. 7. 24.

Psal. 137. 24

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Secondly, Yet let this comfort them for the present, that it is no other wise with them in this their sorrow, than that wise God, their good Father, hath allotted them, so that if they feele their burden they may chare themselves with this, They are as God will have them, it's their pilgrimage, their way home, their *Bussa*, their warfare, the Lord will worke them triumph out of these battels and combats : he will purge them, and conforane them to his deare Sonne by them ; and even the sinne and penalties they here endure, yet are conforming and moulding things to make their victories sweeter. It is not well with them (they may say) but it shall bee ; they see it a farre off : if this were a life of perfection, if any of the faithfull were exempt from the like, then this were cause of all, and onely mourning.

*2 Job. 1. 31.
P 700. 24. 16.
Eph 64. 6.
2 Cor. 12. 9.*

But here the best of our perfection, is the sight of our imperfection : wee are as well on it, as our head : while he was here in this strange land, he could neither be rid of our sinnes, nor of infirmities, or enemies, but afterward he knew no more. Very gladly, therefore, will I be glad even of my desertions, and tentations : to me its a faire signe of consolation ; to them, of confusion, and that of God ; I onely waite my time to bee perfectly redēmēd.

Thirdly, Waite for that with longing, as *Paul did* : *Rom. 7. 20 who shall deliver me*? Bee not so well apaid in this sinnesse of thy grace and measure (because it must be so) that thou shouldest be willing to have it so : no, let it make thee long, and stretch out thy necke a farre off, after thy Redemption ; and when thy knocking off drawes noore, lift up thine head. Here is my Pilgrimage : when shall I come to my Fathers house ? How long, Lord, holy and true, how long ? Lye under the Altar, and cry till God answer thee. Count them happiest that are gone before, and put off their harnesse. Oh when shall I follow well after, and overtake deare husband, wife, and friend that have got the start of mee ? Lord, here is not the place I looke for ; here is an handfull and earnest ; but, Lord, even my very faith and hope (which are my best graces in travell,) are but telesces of misery for a season, even these should here cause me to cry out for the Christ of a better life ; saying with *Paul*. *If our hope were here in Christ only, of all other Innoermost : Faith, and Hope, and Patience, and Hearings, and Sacraenta shall cease ; if then therewith sin and sorrow cease not, what is my best, but misery?* but

2 Cor. 12. 19

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but as long as I have Christ for hereafter, I care not he will pay for all. If here to be a little eas'd of my feares bee such a benefit, what is it to be quite rid of them? If here to be guided by faith, what there to need note? If here to hope for a good end, what there to enjoy the thing hoped? If here to live a barren, poore, sad life, patience mixt with impatience, knowledge with error, faith with infidelity; what there to have the use of them taken away, and Christ made mine wholly, fully, all love without defect, joy without mixture, peace without disturbance, Christ in his kind, blessednesse and perfection? Hee was not given me to be some grace and more sinne; but all grace, and no sinne: then I shall not see him through this grate of my prison but with open face, as he is, and as he sees me. Oh Lord, this coast of the present world, so dimmeth and darkens that coast of heaven, that I cannot behold it! Turne thy love-to-kens, oh Lord, once at length into presence and fruition, and shew me thy glory!

Q. What other uses are there?

A. Exhortation, and that in generall; first, to resist all these wofull enemies of our peace. It is a word soone spoken, but of long and hard practice; to stand, I say, upon our guard, therefore a little I would direct about it: though I feele my selfe in a sea of matter, yet I will send my Reader to large and godly Treatises of this vaste argument, and my selfe call out two, or three discourses best agreeing to my drift, Personall lets require speciale conference.

VII. 2.

Q. Begin then first with the first annoyace or let, which is our owne corruption: how is that to be resisted?

A. I will mention three wayes: 1. The spirituall combat ere Three wyes sin be brought into the act: 2. Watchfulness against outward occasions and temptations: 3. Wisedome after we are fallen.

I

Q. What is the duty of the Combate?

A. It is the exercize of that holy Principle of the Spirit of the new Creature, which perpetually fighteth against the flesh, in the regenerate. Let this bee perpetually maintained, and the hand of Faith, or of Christ, rather be continually jogged by us, for the lively quickning grace thereof, to resist our inward selfe-temptations: Gal. 5.17. *The Spirit lusteth against the Flesh;* and yee Gal. 5.17. cannot bee as ye would. There is in the New Creature a renewing throughout in every part, yet not throughout in all. As in a dead

LII 3

Palicy,

Palsey, all one side dead, yet the other wholly alive. How doth the living part fight against the dead? If a man should have a dead carkasse bound to his backe till he died, were it not an heauie plague? would it not be a rebane? So this body of death to the living part of the new Creature. Oh I mourn and groane it out: The Phyltians say, *Every deep sigh spends a drop of bloud,* Oh I that thy groanes might consume this bloud? I likened it before to *Penina* i Sam. 1. Let *Hanna* then be to *Penina*, as she to be sure will be to her: Shee will not see the least looke of *Eli-kamis* towards her, the least love-taken, not one nights lodg-ing, not one cast of favour, but shee will pine at it, upbraide her for it, vexe at, and grudge her the least drop. Oh! let *Hanna* doe so to her: Let her all that shee can, get into her husbands heart, and the more shee is envied, the more let her cling to him, that his love may support her against her enemy: let him bee to her above all her feares. Oh I if this were, how happy were we.

Its said of *Rebecca*, that shee was weary of her life for *Esau* ~~sons~~ (as I noted) and wilst them out of doores. Let us bee like her, and say, Oh Lord I these base dogging thoughts of sinne which breed ill affections, and threaten to break forth daily into action, how noysome are they? When *Rebecca* ~~felt a~~ *strugling*, shee asked the cause of the Lord; and hee answered, Wonder not, here bee two Nations in thee, a cursed, and a blessed one; one whom I have hated, another loved: it must bee thus, wait thy time, pray for a good travell, the whilst thou must beare this strife within thee. So doe thou; doe not onely beare it, but maintaine it also. Say to the Lord I can never shun evill, but I am the more tempted to it: never ensue goodnesse, but I am driven from it: Lord why is it thus? Oh quicken up that love, that Image of thy righteousnesse, that seed of God, that inner man of the spirit, which may present thee so to my soule, that thy sweetnes and love may cause the Image of old lust to be despised, & decay daily more and more: Create in my soule that holy nature of thine which may for ever abhor, foile and conquer this flesh, and the opposition of it in me: Thou oh Lord, art as holy as sinnes is wicked. Oh Lord shew it, and the prevailing nature of it, let it barne upon the Altar of my soule, against the Altar of corruption: Oh that I could find but one day of many, that I were mine owne, and free to eight confesse, rid of my number and clog!

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clog ! That I could feele those secret motions and infinckts of sinne in me, rebelling against thee, tickling mee, snarling and lead-
ing me captive ; being as sensible and awake to marke and di-
cover them, and nip them in the necke, as they are to annoy
me.

Q. What is the second dutie of watching ?

A. Continually to observe and prevent occasions offered, when we cannot foile inward motions. Cut off her provision, and starve sinne. As men deale with fields of weeds which they cannot root up, they hooke them, and so kill them by oft cutting off their tops : so doe thou with occasions, objects, counsell provocation to thy wrath, revenge, covetousnesse : maintaine a sound desire to abhorre them, that they never enter thy treches. The welcomming of objects is as the casting of oyle into the fire. As Job for his sonnes, so be thou for thy selfe, *Sacrifice daily* for mercy of prevention, remooving of vanities which might annoy thee, especially naturall ones ; or if offered, yet for grace to deifie them, and goe to worke by a promise. Jealousie and feare are blessed from heaven to preserve thee : as the eyelids are made moveable and winking, by nature, to keepe out any mote or annoyance. If this watching heart against objects were kept, and no roguish strangler fuffered to passe without stop and examination whence and whither how sweet should our course bee ? Reade Article 4. in this point.

Q. What is the third dutie of Wisedome upon our falls ?

A. Not to be kept in bondage by Satan in point of our recov-
erie out of our falls, if we bee lipt into any ; but speedily to gather up our selves, ere we be hardned ; *Ier. 8. 4. Shall a man fall and not arise ?* Be not fullen as the loaden jad in the slough that will not stirre to get out. If Satan get thee at this bay, hot bath his hearts wish. But rather goe backe, wond thy soule for thy revolt, seeke to the Lord for stayng of thee ; if thou have beeene bold with the Lord, recall thy selfe, let thy heart smite thee, and say, *I will doe so no more, Job 40. 4.* and so lay hold upon the Promise, repent and doe thy former works, bee zealous and amend. Doe not soder up thy breaches with a dead heart weighing good actions against bad, which will harden thee : but returne to him whom thou hast sinned against : *Ephes. 5.*
29 If thou have beeene angry and sinned adde not drunkeunesse to thirst ; wrath and malice, and revenge, to thy passion ; but ere she

Watching.

3

Wisedome.

3

Smithe

Sun goe downne, go to God for mercie, and put it to an end, that the next Sun-rise finde thee not hardned.

Q. Proceed to the two next: what course is to bee taken against the other two enimies, Sathan, and th: World?

*Remedies 2^o
against Sathan
and the
world.*

Branch L.

A. I remember that twice alreadie I have spoken somewhat which might fit this argument: once in the point of Mortification; and againe, in the grace of Watchfulness. Therefore, (besides that hath beeene sayd) put on the compleate armour of proofe, appointed thee by the Lord in this case, and keepe it close to thee, weare it, and walke in it as the Armour of a Childe of light, as the harness of the Militant Church, and each member of Christ, blessed by him to that purpose. They be not as Pope holy swords, or Armour blessed by a sinfull wretch to no purpose; but blessed by God, and they shall bee so. They bee not charmed weapons, but strong in God to cast downe Holds, and Forts of strong enimies. First, therefore let me give thee some generall counsell, and then a few particularis, about the peces of the Armour. For the generall, these two: First, get wisedome to discover and discerne his temptations. Then secondly, bee armed against them. First, I say, discover them: The Apostle thought hee spake a great word, when hee sayd, *2 Cor. 2. 11. You know his devices;* as if a man warned, were armed. To say the truth, it is a great thing to bee warned. Get wisedome then; discerne him in his properties, discerne him in his first onsets in thy first calling, begin this act betimes, for it is long: and bee assured hee will not so let thee passe, but bee the more eager against thee in thy faith, thy comfort, thy obedience. Hee will set Wife, Husband, Children, thy betters, thy equalls in array against thee. Know him ere hee come himself by his messenger, and thinke not it will bee answer sufficient that thou knewest nothing. Aske payson if it will not hurt, because unknowne? or an enemic, if hee will turne from thy Castle, because hee hath surpriz'd it ere thou wert aware. Was it not supposed thou shouldest have knowne? Let the Lord say of thee, *Thou knewest his devices.* And so know them, as being of a different kinde and nature, not all alike. Some temptations are not like to bee durable, because so hideous; as to Atheisme, against the Scriptures, to blasphemie and denie God, and Providence. These will wanze. Here learne two things: First, take heed lest being rid of these, thou bee secure.

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lecture of the next ; know these fore-runne others. And secondly, know, that seeing these being meereley, or mostly Satans, and not thine, thou oughtest to dispatch them as fast as they come, by abhorring them, and being abased by them, but not dismayed by their hidiousnesse. Then againe, there are temptations on the left hand, and on the right hand ; both may not be taken for alike. For temptations on the right hand to sensuall evills, admit not that parley, nor plodding upon in thy minde, which some others doe, tho thought whereof is fearefull. But rather the more they are thought of, the more they snare a man. Doe as the Prophet to *Iehoram*, *Answer rough
ly*. Like to the breaches of two brethren ; which the more ript up, the more they exulcerate : And so I might say of many more. Let the Conclusion bee, Learne wisely to judge of temptations, Devils, or worlds ; and let thy long acquaintance with his method, make thee skillfull ; praying for the spirit of discerning, and confessing how much thou art mismatched. Secondly, bee armed accordingly, and stand so against him daily and constantly ; for this battell hath no truce. *Solomon* saith well, *Pro. I. 17.* *In vain is the net laid for that which hath wing* ; for the Bird mounts up above the snare. Its said of the sonnes of *Iehonadab*, the sonne of *Rechab*, *Iero. 34. 7. 8.* that when the Prophet set pots of wine before them, they were tyed by their fathers vow, upon his blessing, that they should drinke none. This is the tye of God, even our Covenant and oth, in , and since Baptisme, that wee would cleave to God as his faithfull Souldiers against all enemies. Shall a man so deeplye ingage his children, and shall not our Covenant tie us ? Shall we dare to bee loose to God ? or rather when the Devils cups are before us ; shall we not say, *I am tyed to God in Covenant*? how dare I be loose, and run away from my colours? Oh to be armed is all in all : *David* armed was able to bear down a *Shimei* ; unarmed, not able to beare *Mephiboseth*, much lesse *Nabal*. Let us know, it is not the greatnessse or malnesse of the temptation, but our Armour against it, which preserves us ? shall God give us armour, and we not use it? Shall it hang up a rusting by us, and we pierced with darts to death for want of it? They say of great Souldiers, they are shot-free. The Lords armed ones are all so, while armed: else as other men. Therefore let this teach us, not to commit our selves to this world naked.

2 King. 6. 32

Branch 2

naked and unarmed : under hope of shot freedome. Charles the fifth, taking his horse to rush into the maine battell, was requested to forbear : but he answered, *An Emperour was never shot through with a Bullet.* This confidence hath an armed Souldier of Christ, never was belieuer shot to death by a Devill, or a wicked world. To discover these enemies is good, but to stand in our daily armour, and to be strong in the Lord, to quise us like men, *1 Cor. 16.13.* is a better grace. It is not our vaine weapon of selfe-confidence, learning experience, wit, or parts : nor not our great resolutions, our deepe vowes against oaths, uncleannessesse, or the like, will save us : or that we scorne the Devill as the slave of God. What shall it boote us, to scorne him as a slave of God, when he is our tyrant ? Therefore neither feare him slavishly, nor scorne him prophanelly, but be armed wisely and constantly, and watch to it with prayer, and the Lord shall be with thy endeavour, and teach thy hands to fight and prevaile.

Q. But in a word, how should the parts of the Armour be used ?

*Ephes. 6. from
x4. verse to
the 18.*

A. If once truly put on, they shall be used the more easily : The most blessed part of thy Armour is faith, which puts on all the rest : and doth (as the sheld) not onely defend thee but all thy armour also. It is that grace which carries a poore soule into the field with like courage to *David*, when he said, *1 Sam. 17. Who is this dog that defirth the host of Israel ? This day shall God enclose thee in mine hand.* It argueth thus : first, by experiance if ever Satan or world could have foyled me, it had beene in my onset, being a fresh-water souldier : but even then the Lord kept me against a Beare and a Lyon, and shall hee keepe mee, to destroy me ? I have bin kept from him in my first call to God, and shall I not now much more being armed ? I am the Lords : he will cover my head in the day of battell. Againe it disputes for God against her owne weakenesse, by proofe of contynall assistance : I see indeede, stronger than I have beeene foyled, but the Lord can bring a weake novice through as well as a strong man ; the battel is the Lords ; *Race is not with the swift, nor the Barrell with the strong :* But he that fights as well with few and weake, as strong and many, gives victory as he pleaseth. And as when we see a weake wearish old man of 80. yeares, we wonder so weake an one shold so hold out, when thousands of stronger, die in their strength : so here ; yet belieue that so it may be, and he that in all our brunts and streights hath kept us and

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as the fiery dart hath beene cast at us, hath lacht it for us, and (to shew what hee can doe for a poore wretch) hath brought us through so many pikes of Devill or World alreadie, can hee not doe so still? Thus faith, in temptation by Devill, or malice of instruments, is *more than a Conquerour*: not to shun temptations, but not to bee consumed even in the burning. And faith clasps here to a merit of Christ her Captaine, by a word or promise: *I have prayed for thee, that thy faith fail not: the gasses of hell shall not prevail against it: I have overcome the World, be of good courage, and the like.* These faith cleaves to, and putteth all her strength upon them. The Lord Jesus hath disarmed this strong Gyant, triumphed over him on the Crosse, and led him, and all his Captivitic captive; and they fight against mee but with the dregs of courage and policie, since he overcame them.

Secondly, They keepe on the helmet of hope on their head, as a woman would do her hat in a wet journey: They looke at that small redemption and victorie which is set before them when their harnesse are off: and this holds up their faith, which else by one or other temptation would be foyled. *Heb. 12. 2. as Christ, who for the hope set before him, endured the shame;* So these endure the heate of this battell, knowing it shall one day joy them to have beeene so occupied, and the end shall pay for all. As I have noted in the point of Redemption.

Thirdly, the peace of conscience treads downe all, as *Sampson* trod downe his enemies, horse, and foot, *Judg. 15. 8.* For why? this peace of God rules their hearts and mindes: they are tempted strongly, but they will not lose their peace, and buy repentance at so deare a rate. Their precious peace they will not change for any Devils or Worlds pleasure. If they should lose it to winne the world, what should it profit them? *Shall I (Jude 9.) forsake my farnesse and sweetnesse, to exalte my selfe?* God forbid. The false mother cared not for cutting the Child, but the true mother trembled at it: So, the true Child of God cries, Save my peace, whatsoever I forgoe.

Fourthly, The brest-plate of righteousness next their heart, as a Corset of proofe preserves them: Lord, thou knowest righteousness and obedience, innocencie toward thee, and men hath alway beeene dearer to mee then goods ill gotten, than all spoiles, all pleasures of sinne for a season, all baites of men, or terrors and threats: They have lighted upon my brest-plate, and beeene dashed.

The new creatures Conversation hath many lets. Part 3.

Tab. 27. 5.
dashed. And through thy mercie, by whatloever darts Sathan beguile me, I hope theſe ſhall not, while I can keepe my integrity. As good Job layd to his enemies, *My righteouſneſſe ſhall ye never take from me.*

Fifthly, Their girdle of trath, and ſincerity; not of tongue onely, but of ſoule: not looking with *Balaam*, at base ends, but truly at the honour of God: whose love I can prove, becauſe hee upholds me in my integrity.

Sixthly, The ſword of the Spirit; the Armour of God his Word, that offensive weapon by which the ſoule is able not onely to ſave her ſelfe, but to crush and foyle her adverſarie: the Lord having put into his Word, that authoritie which no Devill can reſift; eſpecially, when it is wiſely, ſparily, and feaſonably uſed: not to dally with Sathan, but to bruſh him off, as the Butchers ſlap beats off, and crushes the flies. As we ſee in thoſe apt Scriptures, which *Mat. 4.* our Saviour uſed; and by uſing, bleſſed to us: when we (ſhall according to our temptations) by faith, re-tort Sathan with them.

Q. But ſeeing our ſelves are our greaſteſt enemis; and thoſe letts within us deſile us moſt, concluſe with ſome remedies againſt them.

A. The ſpeciall maladiſes and corruptions annoying each-ſoule in particular, and tranſporting them from an holy courſe, and peace, are ſo many, that no councell can bee given in generall againſt them. But they require the lively voice of Gods Minifters to diſcover their cauſes, and to apply remedies. Some are vexed with corruptions arifing from their complexions, or bodily tem-peres; others from the contagion of old culuoine and examples: and as they are fev'rall, ſo each Christian (ordinarily) is temp-ted in his owne kinde: as with uncharitableneſſe, lowring and ſullenneſſe, envie, indignation at ſuch as offend them (indeed, or their owne conceit) ſelſe-love, slightneſſe, inconstancie, pride deepe and privie; revenge, unthankfulneſſe; or on the other ſide, with presumption, boldneſſe, looſeneſſe, diſtruct, Atheiſme, formalitie, wantonneſſe, eaſe, and the luſt after the world. *Paul 1 Cor. 6.* layd well, *There were ſome of you: (reade it) that is, ſome plagued with one, and ſome another luſt, not all with the fame.* Therefore, leaſing the particular letts to confeſſeance with the godly learned: I will conclude this Article with three or four Counſells, as they come to minde.

First,

Returne to
the point of
Luſts.

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First, Marke well thine owne spirit, and those secret lusts which bubble up in thee, knowing that they tend to defile and harden thee, and to blindfold thy judgement; so that neither thou shouldest receiue any true sight, much lesse, fence of the mischiefe of them: But walke as a man notelesse, and nouzled up in thine owne ease, peace, and safety, being yet in deepe danger. Sinne doggett thee, to this end; that if it may finde accesse, it may make way for an habituall polluting thee at last: yea know, that even in the smallest appearances thereof, it hath a serious bad intent, when it seemes but to triffe. So that it shall goe hard, but every new yeelding and footing in thee, will cast out some degree or other of light, favour, humblenesse, liveliness, courage, uprightnesse, peace, and joy from thee, till it have robbed thee, and at last left thee emptie of conscience, and hardened. Weigh and beleeve this throughly: Rest not in this, that thou knowest this or that corruption by thy selfe, or canst complaine of it; or canst keepe thy selfe from the open outrage of it; except withdrawall thou be quickned up in thy spirit, to abhorre such scurffie as Hell, Rom. 12. and start at the motions thereof at the first assault. A dead, faint, and still giving way to any lust entring, is the next way to make the heart a through-fare for it. Neither onely bee troubled at them, and plod upon them as one astonisht to see such guests; (know, its no strange thing) but by a promise rouze up thy selfe in the sweetnesse of Christ, to cast them out in their entrance, which is more easie than when entred. Poare not upon them too much, for their sweetnesse will sooner snare thee, than thy strength will cast them out, except a great stremme of Sweetnesse bear them downe: As for example, that one Text, Micah 7. last, *Who is a God like our God, pardoning and subduing the sinnes of his heritage?* If thou canst make God sweet in both respects, it is enough: Else the bitterness of sinne alone, will not bear downe the sweetnesse; for this is present, the other absent.

Secondly, If they be such as cleave to thy spirit, and doe salute thee againe, (after long intermission and seeming to be cast out) oppose strongly that mercy of God that hath forgiven them, even when thou delightest in them without checke; how much more when they returne as intruders? And, adde hereto the meditation of Gods peculiar mercies, and administrations toward thee since thy conversion; binding thy selfe strongly against lusts, by

Counsels a-
gainst them.

Connolly.

the

The new creatures Conversation hath many lets. Part 3.

the recording therof. For example ; hath God beene thy portion in the greatest streights, and thy losses , the injury of men and times ? Oh then, admit not of distrust , covetousnesse , and the like scurfe ! Hath God gifted, graced, and honoured thee above ought thou couldst expect ? Count it a base lust to envie others, yea though better. Hath he blessed thee with better health, longer life, ofter recoveries, greater deliverances than ever thou expectedst ? Why shouldest thou then set them up as idols above that God , who gave them to a farre other end ? And in a word ; let those heart-breaking mercies of God , first and last, being added to his threats and afflictions, heape hot coales of fire upon thee , and melt thine heart to a jealous loathing of such lusts.

3 Counsell. Thirdly, consider, there is no sweet lust or strong object offered to thee, but the Lord is in it, to try the love, loyaltie, and power of grace which is in thee, that thou mayst know all which is in thy heart : Thus the Lord hath used his people , whose lot it hath beene to receive much from God. *David* was tryed by his lust of the eye , by the object of revenge to kill *Saul* in the Cave : *Herzekiah* by an object of pride of life, those Ambassadours of the Emperour. As the bad, *Saul*, *Balaam*, *Indus* ; so the good must betryed. Say then, now (my soule) the Lord is at worke, to try and refine thee, to make thee as gold ; to humble thee deeply, if thou be foyled as *Herzekiah* ; or to honour thee highly, as *Abraham*. Beware now that thou sticke to thy tacklings, and discover not thy selfe to be as drossie , of no worth ; for what is a man till he be tryed ? Here then distrust thine owne Armour (as *David* did *Sauls*) and cleave to the Lords : Be not unarmed as *David* was to *Nabal* ; but armed as hee was to *Shemei*, and *Saul*. Say thus, If I now faile the Lord (as *Adam*) in the tryall ; hee may justly suspect me henceforth, and let loose my lusts against mee : Often Lord thou hast saved me from being tempted ; Thou canst also give me strength in the tryall : Leade me not into temptation, faile not thy servant, and I shall not faile thee in the tryall of these my sweet objects, and lusts.

Lastly, Get thee some sure bofome friend to impart thine estate unto, thy temptations and buffetings ; such an one (minister or other) as may both keepe thy counsell , and give thee counsell. Deale with him openly, and having upon thy discovery received counsell ; humble thy soule, seeke not applause, but seeke his reproofe ,

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reproofs, and prayers unfeignedly to helpe thee, and his experience in the like assaults to succour thee. As it is some cheering, that others of Gods Saints as well as thy selfe have beeene so tempted : so it will bee farre greater, if their remedies may become thine ; that so thou mayst bee armed against all feares, and made more jealous against lust, if any truth bee in thee. And thus much of this last use of admonition bee said, and of the whole Article.

The Sixth Article.

Qu. *What is the sixsh Article of this third part?*

A.



Hat as the lets and discouragements of the Gods people
Children of God in this their militant
condition, are many on the left hand by
their enemies : so on the right hand, on
Gods part , there are many priviledges
and favours allowed them, wherby their
condition is made both comfortable, and

have many
blessed privi-
ledges to en-
courage them
against their
lets.

honourable ; and that both to draw on many to be of Gods house-
hold, when they see what gaines and vailes belong to his service ;
as also to encourage such as are already admitted members of it :
and besides, to compell such as care not to joyne themselves to
them (because of some hard conditions to the flesh) when they
see their priviledges, to acknowledge their state to be above their
owne, and to pine and consume for the wilfull debarring them-
selves of such happiness. As then we see it to be in Companies of
royall Cities, and their severall trades and mysteries ; and in the
Corporations of great Townes, they have certaine immunitiess,
and royalties which others want in common Townes : yea, such
as those want, who though they dwel by them , yet are no free-
men : So here it fareth , The Company and great Family or
Corporation of the Lord Iesus, his bodie ; I meane the Church,
once truely gathered into one mysticall fellowshippe by cal-
ling , and the worke of the Spirit ; hath many honours and
prerogatives annexed unto it , which not onely they want
which are heathens , but even also they who are visible members
of the Church in point of Ordinances, and outward worship :

Sce.

1 Cor. 3. 22. See for this **1 Cor. 3. 22. 23.** All things are yours ; and ye are Christ's, and Christ is God's. **Heb. 12. 15. 16.** But ye are come to mount Zion, to the City of the living God, &c. reade it at large. **2 Pet. 2. 9.** **1 Pet. 2. 9.** But ye are a chosen generation, an holy nation, &c. **Psa. Psalm 73. 23.** Thou shalt guide me by thy grace, and shalt receive me to glorie. **Psalm 84. 21.** The Lord God will give grace, and glory, no good thing shall he withhold. **2 Pet. 1. 3.** This divine grace hath given us all things pertaining to life and godliness.

Q. Why these seeme no other than were spoken of in Part. 2.
Article 4. in the benefitts of Christ.

**Difference of
priviledges.** **A.** Yes ; For although both sorts are benefits from one fountain, yet the difference is this ; of those former we consist, and are. **1 Cor. 1. 30.** Of him are we, who is made to us, &c. But by these we doe not properly consist, but wee are much the better for them, and the one concernes our being ; as Reconciliation, Adoption : the other our wel-being ; as, that Gods Angels are our Ministers and Guardians ; all things befall us for the best, with a thousand such more. It is one thing to be a man ; another, the Lord of Creatures, or the like.

**Difference of
priviledges
from Means.** **Q.** But are they not the same with the means ?
A. No doubtlesse ; the meanes although they are rich bequests of the Church, and (in respect of strangers) priviledges also ; yet they are no such prerogatives in themselves (save in their efficacie to the Elect) but are given to all as ordinances, either for begetting, or building up : and therefore concerne them who are yet uncalled by the right of Baptisme. But these belong to the Believer only.

Q. What differ they from Commandements ? for many of them are things which God requires of us ; as to grow in grace, to abstaine and keepe themselves from open offences, &c.

**Difference of
them from
Commands.** **A.** True ; yet the things being the same, the respect is divers, they are not priviledges properly, as commanded ; but as they are allowances from God, to enable and qualifie the soule to performe the things which God commandeth ; or else rewards of obeying.

**Wherein the
being of a
priviledge
consists.** **Q.** In what doth their nature consist ?
A. In these two ; First, in their price and worth : Secondly, in their peculiarity ; if we sever either from other, we destroy a priviledge. For the former :

First. Their price is in this : the least of them cost the blood of

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the Lord Jesus, and flowes from his sides : their nature is excellent, gracious and glorious ; their use is suitable, for they attend the welfare of the best creature in the world ; and the instrument of obtaining them, is no lesse than that whereby Justification is gotten : Lastly, they are the Legacies of the last Will and Testament of Christ, sealed with his death, and pledges of his presence, till we enjoy himselfe ; serving to conduct us homeward in a tolerable manner, as many bayting places to refresh us, till we come thither.

Secondly, They are peculiar things, as well as precious : so ours, that no others portion besides us, wee know peculiarnesse doth greatly beautifie a precious thing. As then these belong to the whole body of Christ, to one as another, and to each member from the whole body : so no other but they can enjoy it. A stranger shall not enter into her joy. For as the Lord doth re the first make his Church a peculiar garden, of a mere thicket and queach of bushes, a dunghill, a wilderness in which there is no delight : (as if a man should take such an unshapen place, and build himselfe a sumptuous Palace with Gardens and Orchards) and dwellings of pleasure and fruit : so having once done so, and set his delight there on, he pitches there, and takes it up as his habitation, *Psal. 133. 13.* Hence those phrases which the holy Ghost useth, *Mar. 4. 10.* *To you it is given, not to others.* *Job 17. 9.* *Mark. 4. 10.* *Iob. 17. 9.* *Exod. 19. 5.* *I pray not for the world.* *1 Pet. 3. 7.* *A peculiar people.* *Dñi 27. 6.* *You shall be my peculiar ones,* though all the world is mine. They are called his jewels and precious ones, *Mat. 3. 17.*

Q. In how many kinds doe these priviledges benefit the Church of Christ ?

A. In two. For as all peculiars and liberties doe either conserne some indemnitiue and freedome from annoyance, or some right and title to benefits : so doth the whole body of priviledges either concerne riddance from the burthenes which lie upon the wicked, who find no blessing to bee theirs but to answer for them : or an enlargement to those good things which others cannot come by : as to be kept from evil in streights, to be kept by the power of faith, &c.

Q. Distinguisci them into their severall heads and sorts.

A. Generally they belong to the believer either here or hereafter. Here, either in life, or at death.

In this life, wee enjoy Division of
priviledges Priviledges.

Rom. 14. 17.

priviledges, either accompanying conversion or following it. Those that accompany our conversion are righteousness, peace, and joy in the holy Ghost; *Rom. 14. 17.* Of which see the second part.

Art. 4. *What are the consequent priviledges hereupon?*

Priviledges of
our Persons.

Esay 54.
Heb. 13. 8.

Phil. 4. 6.
1 Pet. 5. 7.

Rom. 8. 28.
Tit. 1. 15.

Psal. 97. 10.
Psal. 116. 15.

Psal. 73. 22.

Esay 59. 21.

A. Either they concerne our persons, or our estates. Our persons (or the persons of ours, for God so esteemeth them) thus. That God is ours and theirs in covenant and will bee so for ever, *Esay 54.* This is to me as the waters of Noa &c. He will be our God reconciled (yesterday, to day, and for ever, *Heb. 13. 8.*) and our God all-sufficient, so that in nothing we need to take thought, for hee takes thought for us, *Phil. 4. 6.* and *1 Pet. 5. 7.* So also, No good thing shall be wanting, light or defence, grace or glory, *Psal. 84.* All things shall work together for our good, *Rom. 8. 28.* All things are ours in right, *1 Cor. 3.* and in right use, *Tit. 1. 15.* His Angels are Ministering Spirits for our watch and good, *Mat. 4. Heb. 1.* No evill, danger, Devill, enemy shall hurt us, *Psal. 92.* Wee are deare and pretious to him in life and death, and he preserves his Saints, *Psal. 116. 13.* and we shall walke safely under his protection all the day, *Dent. 33.* That we are alway before him, and goe in and out with him, *Psal. 73. 22.* He will bring us well through, and give us glory, *Psal. 73. 23.* And as for ours, hee will shew mercy to thousands of them that love him, *Exod. 20.* and will not take his Word from our Seed, and our seede seed for ever, *Esay 39. 21.*

Q. What Priviledges concerne our estates?

Priviledges
concerning
our Estates
in common.

Mat. 25. 15.

A. They are temporal, or spiritual. To both in common this doth belong, that God will doe for us in both, aboue all that wee can aske or thinke, *Eph. 3.* and supply abundantly all our wants: he will supply our bodily wants, poverty, infirmities, wits, and senses; as our sight and hearing, or such decayes: and our spirituall, as want of knowledge, faith, patience, much more of Sabbaths, Ordinances, good helpe of conference, &c. And besides in neither estate will he require any more of us than according to our abilities, *Mat. 25. 15.* not according to what wee want, but that we have. If wee bee poore, and cannot doe what wee would: if wee bee weake in grace, and faith, he looks at our talents, and no further, so we be faithfull in that little, *Mat. 25.*

Q. What are the priviledges of our temporall estate?

A. Our

1. Our temporall reaches to our estate of the world; and it Speciall onnes concernes either blessings or crosses: touching blessings, first, touching our that whatsoever is meete for body, for meat, drinke, apparel, health, life, good dayes, successe, welfare, good marriage, credit, &c. and the like, shall be given us, *Psal. 84.11. Psal. 37.4. We need not Psal. 84.11. fear it. Luk. 12.22. Why take yee care what to put on?* Secondly, that *Psal. 37.4.* our labours shall be blessed, and we shall eat the fruit of them, *Psal. 128.2.* Thirdly, be it more or lesse it shall be enough, and we content with it as our portion best of all, *Pbil. 4.1 Tim. 6.6.* with contentment & sufficiency (for so is the word.) Fourthly, *a little of the righteous is better*, and shall goe further than a great deale of the wicked, *Prov. 15.16.* Fifthly, all they have they have it from a runningfountaine, and with the good will of him that dwelt in the bush, *Deut. 33.16.* Sixthly, that we have it without sin, (*an ill conscience in getting, keeping, forgoing, or ill dependance*) and *without sorrow*, that is carking, distrust, or balaenesse, *Pro. 10.22.* 10. that he will rather suffer the Lyons to want, than us or ours to beg our bread: he will neither fail nor forsake us, *Psal. 37.35. Psal. 37.38. Heb. 13.5.*

Q. What are our priviledges in Afflictions?

1. First, That no more, no other, no sooner can befall than the Lord hath cut out for us, *Iob. 8.20. His honre was not come, Iob. 8.59.* He passed shrough them all, Secondly, He fitteth our yokes for us as we for our cattell, great and small. *Bear the yoke, take up our cross, Lam. 3. Math. 16.* Thirdly, the extremite of a croffe shall never pinch us: the streight, shall not annoy us, *Psal. 32.6. Floods Psal. 32.6.* of great waters, &c. Fourthly, we shall escape many that the wicked pull upon themselves, *Psal. 32.8. Fiftly them that must be, we shall be upholden in them, Mica. 7.8. He shall shew mee Mica. 7.8. light in darkenesse, and he shall cover my head in battoll, Psal. 140.7. Psal. 140.7.* Sixthly, they shall be sent in love, so that they shall not be the envenomed arrowes of the Almightye in our flesh, but the corrections of a Father, *Heb. 12.9. & 1 Chron. 22.10.* The seventh, when they have done their errand, they shall returne, and wee be delivered, *Mica 7.8. 9.10.* Lastly, wee shall be more than Conquerours, *Rom. 8.37.* and partake full redemption, *Rom. 8.37. Ephes. 4.30.*

Q. What are our spirituall priviledges?

1. Some concerne God, some our selves. Touching God this: All his administrations shall profit us, he will discover himselfe in

Spirituall
Priviledges
from Gods
Governaunce
in

in them to us : in the way of his government of the Age and times we live in : in his blessings upon his owne, and judgements upon his enemies : his patience and carriage towards our selves in our whole course : the sundry changes of this world, the manners of men, the ends of men, the examples of men, good, bad ; mortalitie and the vanitie of things ; our owne experience : the administrations of God in all shall teach and profit us. See for this, *Psal. 25. All the wyes of God to his, &c.* See more of this in the second Article, in the life of faith.

Q. Touching our owne spirituall estate, what priviledges doe we enjoy ?

Priviledges
spirituall to-
wards our
selues in
faith.
Heb. 10. 38.
Rom. 1. 17.
Luk. 22. 32.

A. They belong to our spirituall estate, either in point of our faith, or of our obedience. Touching our faith : First, That the just shall not only be forgiven by faith ; but also *live by faith* : as *Hab. 2. Heb. 10. 38.* Secondly, They shall grow from *faith to faith*, *Roms. 1. 17.* Thirdly, their faith shall never totally or finally fail them. *Luk. 22. 32.* the *gates of hell shall never prevail against it.* Lastly, The Lord will count their faith as righteousness unto them : impute Christ's merit and holinesse unto them in all their weake services : not looking upon that which is theirs, but judging them according to the better part, that Grace which he hath given them. As their afflictions, streights, and difficulties encrease, so shall their faith : and many more.

Q. What priviledges concerne obedience ?

Concerning
obedience po-
si-
tive.

Phil. 1. 6.
Psal. 43. 11.

Rev. 2. 10.

Priviledges
concerning
meane, or
duties.

A. Some negative, some positive. The negative, such as these ; No lets, enemies, devill, sinne, or world, shall pull us from God, or plucke us from our stedfastnesse. *2 Pet. 1. 10.* The positive, are made to the whole course of it, or the particular parts. To the whole, such as these, *God that began his worke shall finish it for us*, *Phil. 1. 6.* We shall be upholden in our whole course graciously, *Psal. 41. 11, 12.* By this I know thou lovest mee, that thou upholdest mee in my infirmitie. And that he will guide us by grace till he receive us to glory. That we shall persevere to the end, *Revel. 2. 10.* And such other.

Q. And what are the particular parts of our course, and what are their priviledges ?

A. Either the course of worship, or of cooversation. Touching the former, either they may be referred to the meane of obedience, or the dutie of it. Concerning which I have spoken in the

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the second Article, (in the point of life of faith) and in a word this is all, that the meanes are theirs, all blessed to them for the helping of them home in peace ; and the Lord who hath enjoyed them duties, will give them strength to performe them, and make them easie, *Mat. 11. 30.* Looke there.

Mat. 11. 30.

Q. What are the priviledges of conversation ?

A. Either they concerne common life, or conditions of men
therein. Common life ; as marriage, liberties, company, solita-
rinesse, or the like manifold entercourses. Conditions of men ;
as their callings in which God hath set them, their places of go-
vernment or subjection ; Magistracy, or Ministry : their relations
in family, or other wife. Parents, Masters, &c. To all which Gods
people have peculiar promises, that God will furnish them with
gifts, whom he calst to any function : That he will cause a voyce
behinde them to say, *This is the way, walke in it.* And according
to the changes and conditions of life which hereafter shall befall,
the Lord will picke out meet grace, and be the same God to them
all.

Esay 30. 11.

Q. How doth bee this ?

A. He leaves not his like orphans to shift, fynke or swimme. But grants them the Spirit of Christ, to enlighten and conduct them. He gives them a Prophet, as *Exod. 23.* who searches all their goings and steps, their thoughts, words, affections, purposes actions : He swayes and bends them to his will and way : Its not in them to act themselves, or order their owne way : Hee must doe all in and for them. As *Elisba's* spirit went with *Gehazi*, so this Spirit attends all the wayes of the faithfull. Nothing is hidden from him : whether alone or with others, he is present, and from him we cannot goe. Oh ! how shold it affect us to consider this ? If it were but an Angel which shold bee granted to attend us, were it not an honour ? But to have the Spirit of Christ our Prophet and holy lawyer to attend us, how honourable is it ? Alas ! there is no baffling of his eyes : if we walke with him, he will be comforted and be our Comforter ; if we offend him, *Exod. 23.* he will not take it at our hands, but be grieved and punish us : Onely beware ; its spirituall rebellion to grieve the Spirit of our guide, to rebell, to thwart, to goe out and in at our pleasure : we shall not carry it away guiltlesse. Therefore, attend we his voyce, walke narrowly, grieve him not, but learne we to please him, to joy him. For hee is in us, dwells in us, is a

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party

partie in all our actions & course , and accordingly as he shall find us carry our selves, so he will account us, either to honor him, and so he will rejoice; or goe against his edge, and so he will be vexed.

See Esay 63. All redounds either to his content or discontent. If we^{re} beleeved
Psal. 95. 10. this , how narrowly should we walke as in his presence continually?

Q. And what other priviledge have we to order our Conversation?

A. Conscience rectified by the Word , and attending the Spirit of Christ our guide. An infinite honour to the Saints, and highly deserving their carefull watch to preserve it. For as the Spirit is grieved or joyed in us , so is conscience either wounded or comforted. Of this point reade more in Art. 2. the last use. This I adde here. To attend Conscience & keepe it in kilter , afraid to offend it, not onely in grosse evils, but in secret passages of the Spirit concerning the manner, season, & circumstances of action: I say, it is an art of Arts : and blessed is he who hath skill in it. None but a beleever hath any such Conscience ; each beleever hath , lesle or more, according to his light. But few attend narrowly to the verduit of it, (being content not foully to wound out) and so defile it : and see nothing amisse. But doubtlesse , these are great Priviledges.

Q. What are the Priviledges of the Saints in death?

Priviledge in death. A. That they are precious in death to the Lord *Psal. 116.* that no
Psal. 116. doubt nor any thing shall separate them from Gods love. *Rom. 8. ult.*
Rom. 8. ult. That a good life shall bring a good Deuth. That they shall dye in
Psal. 37. 37. peace , *Psal. 37. 37.* That the day of death is better than the day of
Ecclef. 7. 1. life , *Ecclef. 7. 1.* That it is sanctified , (together with the grave)
2. Cor. 15. to be a step to glory , and the putting on of incorruption, *1. Cor. 15.* & *Esay. 57. 2.*

Q. What is the last Priviledge?

A. The greatest of all, that eternall fruition of God, and all that he hath prepared for his elect, in his owne presence: things which neither eye hath seene , eare heard, or ever entered into the heart of man to conceive. *See Esa. 30. 26.* For if they could , they could not be as they are. And to end: these all (from the first to the last) are the priviledges of Believers, not in their properties onely, but peculiarnesse alio : for to speake of all at once , *The wicked shall be nothing so, Psal. 1.*

Q. This is a Priviledge indeed : but how can it be true? for we see both good and bad prosper, live long: are croſſed and in ſtriftes, yet croſſed

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crosed for their sinnes , yea spiritually tryed by God what is in their hearts ; yea further deserted also by God , and left unto themselves : What difference is there ?

A. Yet there is some singular thing and peculiar priviledge in every of these to a beleever , which another lacketh . To run over particulars . True it is , both prosper , Job and Nabal . But the one hath that he hath from a fontaine not fayling , Lam . 3. 22 . The other from a dry pit , Iur . 2. 13 . The one hath the influence of the Moone , and the fat of the hillies and vallies ; The other hath the good will of him that dwelt in the bush : The one hath the gift , the other the giver , which is worth all . The one makes common things of the best blessings , Word , Sacraments , Hos . 8. 12 : the other makes even the most common ones peculiar , rest and sleepe , Psalm . 127. 2 . health , recovery , wealth , friends . Secondly , both are crosed : But the one in wrath , the other in mercy : the one to prevent sinne , the other to pay for it : The one with either a dead or a rebelling spirit ; the other hath a mixture of sensiblenesse and quietnesse of heart ; The one when he is in his streights , is at his fingers ends , useth indirect shifts to get out , trusts God as farre as he sees him . The other is never in a streight , (to speake properly) but falleth into the hands of a mercifull God . David in his streight is comforted in God , in the remembrance of former mercy . The three Children are in no streight , for at the hardest they know whom to cleave too ; So was not Saul in his streight , nor Iudas in his . The one will forsake God his Covenant when he afflicts , saying , Shall I attend the Lord any longer ? Is this a time to pray ? The other clings to him the closer when he afflicts . Againe , both may be affliction for sinne : But the Lord is afflicted with the one , and pitties him ; but is not with the other , but lets him sinke or swimme . As it was with Pharaohs Butler and Baker , both in like trouble : but unlike in successe . The Lord stuck to David in all his croses ; But he let Saul goe at random to kill himselfe , and cared not . Lastly , both are under Desertions : but the one for ever perpetually deadhearted , defiled , hardened , impenitent , presumptuous sometimes of mercy , even when they are deepest in sinne ; left to themselves , their owne dedolent spirits , bold , impudent , desperate : But the other onely for a time as David ; having still the seede of God in them ; either to humble them that they might not sinne , or to abase them the more afterward : They cannot so boldly and

Esey 63; 9]

fully forsake God as the other; The Lord comprehends them so, that they sin not to death; some sparkle of a broken, tender, penitent heart lies at the bottoome, which by one or other meanes appears.

Q. Conclude the Article with the use thereof.

A. First, It convinceth and reproveth many. Convinceth first all such prophane ones, as cannot endure to heare there should be any admitting of difference betweene Professors of the Gospell, one or other. They are of Korahs minde, Numb. 16.3. All the Congregation of God is holy. What? are not all of us baptiz'd, and believers? Hath not Christ broken downe the wall of Separation? These Preachers which tell men what evidences there are of true faith, and what markes of false faith, how a man may prove his calling, hope of Heaven, and the like (say they) take too much upon them! Beware, Oh yee cavillers, least yee perish in this Contradiction! Jude Vers. 11. if the Earth swal-low yee not, beware Hell doe not! Humble rather yore selves, and confesse that you put downe Gods foundations! Yeo destroy an whole Article of the Catechisme by this your Cavill.

What place is there for priviledges, if all be alike? Indeed faith purifying the heart, takes away all difference, Act. 15. but till then what difference is greater than to have hope and none? 1 Thess. 5. to swaere and to feare an oath? when the Psalmist, Psal. 1. sayth, The wicked are not so, of whom speakes he? Only of Pagans! And when our Saviour speaks of the fish and the trash, of the wheate and the tares, speaks he of the world, or the Kingdome? Secondly, This convinceth all hypocrites, who mutter that God puts no difference betweene good and bad in the matter of rewards. Esay. 5.8. Mal. 3. Mat. 25. they are brought in, taking God for an hard Master: they fasted, but God regarded not: they were zealous, but it was boottlesse. But, Oh yee hypocrites! Where is the fault? Are Gods wayes unequall, or yours? Hath he not shewed you his large Charter of Priviledges bestowed upon his Church? Beware: When God makes up his Jewels, it shall appeare whether he have a discerning eye, and to your cost yee shall then know it.

Therefore secondly, all of yee in due time, get into this Corporation of God, and buy your freedome; not of London or of Westminster, or the like, (which shall perish) but of Heaven. Rest not in your outward priviledges of hearing, of common fayth, of the Sacraments: know it, herein God puts not the cheife difference. Get the priviledge of these priviledges,

the

Vse 1.

Numb. 16.3.

Iude 11.

Act. 15.

Vse 2.

the marrow of this bone : The understanding of the mystery of Christ, and your part in that which the world knowes not, nor shall it ever be taken from you. What is it for a Country-man at *London* to heare the Charter of any Corporation read in his ears ? Is he not dead to it ? Hath he any part in it ? No, no, his hope is in his plow and toyling trade at home. Till the Son hath *Iob. 8.36.* set you free, yee are not free indeed : yee have no part or fellowship ia this businesse ? Only fayth and the New Creature, and none else can clayme it : neyther of which either the profane or the hypocrite can approch unto : Turne your cavallings at those who put a difference : and your murmurings at God, for putting so little difference into an unfeigned desire of attayning this difference : forget your trade, and seeke such an estate of faith, as neither you (as yee are) nor the boldest caviller or hypocrite can ever reach unto.

To this end (in Gods feare) let the view of *this honor of all Psal. 149.9.* *bis. Saints,* *Psal. 149.9.* set your teeth on edge after a part (a childe part, a free denizons part) in them : Doe but thinke of them what yee have bereft your selues of so long : and yet at length might enjoy, if yee would lay in cordially for them : as glorious things as are spoken of the Church, you may have a part in them cheaper than *Lysias* had of Roman liberty ; it cost him a great summe, you need part with nothing, but that which is not worth the paring of your nailes, but yee might be so borne, *Att. 22.28.* Behold and wonder ! Is it nothing to be in Christ ? To be free indeed ? Tell me, can you (or ever durst you) come to the Thrones of grace with boldnesse ? are the blessings of wife, children, land, or money your own ? Doe yee not feare least yee dye beggars in all your abundance ? Is it not a dry ditch ? Oh, come (for these and other reasons) and seeke this difference. Then shall yee turne your mutterings into marveylings at this rich Charter of the Saints, and say, yee never heard of the one halfe of that yee enjoy : and the Image of your old Paradise shall be despised. I assure you, *else* the day shall come, that in your sorrow yee shall worship at the feete of them whom yee despise, and beholding their priviledges yee shall bite your very tongues for anguish, that yee never regarded them till it was too late. *Psal. 73.*

Let it thirdly be instruction to the Ministers of God, that they preach Gods Word, and promise with wisedome and putting difference. God excludes none, I grant : yet he receiveth none to such

such priviledges, without the condition of faith and the new creature. Open not the dore of Gods priviledges for dogs to enter in at. Be so farr from lowing of pillowes under peoples elbowes, and smoothing them in their sinne: that when any promise comes to hand, yee tremble to urge it in generall without putting difference. Affect not the applause of people, by plausible applying of promises: let none come and heare yee preach a promise, but they may have one touch given them or other, whether it belong to them or not. If they dare runne away with it smoothly, yet dare not you to suffre them: although your gift lye rather this way than in a searching kinde, yet put your selves out of it for Gods sake, and for the precious soules sake of them whom else ye shall destroy. Remember that sweet promise, *If thou shalt separate to me the precious from the vyle, then thou shalt be as my mouth, Ier. 15. 19. Ezek. 22. 26.* and forfeit not such a blessing through ease, or flattery. I speake this, because I know, the people love to take all as spoken to them without question, to cover their sloth and sinfull course, and they will not willingly heare any that Preach otherwise.

V. 4.

2 Cor. 1. 7. Fourthly, Let it be an use of Exhortation to Gods people to a double dutie. The first is, consider seriously of these bequests and legacies of Christ unto thee, whereof any one might make thee faithfull. Remember, that Article of the lets is set betweene the meanes and priviledges, (as Moses betweene Aaron and Hur) that the poore soule might be propped upon both sides against the enemies of a good Conversation. Let no paines seeme too great: *2 Cor. 1. 7. Having such precious promises, let us purge our selves of all filthiness.* As Paul spake of one, so I say of all these, *1 Thess. 4. 18.* Comfort your selves and one another by these priviledges. If the most commone blessing become peculiar to you through Christ, what shall the best become? How shoulde that hope of glory after your toyle and travaile ended, encourage you; when the glory of the Moone shall be as the glory of the Sunne, and the light of the Sunne ten times greater? and the Saints shall worship from Sabbath to Sabbath to all eternitie! Oh count all your troubles tolerable in the hope thereof, and deceive all the world in their opinion of your misery! Let this hope make yee as farre above the miseries of this life, as your treasure is above the earth.

But

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But especially let not death be unwelcōme ; as that old man said Thus long have I served God : and it irketh me not to dyc : for I have a good Master. Secondly, let it hearten us to our worke, to see what good vayles wee have , better than all the wages of an hireling. Priviledges are communly held by Service : and wee see how the guilt of foule Treasons, or riot and misdemeanour, doth forfeit the liberties of Cities and Companies. Honours are best maintained by loyalty, by labour and diligence. Its hard to renue a Charter once lost by Rebellion. Therefore hold our selves close to our holy Conversation and walking with God, by such Priviledges. Its a great matter that wee have them under Gods seale : but when wee see, that they doe concerne us alone, how shoulde this cheare us ? Let all the brave spirits of the world, and all the favorites of Princes, at death hold up their heads , as a beleever may under one of all these promises , and wee will embrace his choice ! But the spirit of this treasure and these priviledges, the joy, peace, and welfare of a Christian can hardly be counterfeited, a stranger shall not get into his joy.

And lastly, let all free of Gods Company, be well soe in the enfranchisements and honours contained in this Charter of Promises and priviledges. Bee versed well in this argument. There is a season wherein every thing is precious : though it seeme to be out of date for a while. And surely the Troubles and outward afflictions into which Gods people are like to fall in these last days: (if ever any) should set a beauty upon their priviledges. Yea and should teach them to abhorre a fulsome life of outward priviledges, to heare, worship God, and pray onely (as the vilest may doe) which can stand them in no stead ; and to seeke further for some peculiar priviledges which the world knowes not of, to support them and to doe some singular thing , which hypocrites reach not to, even to live the life of faith in priviledges. When the vilest ride on horseback, and Princes goe on foot as lackeyes , those that sweare and prophane the Sabbath , and maintaine iniſ-rule , rule the roſt , and seeme to bee the onely men ; when enemies to power and fincerty in all Townes and places bearc fway : we had need be well resolved of it, that our priviledges, are peculiar to our selves, and wee would not change portions with them ! When a poore Minister in a corner that will be zealous, or a poore Christian in a Towne, a wife in family,

vfo 5.

family, which will hold any uprightnesse ; when a poore childe in his place, seeking to keepe good conscience, must be sure to pay for it, & be the uerling to all other Ministers, people, children, yea perhaps loose the place of a wife, and the portion of a child for religion sake : Then this pointe of our priviledges had need to step in (or never) to stop this breach : Then faith had need to fence strongly and apply this Article to thy Soule, to keep thee from sinking and to shew thee light in darkens , in some other kind. Then this thousand-fold supply had need to help, when liberty, credit, and welfare begin to decay, when a man knowes not where to hide his head, when enemies prevale, and are like to do so : Oh then ! faith in these promises had need appeare , and keepe up the chin above water ! When unfaithfull freinds forfeit their trust, unnaturall People warpe from their Ministers, who have spent themselves in study & service for them : when the godliest begin to be as off-scouring and spectacles to men & Angels, then (or never) had this doctrine need be sett on worke. Else how shall we be conquerors ? how shall we say , 2. Cor. 6. 8. Through honor and dihonor , as deceivers & yet true, as dying and yet we live : Chastned not killed : sorrowfull, yet rejoicing; as poore, yet making many rich: as miserable, & yet loath to change state with such as thinkes us so ! Deceiving them as that Martyr deceived the wormes by his burning ! Oh apply this ! and so much for this sixth Article.

The seventh and last Article.

Qu. What is the seventh Article of this third part ?

Vise of all. A.
The Truth as
it is in Iesus
requires all
believers to
be holy.
Ephes. 4. 23.



The use of the whole part in general. Even the very text of the Apostle may comprehend it , Ephes. 4. 23. If yee have learned the truth , as it is in Iesus, put off the old man, and put on the new : As we have felt Iesus in the truth of his Reconciliation, so let us put on the same Lord Iesus in the truth of Renovation : for the one intimates the other. Shew thy selfe to understand how the Spirit, by faith, breeds Repentance in the heart and life. As the poore childe having the mothers cost about

about it, dainty fare, money in purse, fine cloathes, carries them to shew in every corner of the house : so let us being warmed and adorned withthe Lord Iesus our righteousness, utter his love, ^{2 Cor. 2. 14.} and shew forth the favour of it in all our course. Let us abhor the thought of such a Iesus , as wil keep within our bosomes and ly^e still : no; his love will burne within us, and wee shall not bee able to s^t other it : It will give us the spirit of *David*, who cryed, *As the Lord liveth, who hath delivered my soule from all adversity, Solomon shall reigne*: signifying, that this love of Gods redemption and deliverance was kept as the perpetual sacrifice burning upon the Altar of his heart , alway ready at his call, to set him about every good duty with resolution. He speakes *as a Gyant refreshed with wine*, as if this love of Christ compelled him , and was as strong as the spirits of wine , to encourage him to his service : when hee would do any thing to purpose he eals for this Spirit of Gods love that delivered him. Let this Spirit carry us to preach, to meditate, to deny our selves , to bee patient, to beare our crosses, to dye in peace.

If any duty more than commā offer it selfe, let this maine motiue be drawne forth , and bee as the necessity of an armed man, *That the Lord hath delivered us from all adversitie*. Thē we put on the Lord Iesus, when his love is put into and upon our soules, to enlarge and widen them to goe thorow our conversation with holy resolution: His length;and depth, and breadth and height,must enlarge us to the length or continuance of a sweet course , to the depth & hardnesse of the most difficult duties , to the height & pitch of the most heavenly affections, the breth and measure of the most plentifull & fruitfull obedience,that is,to whatsoever is godlinessie: Not our pangs, not our good affections, not all encouragements, bles-sings,or examples,no not all meanes,ordinances, and performances (without this) will doe it. As that good *Larimer*,to somethat asked him, why one that Preacht his Sermon, did not preach it so as he did : answered , He had his fiddle & stick , but wanted his rozen: so undoubtedly will it be here, whē we goe to worke without this love of the Lord Iesus warming us as an inward principle of life and motion , we may thinke wee have harped upon the right string, and admire our selves; but the true stroake of the musick, the relish, and favour of the worke, will be to seeke, and all returne upon us with fulsome distaste , in respect critier of Gods account , or our owne content. Still that of poore *Iane* will be wanting,

Mercy should
be the lode-
stone of obe-
dience.

Ephes. 3. 16.

wanting, *Loe, here my Father, is the Altar, and the wood ready: But where is the Sacrifice?* Let all I have spoken, end in this, All true sight of sinne, sense of mercy, ends in the life of faith in obedience.

Want of Christ marrs the wheel of Conversation. Go over the second Article of conversation in thy thoughts: get a view of it, & conclude, It must be no small love must drive such a course, no little stock that will carry such a trade currently: and the cause why the wheel of conversation cracks & breakes in so many parts, why it drives on so heavily, and is so unequall in her motion, is this: it wants her spokes to joyne her to the Nave: such a wheele we know as wants her staves, must needs split: and the wheel of that conversation that is full of loding, and duties, being yet unsupported with these staves of love from the Nave of the Lord Iesus his deliverance & redemption, must of necessity cracke in sunder. The Lord Iesus (we reade) commended two persons admirably, *Luk. 7.9. & Luk. 7.47.* the one, that *Centurion*, of whom he sayd, *I have not found such faith in Israel.* The other was *Mary*, out of whom he had cast seven devils, and sayd, *She loved much, because much was forgiven her.* Let both be joyned together: if we get such faith as is rare to find, let us bewray it by such love as is so too: & both will carry us forth to this third part of the Catechisme, such a Conversation also which is rare to finde, such as no Pharisee or hypocrite shall be ever able to reach, because he never felt or tasted how good the Lord Iesus is. How should *Simon* kisse, annoynct, wipe the feete of Iesus, without his forgivenesse? He had little to forgive, and therefore little love: he made a dinner to Christ in courtesie, but kissed him not nor annoyncted him.

Weigh well the scope of this Treatise. Looke up to God now, & see in what this whole view of the Catechisme stands. Surely by the way of sin, & the Law, to carry thee to faith in the Lord Iesus, that the truth of Iesus may leade thee to an holy conversation: this is *Christ Iesus, the mystery of Godlineſſe:* to seek such perswasion of under eaying sweetnesse, & such preſence of this perswasion of love, as might tel thy dearest lusts, *Rom. 6.21.*

2 Tim. 3. 14. *What fruit have I had of thee? Yea, make thee ſtinke before them, (as be ſayd of David) that thou mightſt be Chrifts ſervant for ever: & that he might doe all thy workeſ, pray, reade, meditate, heare, doc, ſuffer, obey in thee: in his ſtrength, walke in all holy conuerſation.*

Rom. 6. 21. Endeavour it then: & the more thou haſt toyled with thine own hands and ſkill, and catcht nothing; the more fall downe in the deepe expeſience of thy utter nothing: those netts of thine owne which thou haſt ſacrificed ſo long unto, lay them by, & ſee the vanitie of them: ſaying, *Lord, depart from me a ſinfull wretch. Cast thou*

Eſay 26.

out

eat/Lord) on the right side of the Shippe ! Thou that hast all the Fish in the lake at command to bring them together: all duties, the whole work of Conversation, to go through with ease & delight, O Lord Iesus, do thou all my workes in me ! *Esay 26. 12.*

Secondly, To this end, be admonished not to rest only in this that thou hast faith (suppose it be true) except also thou hast learned the truth of faith as it is in Iesus. As thou hast received from the Lord Iesus, so walke. Remember to stirre up that Spirit of Christ in thee, which was once given thee, let it not lye dead in thee. I dispute no questions, how farre the abilities of the regenerate reach, in point of concurrence with the Grace of the spirit: I dare not think: that the Spirit puts the reine out of his owne hand, and sway into ours, or that he is ever tyed to worke in us (he may desert us for a time to abase us) much lesse that our principle is active from us, (as our selves.) Its enough that he, as our active principle, must worke *the will and the deed in us*, and doe all for us: and that he hath betrusted us with such an instrumentall abilitie and influence from himselfe, as is endued with fittnesse to this holy Conversation: and more than so, hath given us the hand of faith to jogge his arme continually to affit us: binding himselfe by promise, till we give him over, not to forsake us in his assistance: if we will plead our libertie, (Oh, hay pie they that can!) he will not be wanting to us: If

Esay 65. 1. when wee sought him not, he found us: and finding, reconciled us *Rom. 5. 6. 10.*

to himselfe by his death; how much more shall he by his life save us, and give us the hand to helpe us over this great hill of Conversation, that so wee reape the fruit of holiness, eternall life! Oh,

Rom. 6. 22. let us put forth our soules to this worke: It is the workeman that

must make the Sawe to cut, by framing it to such a power, and cut with it when he hath done. Both are his: yron cannot make it selfe sharpe alone, and being sharpe, cannot cut alone, nor apply it selfe to the wood or stone: so here: Yet remember, he that hath put an

instrumentall power into our soule to obey, hath also created the life of faith in us to stirre this arme of the Spirit, to draw this Sawe over our wood and stone, that wee may cut, and performe obedience.

Oh that any, who ever sought the Lord for faith, shoulde hang it up till it rust, and never set it on worke by prayer, self-deniall, and diligence Let us not be of the minde of them, who thinke themselves safe if once they have faith: they doubt not but shee

will set her selfe on worke, whether they be sleeping or waking: No, no: he that will not *live* thee for thy obedience, will yet

live thee by it: and he that doth neither of both for thee,

will yet do neither without thee : but he will so bow thy soule to a sweet libertie of love and delight to obey ; and to such a confidence in his promise, to be enabled : yea such a perswasion wthin thy selfe to encourage, that being mooved and acted, thou shalt act and worke together with his grace, thy owne saluation. Be not wanting then to such a principle of life and motion in thee.

Vse 3.
Exhortation.

Thirdly, let this Article enforce a duty upon us which is a rare dainty in these our times, to wit, to walke closely with the Lord in an holy course for that close love which we have found at his hands. Secret mercy, claimes secret and close walking. The age we live in requires it also : in which tho most generall disease, is a compound of the maladies of the Churches of *Ephesus, Sar-*
dia and Laodicea mentioned in the *Revel. chap. 2. and 3.* a decay of first love, watchfulness, and zeale ; in a word, a warping, declining, and fulsome spirit : contrary to which, is this one grace, compounded of all three, closenesse and faithfulness of heart in our whole course. The meanes of an effectuall and powerfull Ministry decay : the Spirit of God in the ordinances is exceedingly freighted : the number and fellowshipp of close walkers is shewdly diminished : we loose (dayly) ground, both in our Communion with the Saints and with the Lord himselfe : the Sabbaths and Sacraments loose their foizon : The powers of heaven are shaken : the Enemies of closenesse, power, and conscience, the friends of Apostacy, of formality, of liberty, and carnall seruing God encrease dayly : The very wifest virgins nodd and slumber : palenesse is upon each face, and every hand is upon her side ; crying out a spilit of Giddiness is come upon us : Close walking with God, is gone away : Woe unto us, we have added drunkennesse to our thirst : and we are drunken not with wine, but with the spirit of security, the love of the Creature, ease, pleasure, profits and liberty of the flesh : The yoke of God was never so jeksomie, nor his burden so tedious, as at this day : Men hate closenesse with God, as much, as a Toade or Serpent. All men now, are for liberty in their Profession : bid the lowest rates enquire after their betters, and how great and rich and jolly ones walke with God : and the Religion which is in fashion, that shall be theirs : even such a one, as will streine no joint for God, such an one, as warpes and fits loose from all closenesse and faithfulness.

And others who are not of so base a metall, yet cannot finde that sweet closenesse of content in cleaving to God, as *Barnabas* speaks

speakes Act. 11. but will maintaine abreadth still in Gods narrowe. The time hath bin when they made a Christian Course, to walke in and out with God, and to keepe his presence in their eye, a controuerst feast: and no sooner did they feele any weariness or wanring of spirit in this worke, either wayfare or Warfare, but presently (as the tender eye at the least mole) they could complaintie The least jarre in this Musique, st freightway offended. But now alas ! They walke dayes, yea weekes with a giddie braine, and a warping heart, and are never troublid: yea, such a spirit of flumbeir is upon them that all is as well as ever, they see nothing amisse. Its wearisome to walke closely betweene one Sacrament and another. Meditation is out of request: they will heare three or fourre Sermons upon a Lords day, but the sould holds no water longer then it is in it. The very hearts of men E/ay 63. are hardned from the feare of God: joy not in his promises, close not with the sadness and authority of his Commands, feare not the severity of his threats: walke not with any sweetnesse in his wayes: the way of Companiion with his Sects, of mercy to the distressed, tendernesse of the least occasions of evill, &c. And, although some make complaints hereof, yet their disease still remaynes. Their vowes (they say) vanishe, they cannot for their hearts, get ground of this giddy spirit: It so dogges them, that they despare of overtaking it.

To whom let me say thus: Although your disease be of the hardest cure, and relapses (we say) are most dangerous yet, shall a man fall and not a rise? As the Asse sunke under his burden, in the slough? Hath it not beeene better with you then it is? Be zealous, then and repente. Remember the joy which your former closenesse procured: even such as no stranger shall ever enter into: Consider the sad woe which your Warping, and base loosenesse hath wrought yee, (except your drunkenesse hath made you sensesse of it.) And know, that as desperate as this world is, yet God wanteth not his witnesses. If you beare not witness to his way, the stones of the street shall cry. Precyngesse shall never be so strongly trod downe, nor the Castle of God, ever so deserted, and given up by a profane world of opposers, but the Truth and power of godlinesse shall survive and outgrow all their aspersions: & some, God shall never lack, who walke so much the closer with him, by how much

much more the formall professor warps and staggers. If we honor God, so much the better for us: if not, never a whit the worse for God, who shall make us witnesses of his vengeance, and raise up better in our roomes, in a closer worship of his name. Therefore let us Consider by what secret, creeping degrees, this mischeife hath insinuated us: whether by offences at the wayes of God: the want of meane and examples, the error of libertines: the discontent with Gods darke government of his Church: the surfeit of an heart made heavie with worldly cares, or wanton with profits and pleasures: or drawne away by such as warp and revolt. However it be, the roote of all, is, an heart, both decaying in the grace of faith, and faintly apprehending the love of Christ by the promise: and so, declining from closenesse and ease, to slightenesse and security.

Therefore, returne not, by your owne strength: let the Lord come betwene your falles, and your repentings: your declining from God, hath brought yee into a dead, uncomfortable condition: Therefore first abase your giddy hearts with sorrow: and be sadder another while with staid and humble thoughts: While your giddiness lastes, there is no good to be hoped for: The first cure must be, in the settling of your spirits, to a more sober, wise, and settled frame: No man can see his face in water disquieted with waves: it must settle first. Then break their hearts, and be ashamed as much of an unsettled heart in goodness, a warping, loose spirit, as if you had fallen into any odious sinne, and entreat God to establish you with his free spirit: If the Lords hands be against you, to plague you with all adversity, so long as you are out of course, cold, flacke, carnall, and funke from God: let that be a watch-word unto you, of Gods meaning, and let him not speake in vaine: least he come upon you, at last with such terrible affronts, as you shall not be able to beare. Let the righteous smite you: yea, let the Lord rather set the Devill vpon you, then suffer you to lye funke under this condition. Behold the promise with hope & faith: to wit, that the seed of God shall not dye in his: when hypocrites be cast downe, then shall there be a lifting up for the righteous: and the promise of God shall put life into them, and their hearts shall be lift up (with Iehosaphats 2 Gen. 17.6.) to God, after their falling downe, to behold his face and renew their covenant and race with joy. And if the Lord shall strengthen the weary hands and joints of thy soule, and put new blood and marrow into thy yeyns and bones: -

bones : then returne with treble care and clesenesse to walke with the Lord, confessing, that without his strength, it is not in thy power to redreffe thy decays.

Lastly, Watch to thy selfe duly and daily, and to this worke of Conversation, and way that God hath chalked out for thee. Doe as those, *Numb. 9. 19. who attended the march of the Lord day and night:* *Numb. 9. 19.* ready upon the leaſt warning of the Cloud or fire from the Tabernacle, to remoove : and upon the first rest hereof, to stand ſtill. As the Apostle never thinkes himſelfe to have preſſed a duty well, when he urges to pray, or reade, or heare, or be armed, except he addē this too, *Watch thereſo,* *Ephe. 6. 18. i Pet. 3. 8. i Cor. 16. 13. Ephes. 6. 18.* So ſay I, Obey and watch to it, walke with God in this wheele of thy course, and watch to it : be aware of each turne of the wheele, *i Pet. 5. 8. i Cor. 16. 13.* each dutie, occation, libertie, ſervice : eſc it will be in vaine to know it, if thy loynes be not girt, and thy lamp alway burning to it. If God have once purged thy foulē heart, and ſeafoned it for thee, keepe it to : he did it not without much adoe, that thou ſhouldſt undoe it all at once, by thy caſe, and ſloth, world, pleaſures, wearineſſe, and the like. Let the wiſe Virgins take heed of nodding in thiſ night of the age we live in. Let them watch to their worke: let them ſee how they grow downward in rooting & ſetledneſſe; upward in fruitfulneſſe, ſkill, eaſe, and expe riene, reſolution and full purpose of heart to cleave to God.

And by ſo doing, we ſhall watch to the comming also of our *Conclusion of all.* Lord Iefus, to tranſlate us from thiſ our poore walking with him, to be with him : and to be rid of all our clogs which hinder us from ſo doing : and goe from thiſ our doing Gods will as it is in heaven, to doe it in Heaven. Never was there greater cauſe for us to long for thiſ comming, than in thiſſe times, wherin not only we are leſted by Satan, and the world, but even by men of our own profeſſion and Religion, from the ſervice of the time, and the grace of our Converſation ! Oli how well ſhall it be, when not onely Goats and Sheepe ſhall for ever be parted, but the ſad carriage and strangenesſe of ſheepe to ſheepe, be both forgiuen and remooved : where *Luther* and *Zwinglius*, (as one ſayd) where *Crammer* and *Hooper*, where *Ridley* and *Sanders* ſhall accord for ever in perfect amitie ? *Come Lord Iefus, come quickly.* Amen.

Give God the Prayſe,